

# Dominion Churchman.

Vol. 7.]

TORONTO, THURSDAY, MARCH 8, 1881.

[No. 9

**ATKINSON & ARDAGH,**  
Barristers, Attorneys, & Solicitors,  
MONEY TO LEND ON FIRST-CLASS SECURITY.  
Investments Carefully Made.  
CONVEYANCERS, &c.  
OFFICE,—No. 2 York Chambers, Toronto  
STREET, TORONTO.  
W. P. ATKINSON. HENRY H. ARDAGH.

**SPENCER & SMELLIE,**  
Barristers & Attorneys at Law,  
SOLICITORS IN CHANCERY & INSOLVENCY, &c.  
Funds invested on Real Estate, and money to  
lend on reasonable terms.  
OFFICE,—39 Adelaide St. East, Oppo-  
site the Post Office, Toronto, Ont.  
T. H. SPENCER, LL.D. ROBT. SCARTH SMELLIE.

**WADSWORTH & UNWIN,**  
PROVINCIAL LAND SURVEYORS,  
Draughtsmen & Valuators.]  
52 ADELAIDE ST. EAST, TORONTO.  
V. B. WADSWORTH, R. M. BONFELLOW.  
CHAS. UNWIN, V. SANKEY.

**TORONTO STAINED GLASS  
WORKS.**  
William Elliott,  
12 & 14 Adelaide St. West.

CHURCH GLASS IN EVERY STYLE.

—FOR—  
**BOOTS & SHOES**

Be sure and go to

**H. & C. BLACHFORD**  
87 & 89 KING EAST.

They have the

Largest & Best Assortment

—IN—  
TORONTO.

**TO ORGANISTS—BERRY'S BAL-  
ANCE HYDRAULIC ORGAN BLOWER.**

These Engines are particularly adapted for  
Blowing Church or Parlor Organs, as they  
render them as available as a Piano.

They are Self-Regulating and never over-blow-  
ing. Numbers have been tested for the last four  
years, and are now proved to be a most decided  
success. For an equal balanced pressure, produc-  
ing an even pitch of tone, while for durability,  
certainty of operation and economy, they cannot  
be surpassed. Reliable references given to some  
of the most eminent Organists and Organ Build-  
ers. Estimates furnished by direct application  
to the Patentee and Manufacturer, WM. BERRY,  
Engineer, Brome Corners, Que.

**BOOKS!**

**OLD. RARE. SCARCE.**  
**W. R. HAIGHT,**

—DEALER IN—

**RARE AND OLD BOOKS.**

92 King St. East, Toronto  
Lists furnished and prices quoted.

**NEURALGIA.** Rev. S. Barker, Brant-  
ford, says he was cured  
of Neuralgia by using Craig's Neuralgia Powders.  
Sent on receipt of 25 cts. Address THE CRAIG  
MEDICINE CO., Toronto, Ont.



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

**WALTON & SACKMAN,**  
Merchant Tailors,  
No. 27 King Street West,  
TORONTO.  
Suitable material for  
**CLERGYMENS' GARMENTS,**  
AT REASONABLE TERMS.

\$5 to 20 per day at home. Samples worth  
\$5 free. Address STINSON & Co.,  
Portland, Maine.

Largest Importers in Ontario.  
**PORCELAIN Co.,**  
CROCKERY MERCHANTS,  
29 King St. West, Toronto,  
ONTARIO.

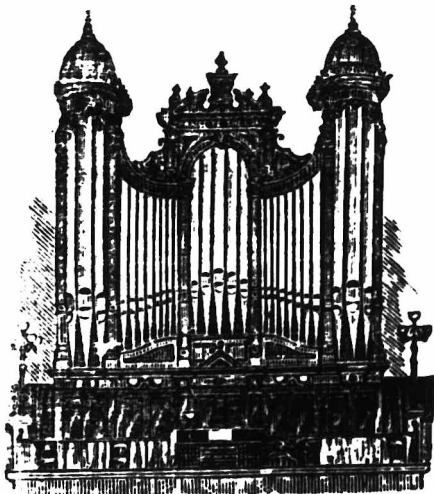
**DINNER, TEA, DESSERT,  
AND TOILET SETS,**  
GLASSWARE, CHANDELIERS,  
BRACKETS, and TABLE LAMPS.  
We sell all kinds of goods, from the finest  
Worcester and Sevres' Vases and Figures to the  
common c.c. bowl. Send for Price List.

**WATCHES, WATCHES, WATCHES,**  
in Gold and Silver Cases and fine move-  
ments. Great Bargains. Spectacles and Eye  
Glasses carefully fitted. Jewelry of all descrip-  
tions made to order.  
C. DAVIES,  
59 King Street West.

**HOPE FOR  
THE DEAF**  
Garnore's Artificial Ear Drums  
PERFECTLY RESTORE THE HEARING  
and perform the work of the Natural Drum.  
Always in position, but invisible to others. All  
Conversation and even whispers heard distinctly. We  
refer to those using them. Send for descriptive circular.  
GARMORE & CO., 117 Nassau St., New York,  
or S. W. Corner 5th & Race Sts., Cincinnati, O.

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

Premises,—Cor. Wellesley and Ontario  
Streets, Toronto.



BUILDERS OF ALL THE LARGEST ORGANS  
IN THE DOMINION.

—THEY HAVE NOW ON HAND—

One Organ, 2 Manuals. Price, \$2,300.  
" " " " " 600.  
" " " " " 450.

Second hand Organs at \$200, \$300, \$500, \$850,  
respectively.

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

**MENEELY & COMPANY, BELL  
FOUNDERS,** West Troy, N.Y. Fifty years  
established. Church Bells and Chimes. Academy,  
Factory Bells, etc. Patent Mountings. Catalogues  
FREE. No Agencies

**A. B. FLINT**  
IS SKILLING  
6 Pound English Blankets  
AT \$3.00 PER PAIR.  
No. 1 English Blankets  
Weighing 7 pounds, \$4.50 per pair.

BLACK LYONS SILK  
At \$1.25, worth \$2.

A. B. FLINT'S,  
35 Colborne St., Toronto.

**Staffordshire House,**  
289 YONGE STREET.

FRESH ARRIVALS JUST RECEIVED  
A CHOICE ASSORTMENT OF  
Dinner, Tea and Chamber  
**SETS!**

PLATED GOODS CUTLERY, CUT  
& PRESSED GLASSWARE.

AND A FULL LINE OF

Plain & Figured Granite Ware, &c.,  
Cheap for Cash.

RICHARD MOIR,  
Importer, Toronto.

**CANADA STAINED GLASS WORKS.**  
ESTABLISHED 1856.

All Kinds of Church and Domestic Glass.

JOS. McCAUSLAND,  
76 King Street West, TORONTO

**TORONTO STEAM LAUNDRY.**

HAS REMOVED TO

54 & 56 WELLINGTON ST. WEST,  
(A few doors west of the old stand.)

Office:—At 65 King St. West.

G. P. SHARPE.

**BOOKS.**

**THE LORD'S SONG;** Plain Sermons  
on Hymns. By the Rev. H. J. WILMOT  
BUXTON, M.A. \$1.75.

Mission Sermons for a Year. By the  
Same. \$2.25.

Short Sermons for Children. By the  
Same. \$1.

Sermons on the Epistles and Gospels  
for Sundays and chief Holydays. Published  
by the S. P. C. K., 2 vols. \$1.70

North African Church. By Julius  
LLOYD, M.A. \$1.10.

"The Churchman's Pocket Book," 1881.  
Roan, with tuck, 50 cents; Im. mor. 70 cents;  
morocco \$1.00.

The S. P. C. K. Commentary on the Old  
Testament. Vol. 4. Isaiah to Malachi. \$1.32.  
Vol. 5. The Apocrypha. \$1.32.

History of the English Church, in short  
Biographical Sketches. By JULIUS LLOYD,  
M.A. 66 cents.

Sketches of Church History in France.  
By the same Author. 50 cents.

**ROWSELL & HUTCHISON,**  
76 KING STREET EAST,  
Toronto.

**JACKSON RAE,**

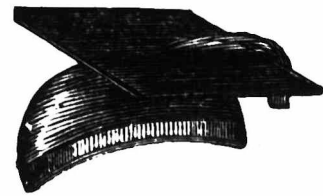
General Financial and Investment Agent. Muni-  
cipal or other Bonds or Stocks bought and sold.  
Loans on Mortgage or other securities effected.  
Advances on Stocks, Merchandise or Commercial  
paper negotiated.

Is agent for International Ocean Marine Insur-  
ance Company (Limited), and is prepared to in-  
sure merchandise inwards or outwards; also  
cattle shipments (including the mortality risk),  
at current rates. P. O. Box 1528. Office 319 Notre  
Dame Street, Montreal.

**GAS FIXTURE MANUFACTORY.**

The undersigned are prepared to manufacture  
all styles of Church Gas Fixtures to order. Es-  
timates and designs furnished on application.

D. S. KEITH & CO.  
King St. West, Toronto.



**B. & M. Saunders,**  
Robe Makers, &c.,

—HAVE REMOVED TO—

94 KING ST. WEST,

Nearly Opposite Old Stand.

JUST ARRIVED

M. A. & B. A. ROBES,  
Q. C. & BAR ROBES,  
TRIN. COLL. & UNIV. ROBES,  
ACADEMICAL CAPS, Patent  
Rubber Corners.

ESTABLISHED 1856.

**P. BURNS,**

—WHOLESALE AND RETAIL DEALER IN—

**COAL AND WOOD.**

BEST QUALITIES

Pittston and Scranton Soft  
Coal, Blossburg and  
Lump Lehigh.

Delivered to any part of the City, or by Box Cars  
to any Railway Station in Ontario, at

**LOWEST RATES.**

Orders left at Offices, cor. Bathurst and Front  
Street wharf, and 51 King Street east, will receive  
prompt attention.

TELEPHONE COMMUNICATION BETWEEN ALL  
OFFICES.

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

**J. & H. COOPER.**

Importers and manufacturers of,

SHIRTS, COLLARS, CUFFS,

HOSIERY, GLOVES, SCARFS,

TIES, &c.

109 YONGE ST., TORONTO.

**Domestic Sewing Machines.**

A. W. BRAIN.

SOLE AGENT.

All kinds of Sewing Machines Repaired.  
Also Findings and parts for all sewing machines

7 Adelaide Street East, Toronto.

50 all lithographed chrome cards, no 2 alike, 10  
Agts. big Outfit, 10c. Gz. 25c. CARD Co., Northford

**DOMINION  
ORGANS AND PIANOS.**

ESTABLISHED 1871.

**The Largest and Most Complete Factory**

In the Dominion---140 x 100.

**Highest Honors ever awarded to any Maker in the World.**

Medal and Diploma at Centennial, 1876. Medal and Diploma at Sydney, Australia, 1877. Gold Medal at Provincial Exhibition, Toronto, 1878. Highest Award at Industrial Exhibition, Toronto, 1879.

WE ARE NOW MANUFACTURING

**SQUARE & UPRIGHT PIANOS,**

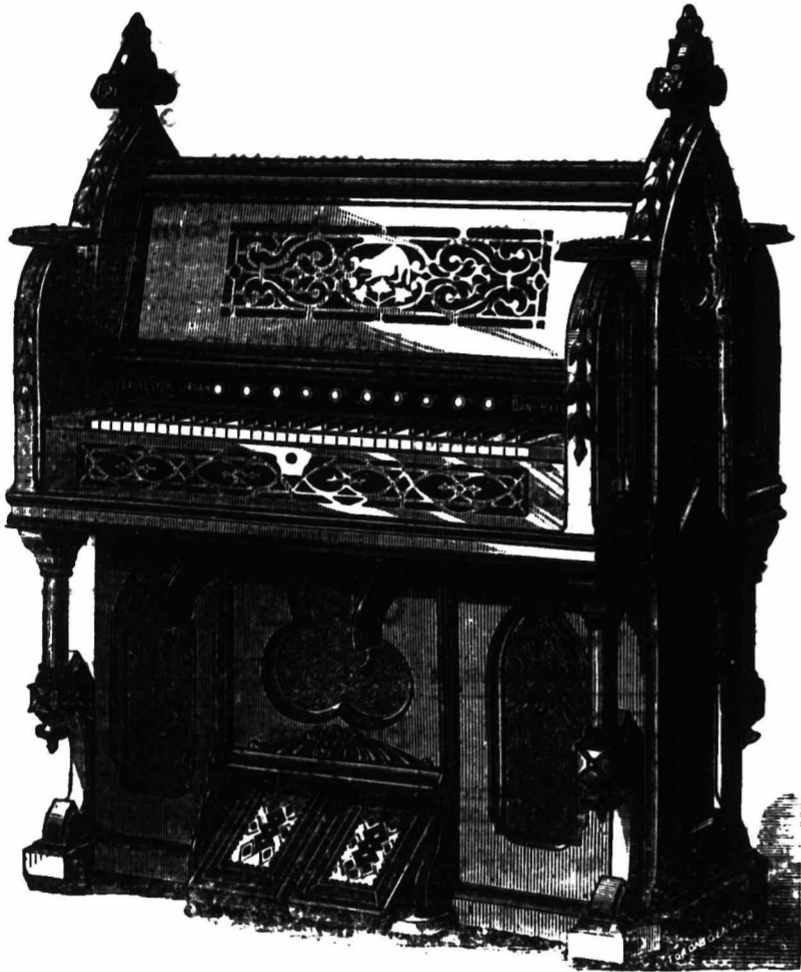
The Best in the Market.

CORRESPONDENCE SOLICITED. SEND FOR ILLUSTRATED CATALOGUE, MAILED FREE. SPECIAL TERMS TO CHURCHES.

ADDRESS:—

**McSPADDEN & RITCHIE, General Agents,**  
64, KING STREET WEST, TORONTO.

THE EXCELSIOR ORGANS



THE EXCELSIOR ORGANS

ALWAYS TAKES THE LEAD.

AT TORONTO, SEAFORTH, AND EXETER EXHIBITIONS, SEPT., 1880. And also at other places heretofore in competition with the celebrated makers of Canada and the United States, have been awarded FIRST PRIZE AND DIPLOMAS for SPECIAL FEATURES not contained in any other Organs. Those CELEBRATED INSTRUMENTS are manufactured in TORONTO ONLY, by

**DANIEL BELL & CO.,**  
Cor. Esplanade & Lorne Streets, TORONTO.

Hear and see the EXCELSIOR before purchasing any other Organ. They are the best value in the market. Illustrated Catalogues mailed on application.



REMOVAL.

**W. WHARIN,**

Watchmaker & Jeweller.

ESTABLISHED, - - - - 1854.

\*Begg to announce that he has  
REMOVED FROM 23 KING STREET WEST,

Where he has been for the past eleven years, to his new] and commodious premises,

**Marshall's Buildings, 47 King St. West,**

Where he hopes to see all his old customers, and trusts by keeping always on hand a large and varied assortment, at moderate prices, to merit a share of public patronage.

**N PEARSON, DENTIST,**  
No. 2 KING STREET WEST, TORONTO

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

**D'ALESSANDRO & MARCICANO.**

**Italian String Band,** First and Second Violins, Viola, Flute, Piccolo and Harp. Music furnished for Balls, Parties, Picnics, Excursions, Weddings, Private or Public Assemblies, &c. Address, No. 18, Agnes Street, and 245 Chestnut Street, Toronto.

**M. NOLAN,**

523 QUEEN ST. WEST,  
(Opposite Lumly Street, Toronto.

Funerals supplied in First-Class style, at the Lowest Rates. The best Hearses in Toronto. Telephone communication with all parts of the city.

Mary had some ORALINE ;  
Her teeth were white as snow,  
And everywhere that Mary went  
That ORALINE had to go.  
Mr. Callender's Compound Dentifrice  
Did make them whiter still ;  
So friends dispel your prejudice  
And try it, 'tis for sale

BY ALL DRUGGISTS.

**LIBERAL OFFERS  
FOR 1881.**

**2 Years FOR THE price of One**

THE REPRINTS OF  
**THE BRITISH QUARTERLY**  
(Evangelical),  
**LONDON QUARTERLY** (Conservative),  
**EDINBURGH** (Whig),

AND

**WESTMINSTER** (Liberal)  
**REVIEWS ;**

AND

**Blackwood's Edinburgh Magazine,**

Present the best foreign periodicals in a convenient form and without abridgment or alteration.

Terms of Subscription (including Postage).

Blackwood or any one Review.....	\$4.00 per an.
Blackwood and any one Review.....	7.00 " "
Blackwood and two Reviews.....	10.00 " "
Blackwood and three Reviews.....	13.00 " "
Any two Reviews.....	7.00 " "
Any three Reviews.....	10.00 " "
The four Reviews.....	12.00 " "
Blackwood and the four Reviews.....	15.00 " "

These are about half the prices charged by the English Publishers. Circulars giving the Contents of the Periodicals for the year 1880, and many other particulars may be had on application.

**PREMIUMS.**

New subscribers may have the numbers for 1880 and 1881 at the price of one year's subscription only.

To any subscriber, new or old, we will furnish the periodicals for 1879 at half price.

All orders to be sent to the publication office. To secure premiums apply promptly.

**The Leonard Scott  
Publishing Co.**  
41 BARCLAY ST., NEW YORK.

**MARBLE WORKS.**

**CHARLES WATSON**

30 Adelaide St. West.

Manufacturers of

MONUMENTS, HEADSTONES, TABLETS;  
MANTLES, TABLE TOPS, &c.

Designs and Estimates for all kinds of Marble Work furnished free to all parts of the country.

TORONTO

**CHANDELIERS, AND BRACKET**

**LAMPS**

FOR

**CHURCHES,**

A SPECIALTY.

**HARRY COLLINS,**

Housekeeper's Emporium,

90 YONGE STREET, WEST SIDE.



**Latest Fall Styles**

**SILK & FELT HATS, SCOTCH & CLOTH CAPS.**

**COLEMAN & CO.**

55 King Street East, Toronto.

ESTABLISHED 1875.

**Norman's Electro Curative Belts** immediately relieve and permanently cure complaints of the Chest, Liver, and Stomach, and Urinary Organs. Circulars with testimonials and consultation Free. A. NORMAN Queen Street, East, Toronto.



**READ WHAT THE GLOBE SAYS** about our Gas-Saving Governor. "We have used one of Fisk and Woodruff's Patent Gas-Saving Governor for the last five months. Our Gas bill for quarter ending December 31st, is 5000 feet less than corresponding quarter last year. Our experience in this matter warrants us in confidently recommending this Gas-Saving Governor to the public." Signed "Globe Printing Company." W. H. Thorold, Proprietor and sole Manufacturer for Ontario, Manitoba, and British Columbia. 281 Yonge Street, Toronto, Ontario.

BE SURE AND SEE THE

**"New Open Fire-Place"**  
GAS HEATER STOVES,

For heating Parlors, Bedrooms, &c., an entirely new pattern; has a cheerful, pleasant appearance; two sizes.

See Them in Operation at 281 Yonge St

Also "RETORT" and "NEW REFLECTOR" Gas Heaters, suitable for heating Parlors, Stores, Bed-rooms, Bath-rooms, Conservatories, Offices &c., used extensively by lawyers, ministers, physicians, and other professional persons in their offices, studies, small back rooms, &c.

W. H. THOROLD,  
Sole Agent for Toronto

**SAWING MADE EASY.**  
A boy 16 years old can saw off a 2-foot log in two minutes.



Our new portable **Monarch Lightning Sawing Machine** rivals all others. \$50 cash will be given to two men who can saw at feet and easy in the old way, as one boy 16 years old can with this machine. Warranted. Circulars sent Free. Agents wanted. **MONARCH LIGHTNING SAW CO.,** 113 Randolph St., Chicago, Ill.

The D Year. I price wi be depa their an abel on and Pro bers. To

UN promise who wa meeting

Bish at St. choir at ancient bration

The two G contain except charact parchu liarity miniat and wl sion.

On finis Cham Deans ley, E Ginsla Leathe Mr. Al of the revisio xxiv,

Bish Public pastor lisle, i men fe passag and n all gro the qu specia impos unsuit moral Whoe certan impris matter of Eng tion \$ their l to whi proces stand, amou than t

# Dominion Churchman.

The DOMINION CHURCHMAN is Two Dollars a Year. If paid strictly, that is promptly in advance, the price will be one dollar; and in no instance will this rule be departed from. Subscribers can easily see when their subscription falls due by looking at the address label on their paper. Address, Frank Wootten, Editor and Proprietor, P. O. Box 419, Office 11 York Chambers, Toronto St., Toronto.

THURSDAY, MARCH 3, 1881.

UNDER the head of "Worshipping Images," it is announced that Dean Stanley has promised to unveil a bust of a Mr. Samuel Martin, who was formerly preacher in a Congregationalist meeting house.

Bishop Ryan has not introduced so many changes at St. Peter's, Bournemouth as was feared. The choir are still vested in surplices and cassocks, the ancient Gregorian chants are used, and early celebrations are continued.

The Greek Manuscript recently discovered by two German Professors at Rossano, in Calabria, contains the Gospels of St. Matthew and St. Mark, except St. Mark xvi, 9-19. It is in the old square character, is written in silver letters on purple parchment, and is of the sixth century. Its peculiarity consists in a number of finely executed miniatures which ornament some of the pages, and which represent scenes from the Lord's Passion. Miniatures of that age are exceedingly rare.

On the 28th July, the Old Testament Company finished their sixty-seventh session at the Jerusalem Chamber. The members who attended were the Deans of Canterbury and Peterborough, Mr. Bensley, Dr. Chance, Mr. Cheyne, Mr. Elliott, Dr. Ginsburg, Archdeacon Harrison, Dr. Kay, Professor Leathes, Professor Lumby, Professor Wright, and Mr. Aldis Wright (Secretary). The second revision of the historical books was completed, and the revision of Proverbs was continued as far as xxiv, 14.

Bishop Harvey Goodwin, who voted against the Public Worship Regulation Act, has published a pastoral letter to the clergy of the Diocese of Carlisle, in reference to the imprisonment of clergymen for ritual observances, in which the following passage occurs:—"Let me say, in the first place, and most emphatically, how much I deplore on all grounds what has taken place. Putting out of the question for a moment all consideration of the special merits or demerits of the actual cases, it is impossible not to feel that the jail is an utterly unsuitable form of ecclesiastical discipline where moral turpitude does not enter into the offence. Whoever may be to blame for the result, it is quite certain that every instance of a clergyman being imprisoned by reason of a suit connected with matters of ritual, shakes the position of the Church of England, and plays into the hands of the Liberation Society, and of those Churchmen who, in their horror of Erastianism, adopt the conclusions to which the Liberationists have come by a different process of reasoning. As matters therefore, now stand, I am disposed to think that almost any amount of grievance to parishioners is a less evil than the remedy which the law seems to apply.

The Church in Australia has sustained a great loss by the death of the Rev. Edward Rogers, Rector of Holy Trinity Church, Sydney, at the age of sixty-eight, for nearly fifty of which he was connected with the Church in New South Wales.

In St. Paul's Cathedral during the present year there will be a celebration of the Holy Communion on all the festivals of the Church, at 7-15 a.m., in the Crypt chapel. This will be in addition to the regular celebration at 8-0 o'clock and mid-day on these occasions.

It has been resolved by the Tewkesbury Abbey Restoration Committee to postpone for the present the restoration of the west front. Miss Glyn, sister of the Vicar, has given £300 for a new pulpit, and Sir E. Lechmere will expend £150 on the apsidal chapel, in which the daily services are held.

Among the acquisitions of the British Museum during the past year are, the papyrus known as the "Bankses Homer," after its former owner William John Bankes, who purchased it at the island of Elephantine, in Egypt, in 1821. It contains the 24th Book of the Iliad, and is of the second century;—the orations of Hyperides, in Greek, written on a papyrus of the first century B.C.; more than 5,000 Assyrian and Babylonian tablets; but the most important acquisition is the Greenwell collection, the result of researches undertaken by the Rev. W. Greenwell during the last twenty years in the barrows of Britain.

The parish church of St. Michael's, Highgate, having undergone improvement and enlargement, has been reopened; and the new portions of the building have been consecrated by the Bishop of London. The estimated cost of the whole work is £4,900. In his sermon on 1 Cor. iii, 16, 17, Bishop Jackson said:—"It may be that the levity with which schism is regarded now, is only the reaction from the strictness and intolerance of past ages. For no slight reason or trifling objection are we justified in separating ourselves from the Church. There are differences on many points, and always will be; but why should this be the means of creating an unchristian, because uncharitable, theological literature." And yet this is the very essence of the proceedings of the "Church Association!"

The Bishop of Liverpool has issued an address to the clergy of his diocese, as to the way in which he desires Confirmation to be conducted. He does not require or advise any clergyman to present candidates more than once in two years, excepting in special cases, and he recommends the age of fifteen; but, not desiring to draw a hard and fast line, will not object to receive them at thirteen. He wishes no processional hymns sung, and only two simple, well-known ones in the office itself, which is to be supplemented by no other service. He urges simplicity of dress in the girls, and his ninth recommendation is as follows:—"I propose to administer the rite to as many candidates as can kneel at the communion rail at one time conveniently, and to pronounce the words to two at a time."

From information received at Scotland Yard, military precautions against attack from Irish incendiaries have been taken at the different barracks in London, Birmingham, Manchester, and other parts of the United Kingdom.

The murder by a Maori is announced of Miss Mary Beatrice Dobie, daughter of the late Major H. M. Dobie, at Taranaki, New Zealand, on Nov. 25th. She was 26 years of age, and had gone out to sketch Ngamu Bay. She was an ardent admirer of New Zealand scenery, and has been well known from her sketches in the *Graphic*.

The *Guardian* remarks: "The Ritualists are not a sufficiently small and isolated body to be suppressed in the Church or pitch-forked out of the Church. Their opponents have now a good opportunity of trying whether a different policy would not prove more effective. . . . They may rest assured that any contraction of the base of the Establishment would inevitably and soon bring about its overthrow. Let them lay to heart certain very reasonable applications which have more than once been made of the text: 'Except these abide in the ship, ye cannot be saved.'"

## THE FIRST SUNDAY IN LENT.

THE perseverance of Christians under every difficulty, amidst all privations and distresses, and notwithstanding all temptations is the subject now brought before us. Many are the arrangements in connection with human life, which present to us an aspect of unmixed evil until we learn to "walk by faith and not by sight," and until we learn that "whom the Lord loveth He chasteneth," that "this light affliction" . . . "shall work out for us a far more exceeding and eternal weight of glory," and that the man is blessed who endureth temptation. Until we arrive at this knowledge, sentiments of doubt and distrust are apt to be excited by the misfortunes, casualties, and vexations incident to humanity; by acute and lingering diseases, losses, hardships, and privations; by infirmity and bad propensities within; by bad example, wicked suggestions, and the provocations of injustice, treachery, and oppression; by the facility of acquiring evil habits, and the difficulty of removing them. We are tempted in trying seasons to imagine that greater tenderness and indulgence should be manifested by our Heavenly Father; and that a course of life less embittered by suffering, and less exposed to snares and hazards, would be more compatible with our relationship as children of the universal Father. We ask, in ignorant impatience, why subject us to discipline at all? If the object of discipline is to fit us for the Kingdom of God, why not at once have created us in that state of fitness? Why not at once communicate the character which, by a painful process, is now uncertainly and slowly matured? But we are taught that the tendency of all the discipline to which we are subjected is to foster in our hearts the very dispositions, the fitness which we must cultivate for the Kingdom of God. St. Paul informs us that adversity, not only tries virtue, but produces it; it not only ascertains our capacity for eternal happiness, but increases it.

"Tribulation worketh patience." Indeed, the main argument for resignation under the mysterious discipline which educates us for heavenly bliss may be summed up in the words of the Epistle to the Hebrews,—“Furthermore, we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection to the Father of spirits, and live? for they verily for a few days chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness.”

But although the gracious design of Almighty God in the temptations, and other trials to which we are exposed is to work the peaceable fruits of righteousness in those who are exercised thereby, yet we must remember that the effect of all this discipline depends entirely upon the use we make of it. We see some appearances warranting the belief that the discipline to which men are exposed in this world produces the effect intended; but on the contrary, we discover fearful indications that the present state, so far from ultimately proving a school of virtue, proves to the greater number, through their perverseness, an actual school of vice. Circumstances calculated for their moral improvement, and to produce in them dispositions fit for heaven, produce an opposite effect, and strengthen them in sin. In these cases, prosperity instead of exciting gratitude to God, inflames self-confidence; adversity, instead of working resignation to the will of the Highest Being in the universe, produces impatience and irritability. Familiarity with the distresses of others hardens the heart which ought to be softened; and repeated temptations finds a heart more and more disposed to yield to its influence.

It cannot be too deeply impressed upon mankind, that with regard to all the dispensations of God's Providence, whether prosperous or adverse, while they are intended to do us good, if they do not answer this purpose, most certainly do us harm—they make us either better or worse.

#### SYSTEMATIC BENEFICENCE.

FROM time to time we receive information that the agitation which has recently been carried on from pulpit and press, in Toronto and elsewhere, upon this subject, has already been productive of most gratifying practical results. There are those who formerly never seemed to dream it to be their sacred duty to give more than the minimum of possible coins—the “one mite” of the niggardly worldling as contrasted with the two mites of the religious Widow, ‘who’ gave “all she had”—but recently have discovered that even a tenth of their income is *too little* for them to give. As each return comes in, whether of regular income or “lucky investment,” it is made to pay something like a moiety, or one-half, into the Lord's Reserve Fund, so that each deserving charity is met at once and heartily with a liberal donation. Thus these good men are now able to enjoy the pleasure of knowing that in their case the old saying “*his dat qui cito dat*” is exemplified fully. Many a keen hour and day—not to say week, or month—of suffering is now spared the sufferers by those who need not any longer say, “Go away, and come again, and to-morrow I will give thee,” because these good men “have it by them” in the most real sense—a reserve deposit for Religious purposes, sequestered from business and pleasure, and put in some safe place where the hand can easily reach it when required. There are various ways of managing the details of such things, differing under different

circumstances; but whether there is a “Charity box” in the clerk's parlour, or a “Charity envelope” in a special pigeon-hole of a lawyer's office, or a snug little “Charity account” at a merchant's bank, the result is much the same. We do not regret having dwelt upon this subject once and again in our columns: there are many thanksgivings to God on this behalf already, and we trust that they will abound yet more and more. Let there not be a hurried and often ineffective—certainly defective—“gathering” when the call of any charity comes—*provide for these things in time.*

#### CHURCH RESTORATION.

IN the midst of the busy employments and swift changes of the Canadian Church, it is well sometimes to cast a glance of loving interest towards “the hole of the pit whence we were digged,” old England and its Church. Such glances will often recoil pleasantly with encouraging and instructing thoughts, when we turn to our work again.

Consider, for instance, an account which has just come to hand, of the restoration of one of those quaint old churches which so beautifully dot the English landscape,—that of the church of the secluded little village of “Weddington,” near Nuneaton in Warwickshire. By-the-by, we noted recently that there were complaints of a scarcity of marriages in the same Nuneaton: perhaps the couples wend their way to this same little village with the significant name of Weddington. If so, the favoured spot can now afford a new inducement, a church well fitted for such interesting ceremonies. We read, “The square high-backed pews—where, in years gone by, the school boys probably indulged in ‘odd or even?’ or some other forbidden game, whilst securely hidden from the parson's eyes—are no more. The old-fashioned seats, where an unobserved nap might have been indulged in during sermon time, have been replaced by modern pews. . . . The original church was built in 1291, and dedicated to St. James.” Then follows the category of ‘new roof, mullioned windows, raised chancel, oak sittings for the choir, a Vandyke picture renovated, pulpit modernised, the old Norman font set up again, floor laid with Minton tiles, &c., &c.’ The architect was Mr. A. Blomfield, of London. The principal agents of the restoration were the people at the Castle, the Hall, and the Rector himself, Rev. Bracebridge Hall, whose special part, as rector, was the chancel.

The frequent accounts in English papers of such tasteful and appropriate improvements might well put to shame many a locality in Canada, where any attempt at such things too often becomes the occasion of parochial contention. Not long ago we read of a case which occurred not a hundred miles from our Canadian London, where a Churchwarden obstinately interfered with the improved position of the Reading-desk until the clergyman had to call in the assistance of a policeman to march out the refractory obstructionist. In many a case the slightest alteration for the better is looked upon with suspicion,—even if it be only such a trivial matter as the position of the alms plates when not in use. How can intelligent beings think it their duty to be such sticklers for “things as they are” as to protest against the slightest alteration for the better. There is many a case where all attempts at improvement are paralyzed by this stupid species of conservatism on the brain. No doubt there was a time when in England the same

spirit prevailed, and the appearance of carved corbels of angels' heads at the chancel arch was saluted as an introduction of “graven images,” &c.; but the energetic march of the Church revival has irresistibly swept away such obstructions to progress, even in secluded villages.

It is high time that the same thing could be said of Canada; and it would be well if an archdeacon, or some qualified diocesan officer, would make an occasional visitation of places where the Temple of the Lord is made contemptible by the careless and tasteless way in which its appointments are arranged. There are places in which local magnates would be very much astonished and enlightened by the information which such an instructor, in a lecture or otherwise, could impart.

#### PORTRAIT GALLERY OF CHURCHMEN.

THE REV. W. B. MATURIN.

CURIOSITY is so universal an instinct of our race that we are fully convinced that it has been gnawing at the vitals of many persons since, not many years ago, a certain order of our clergy were described as “monkeys on the mast.” This clerico-zoological animal never having been seen by those who heard this language, and what was then palpable enough to a few, and is now almost publicly notorious, never having been seen by the imaginative author of this description, is now known to sight by a vast mass of persons in Canada, and among these many who cheered wildly the words of him who in this phrase was pandering to the most vulgar, the most ungodly, the meanest human passion—the love of mendacious slander.

The first specimen of this strange being which Dr. Tyng, junr., called “Monkey on the mast,” came to us in the person of the Rev. Knox-Little, whose portrait we have sketched.

The second specimen, as we write, is closing a fortnight's Mission in Toronto, the Rev. B. W. Maturin. The very name of this clergyman was unknown, save to a dozen people in Toronto, a fortnight ago; he came unheralded, the local press has been so full of a boat racer that this great preacher has hardly been named by the papers. The whole of the press notices alluding to him would not occupy as much space as is usually given to a report about the state of Hanlan's stomach day by day; and services which have drawn a total attendance of close upon forty thousand persons have been passed over by the daily press more curtly than they notice a street brawl between abandoned women. But secular education has strange products and phenomena, and among them is the fact that the secular press gives to its news the relative prominence which would have been given in heathen Rome. Mr. Maturin is of spare figure, he looks all ages from early to mature manhood. His voice is a baritone of keenly penetrating power and rich resonance, its whispers in a full church are heard at the furthest point. He draws the bow of a mighty hunter for souls, the force of the arrow's flight being the divine passion of the Cross, the skill of the bowman being the no less divine gift of oratorical genius cultivated and consecrated to the Cross. A soul so vehement that a frame of oak and iron needful to contain it, is held in a thin though most wiry body of flesh and bone. A great master of English said of his friend, “He could take no rest, his rapidity was as of pulsing auroras, as of dancing lightnings.” When and how Mr. Maturin rests is mysterious, how any frame stands firm under such a strain we know not

That system of the truths top made high brain in exlingly of me nation the w Mr. been, medit mon: these weeks times half l confe struct Th is a vividl Chur of Je Chur mani man: Who walke man temp loved for t life; of hi of h agon facts pers Chri T] to th powe such man one spiri We in fo char light each of h spok idios even ture tone high worl extr thei O we: sive and the and with men pain sed

That one so fragile should pour our so orderly, systematized, logical, almost unadorned a stream of thought, ranging from the simplest ethical truths presented with startling force up to the very top most peaks of speculative thought, which he made to shine out so distinctly that we forgot how high an elevation had been reached, that one brain should be so prolific of thought, so varied in expression, so intense, so vehement, so sparklingly clear, under such a strain, is phenomenon of mental force and fecundity of which all explanations we have heard seem to us only to increase the wonder.

Mr. Maturin's daily round for a fortnight has been, Holy Communion at 7-0 a.m. with address; meditation at noon; instruction at 4-0 p.m.; sermon at 8-0; and on each Sunday in addition to these a catechising of children: so that in the two weeks of his visit to Toronto he has preached sixty times, each day having spoken about three and a half hours, the intervals he occupied with private conferences with any who sought advice or instruction.

The distinctive feature of Mr. Maturin's teaching is a revival of that which burns and shines so vividly in the Gospels, the Epistles and life of the Church in its earlier ages. The personal influence of Jesus thrills in every utterance of the primitive Church. The transcendent phenomena of God manifest in the flesh; of God Who had lived a true man's life; Who had eaten, and drank, and slept; Who had worked for his daily bread; Who had walked, and talked, and rejoiced, and wept as a man with men; Who had in all points been tempted as a man; Who had fondled children, loved his friends, visited for social enjoyment and for the comfort of the sweet courtesies of daily life; Who had proved by visible acts that the harp of his nature was strung to give out all the music of humanity; and Who died as other men die, in agony, and was buried as other men. All these facts were for centuries felt to be almost within the personal cognizance and experience of the early Christians.

They troubled not over metaphysical theories as to this doctrine or that, they knew Jesus and the power of his life, death, and resurrection. To such a vivid realisation of the God Incarnate, the man Christ Jesus, as One who is still near to every one of His people, still the very source of all their spiritual life, Mr. Maturin seeks to bring his hearers. We heard many of his discourses, all most varied in form in all that appertains to their mere literary character; but through them all there flashed the light of the Incarnation, with that light they were each gloriously luminous. We may indeed use one of his own similes to illustrate this thought. He spoke of the different gifts and graces, and even idiosyncracies of Christians as full of variety, may even of contrasts, being like to the colours of nature—the blue sky, the green grass, the infinite tones of flowers, yet all owing their hues to the light of the sun, so was all spiritual beauty the work of Christ. In like manner all this teacher's extraordinary variety of themes and treatment took their force and character from the Incarnation.

Out of sixty discourses delivered in a fortnight, we select three as having been to us most impressive, most illustrative, most elevated in thought and finished in diction. The noon meditation on the words "I will get me to the mountain of myrrh and the hill of frankincense," delivered seated, without a gesture, almost in a monotone, is a memoric treasure. The supernatural life was painted under the figure these words suggest, the seductiveness of a mere self-centred religious life,

with its almost sensuous delight, being compared to "the odour of lilies," and the true life being the ascent to the hill of Calvary and thence to the place where the morning breaks and the shadows flee away. The meditation was really a mystical poem, and the soft modulations of the preacher's voice seemed to give the language rhythm and music, while the depth of the teaching reminded us of "The Imitation of Christ."

How startling the difference between this and the discourse on Pilate! In that sermon a power of analysis was shown of Shakespearian subtlety, and the picturesqueness of the grouping was as the pencil of Dore. The mingled strength and weakness of Pilate, the conflict in his mind and soul between human feeling for one in whom he saw no harm, and his sternness as a Roman Governor; his clever ruse to throw a hated deed upon Herod; his cowardly compromise in the order that Jesus should be scourged; his manly hope as he had the mob "Behold the man," that their lust for blood would be satisfied with the sight of his bleeding under the whips of the soldiers; then the utter break-down of his moral strength when his fidelity to Caesar was questioned; and last scene of all, his impotent washing his hands of a deed of blood which no water ever will cleanse them from; all were brought out in terse, vivid words which made the whole panorama rise as a reality to the vision. The lesson educed from the greatest sin of our race being caused by a cowardly spirit swayed by a mob, was a terrible rebuke to those who take their cue not from God but from the people—as is too common with Canadian Churchmen whose party leaders, looking at Christ embodied in His Church, cry "Not this man but Barabbas," Barabbas who would rob the Church of its unity, its organic life, its spiritual functions and glory.

The last sermon we can notice was delivered to the largest congregation ever in Trinity Church. The crush was painful, the very porches were crowded. The subject was well chosen, as hundreds present were dissenters, upon whom some of the orator's words must have fallen like a flash of lightning. We could not help saying to a friend, "Is not his word like fire?" The argument was based upon the Incarnation as the very root of the Christian dispensation in all its phases, but most especially as the great Fountain Head from which flowed out the life of the Church.

The organic unity of the Church with Christ, (a phrase the readers of Layman's papers are familiar with) was magnificently portrayed in a picture of the assembled Apostles, whom Mr. Maturin called Bishops with marked emphasis, when the Holy Ghost was poured out upon them, when, as he said, "the whole Catholic Church then consisted of thirteen men, twelve at Jerusalem, One on the throne of Heaven." From this point he passed on down the line of history to the disruption between the East and West, and coming to the crisis in the reign of Henry VIII., he threw back with intensest scorn the taunt that this king founded our Church. He demanded, "What, do you adhere to a Church only three hundred years old?" and then burst out in tones of vehement force,—“In the name of God, I bid you go out of such a church!” But his hearers of the Church of England had burnt into their minds the truth that they belong, by Baptism, to the Church which the Holy Spirit founded on the day of Pentecost.

As to Mr. Maturin's gifts as a teacher, let this suffice that the most scholarly theologians in our midst were seldom absent from these services, and one and all gratefully recognise his marvellous teaching powers. The deepest tarn in the hills

catches the fullest stream of rain, on the flat hard rock the water falls and meets no grateful reponse. To the divines of Toronto, to the loyal laymen and devout women who have heard Mr. Maturin, his teaching has been intensely vivifying, refreshing, and edifying. The careless and frivolous and vicious have had their consciences stirred as never before. We in all reverence say, this man is a teacher sent from God, for the influence he wields is that which draws souls to follow the steps of His most holy life from the Manger to the Cross, and from the Cross to Paradise.

PLAIN REASONS AGAINST JOINING THE CHURCH OF ROME.

EXAMINATION OF THE TEXTS.

XXIII. Only the texts marked (c) have any possible bearing on the question, for or against. If grouped, the result is as follows:—

In favour of the cultus it is possible to cite (a) the three titles of honour in St. Luke i. "Full of Grace," "Blessed," "Mother of the Lord;" (b) Christ's subjection to her at Nazareth; and (c) His giving her as mother to St. John.

Against it; (a) His rebuke to her for seeking Him in the Temple, and her failure to understand His meaning; (b) His refusal to let her dictate His action at Cana; (c) His declaring that all who hear God's Word and keep it are His "brother, and sister, and mother." (d) His declaring further that to keep God's Word is even a greater thing than motherhood to Himself; (e) the absolute silence preserved as regards the Blessed Virgin, save for the one cited reference at the beginning of the Acts, from the time of the Passion, not one word about her being found in any of the Epistles.

Now, two of the three laudatory epithets of the Blessed Virgin are conferred on ordinary believers in the New Testament. The word translated either "highly-favoured" or "full of grace" (*kecharitomenē*), in St. Luke, i. 28, is from the very same verb which appears as "made accepted" in A. V., and "graced" in the Douai version of Ephesians i. 6, "wherein he hath made us accepted (*charitosen hemus*) in the beloved," and is not, in mere wording, so strong as the expression used of St. Stephen and St. Barnabas, "full of faith and of the Holy Ghost" (Acts vi. 5; xi. 24). We do get, by-the-by, the precise phrase, "full of grace" A. V. and *Dsuai* (*pleves charitos*), once in Scripture, but then it is applied to our Lord Himself, and Him alone (St. John i. 14). And the title "Blessed" is represented by two words, one of which is the same as that used by our Lord nine times in the Beatitudes (St. Matt. v. 3), and the other that which He uses in His account of the Last Judgment, in the sentence, "Come, ye blessed of My Father," &c. (St. Matt. xxv. 34). These, consequently, prove nothing either way for the purpose in hand. There remains, therefore, only the third title, "Mother of the Lord," and Christ Himself has been pleased, on two several occasions (6 and 18), either to restrict very seriously the conclusions which we might otherwise draw from it, or to extend to all true believers the privileges and favour which it implies.

As to our Lord's subjection to His blessed Mother, it was, so to speak, a necessary part of His humiliation in taking our nature upon Him. As the words of St. Luke are, "was subject to them," this passage, if pressed, makes as much for St. Joseph's authority as for that of the Blessed Virgin, but extravagantly as his cultus, too, has been forced on of late years, from a bare commemoration in a feast of inferior rank (and that comparatively modern, and, as the Jesuit, Guyet, in his great work on Church festivals, "Heortologia," Venice, 1739, tells us, kept hardly anywhere when he wrote) to its present position, it is not yet claimed for him that he, too, rules our Lord in Heaven now. However, that dogma is already seen in germ in Faber's hymns, and elsewhere:—

With her Babe in her arms, surely Mary will be,  
Sweet spouse of our Lady, my pleader with thee:

so that here Christ Himself, as well as the Blessed Virgin Mary, intercedes with St. Joseph, who is thus set positively above God Himself. This goes

even beyond the new Trinity substituted for the old one:—

Jesus, Mary, Joseph, I give you my heart and soul; Jesus, Mary, Joseph, assist me in my last agony; Jesus, Mary, Joseph, may I breathe forth my soul in peace with you;

a prayer indulgenced with 300 days, and in the "Raccolta." St. Joseph has now been granted the title of universal patron, guardian, and protector of the whole Church; albeit Guyet protests against calling him a patriarch, or ranking him with or before the Apostles, as a mere caprice of persons eager for novelties. One would like to know, too, how human beings have got authority to confer heavenly rank and office. It is much as if the inmates of a London workhouse were to undertake the creation of dukes and prime ministers. But we find the statement concerning our Lord's subjection immediately preceded by a warning given by Himself to show that the parental authority had already been mistakenly exercised (St. Luke ii. 49); as also that, at the very outset of His ministry, He gently sets aside His Mother's one attempt to influence Him, and that it is never repeated, though we are told of similar acts on the part of the Apostles. Nothing can be found which hints at any human authority over Him after His baptism.

Lastly, it has been argued that the words from the Cross, "Behold thy mother," "Behold thy son," were spoken not merely in respect of St. John, but to all the faithful of all time, and denote the grant of universal motherhood and authority to the Blessed Virgin. What they do prove is Christ's loving care for His Mother; and further, that the "brethren" of our Lord named in Scripture, were not, as some have thought, the Blessed Virgin's children by St. Joseph, since had that been so, the duty of tending her would have devolved on them by every law of nature and of man. But the theory of universal motherhood can be at once refuted by simply pointing out that this attribute is expressly ascribed to the mystical Church by Scripture: "Jerusalem is above free, which is the mother of us all." (Galat. iv. 26.)

The entire silence of Scripture as to the Blessed Virgin, from just before the Day of Pentecost, at least implies that no special office, rank, or authority was bestowed on her in the Church founded on that day, and has a further bearing too. The authorized tradition of the Roman Church, established as such by the indulgenced "Chaplet of St. Bridget," is that the Blessed Virgin Mary lived sixty-three years on earth, and was immediately after her death assumed into heaven as its Queen, with many miraculous circumstances. Her death must thus have fallen considerably within the time covered by the Acts of the Apostles, which come down to A.D. 63; but no mention is made there—nor, indeed, anywhere for some centuries—of so great an event, with such far-reaching consequences.

BOOK NOTICES.

THE AMERICAN ANTIQUARIAN and Oriental Journal. Chicago, Illinois: Jameson and Morse. Three dollars per annum.

An interesting journal for those fond of Antiquities. In addition to articles on American Antiquities, it contains a number of well written papers on Semitic and Sanscrit subjects.

CANON FARRAR ON DISESTABLISHMENT.

On Sunday, Jan. 23rd, Canon Farrar preached at Westminster Abbey the third of a course of sermons on the above subject, taking as his text, Ps. cxxii. 6, 7. Having shown how much the country would lose by the disestablishment of the Church, he went on to give the following *resumé* of English Church history:—

"Glance with me, for a very few moments, at English history, and you will see at once that the English Church and the English nation are, and always have been, one. There are but four great epochs of her history:—The British, the Saxon, the Medieval, and the Protestant, and for our purpose a few words only will be enough for each. 1. First, the British period. Even the early British inhabitants of this island were

converted to Christianity. I give up the fables that Christianity was preached in England by Joseph of Arimathea, or by St. Paul. The light of the world shone here, and we do not know who kindled it; but even in the second century Britain was Christian. In the Diocletian persecution she had her martyr, St. Alban; and British Bishops attended (in A.D. 347) the Council of Arles, and introduced in very early days the Gallican liturgy. 2. Then came the Saxon period. In the Saxon invasion Christianity for a time was trampled out. The Saxons were Pagans. The British Christians were driven into Wales. You all know how the Saxon boys in the slave-market of Rome so moved the pity of Gregory that he said they would be not Angles but angels if they were but Christians. You know how King Ethelbert was converted, and St. Augustine became first Archbishop of Canterbury; how King Edwin of Deira was converted, and how St. Paulinus became first Archbishop of York. The conversion of the nation followed the conversion of their king. The ecclesiastical organization grew up side by side with the political. There was not so much as any hint of a contract between Church and State. The Church and State were merely the people of England, fearing God and working righteousness. And mark, that at this and at all periods the Church of England was always a national and independent Church. She never was a mere branch of the Church of Rome. The British bishops rejected Roman supremacy; Saxon bishops looked to Rome with respect, but not with subjection. Papal usurpation had not ennobled. The Saxon kings, whether great or small, had the undisputed appointment of the bishops, and even ecclesiastical edicts were issued in their name with the authority of their Witan. Two things are certain. The Church of England never has been, at any period, independent of the State, and never has been at any period under the dominion of usurping Rome. 3. Then, after the Conquest, came her third or medieval epoch. Gregory VII. sanctioned the invasion of William of Normandy, and sent him a consecrated banner and a ring containing a hair of St. Peter. Why? Because, as Mr. Freeman says, "England's crime in the eyes of Rome—the crime to punish which William's crusade was approved and blessed—was the independence still retained by the island Church and nation. A land where the Church and nation were but different names for the same community—a land where priests and prelates were subject to the law like other men—a land where the King and his Witan gave away the staff of the Bishop, was a land which, in the eyes of Rome, was more dangerous than a land of Jews and Saracens." Accordingly, when William had the crown, the Pope promptly demanded two things as his share and the share of Rome—Peter's pence and fealty. But William was not the man to be degraded into the underling of an Italian priest. He granted the money, not as a right but as a benefaction; the fealty he absolutely refused. He forbade the clergy to recognize any Pope, to receive any brief, to promulgate any censure, to put in force any punishment, without his leave and approval. The virtues of Anselm, the murder of Becket, strengthened in part the Papal pretensions; and yet, after the infamous humiliation of John before the Papal legate at Dover, the clergy headed the barons and the people when they extorted from him the Great Charter at Runnymede.

The Church and the nation were one at Runnymede, and were one in repudiating Papal interference. But the Great Charter, which all Englishmen have always regarded as a glorious bulwark of freedom, was described by the lordliest of the Popes as 'a low, ill-favoured, and disgraceful compact.' No wonder, for it breathes the spirit of defiance to Rome. So, when Boniface VIII. forbade Edward I. to conquer Scotland, Edward simply defied him, and traced back his right to Scotland to the age of the Prophet Samuel; and the English clergy decided for him against the Pope. When the clergy, led astray by Archbishop Winchelsea, began to talk of their having two heads—the Pope and the King—Edward informed them, through the King's Bench, that they had thereby outlawed themselves, and they learned to their cost what this implied. Again, when another Pope told Edward III. to submit to the pretensions and exactions, the King's bold answer was that 'if the Emperor, and the King of France to boot, both submitted, he would fight them both together, in defence of the liberties of England.' Again and again the Pope, aided by the monks, tried to subjugate England; again and again the secular clergy were loyal to the nation, and the nation protected its Church from being degraded by either of the three powerful instruments of Papal intrigue—either by foreign canons, or by legate authority, or by monastic disloyalty—into an appanage of Romish priests. Church and nation were alike protected by four great bulwarks of civil law. The Popes, by their hold on the monasteries, tried to get the land into their grasp. They were defeated by the Statute of Mortmain. The Popes tried to get the appointments to religious dignities. They were defeated by the Statutes of Provisors. The Popes tried to set up an exclusive ecclesiastical jurisdiction. They

were defeated by various acts of prohibitions. The Popes tried to establish a right of appeals to them against legal decisions. They received their severest rebuff in the Statute of *Præmunire*, which punished with outlawry any drawing out of the country of a plea which belonged to the King's court. Well might the Pope call it 'that execrable statute,' and a hideous encroachment; yet Archbishop Henry V. suppressed foreign abbeys and imprisoned a Papal Nuncio. Even Queen Mary refused Peter an entrance into her kingdom, when the Pope sent him to supersede Cardinal Pole, and told the Pope that she was bound by her coronation oath to protect the rights of her Crown and kingdom. Through these long centuries the Church of England was national; and the Church of England was independent of all foreign control. 4. Then, lastly, came the Reformation. It is convenient for Romanists to sneer at it; to talk as though 'Gospel light first shone from Boleyn's eyes;' to say that it was only determined by the lust and caprices of Henry VIII.; to speak with contumely of the Marian martyrs. It is a strange and painful sign of the time that there are now English clergymen who do the same. But history refuses to return their own echo to these violent voices.

The Reformation in England, like all human events, great or small, religious or secular, was mixed up with many sins and weaknesses; but through them all we see God's will at work. Of all preposterous scoffs the most foolish is that which asks 'where our religion was before Luther.' The simple answer is that it was where it has always been—on the pages of the Gospels and in the Creeds of Christendom. A golden censor does not cease to be a golden censor because it is cleansed from its dust and purged of its alloy; nor does a Church cease to be a Church by sweeping away the dense and darkening accumulations of ignorance and error. There was in England a twofold Reformation—political in the reign of Henry VIII., religious in the reign of Edward VI. Neither of these was one act, but many acts, obeying a great stream of tendency. Neither was new in principle. When, in 1533, Parliament declared, 'The Crown of England is imperial, and the nation is a complete body within itself, with a full power to give justice in all cases, spiritual as well as temporal,' it did but reaffirm statutes as old as the Plantagenets, the Normans, nay, even the Saxon kings. So far was the condition of Church and nation from being reversed by the Act of Supremacy that it left 'the same bishops, the same courts, the same churches, the same Sacraments, the same Liturgy, the same recognized union between Church and State.' And how childish is the notion that a boy like Edward VI. could alter the religion of England! The influences of the Reformation in Germany had breathed upon England as the dawn breathes upon the darkness, and the spring wind breathes upon the frost. Germany was paying back, in the influence of Luther, what she had first gained from the influence of Wicliffe. Had there been no reformers in England before the Reformation? Had not Wicliffe in the fourteenth century, as distinctly as if he had lived in the sixteenth, abjured the Pope's supremacy, and declared it to be the duty of the clergy to pay taxes to the State? Had not Richard Grostete, the Great Bishop of Lincoln, in the thirteenth century flatly refused the demand of Innocent IV. to induct his nephew, a mere Italian child, into a canonry of Lincoln? Had not the English Bishops at the Council of Constance signalized themselves by their stern abhorrence of Pope John XXIII.? And as for Church and State the Reformation did but continue their conjoint and blended action. It neither introduced Erastianism nor sanctioned priestcraft. The epitome of the Reformation in England is simply this—That the nation repudiated more distinctly than before a false scheme of ecclesiastical unity; and in so doing repudiated also the false accretions to religious doctrine."

Diocesan Intelligence.

ONTARIO.

(From Our Own Correspondent.)

KINGSTON—St. Ignace.—The annual Missionary Service was held on the 14th ult. There were present the Rev. F. W. Kirkpatrick, Rector; the Revs. E. H. Baker, E. P. Crawford, Henry Wilson, and A. Spencer. The Rev. Henry Wilson said the prayers for Evening. The Rev. F. W. Kirkpatrick introduced the object which the Service was intended to promote.

The Rev. E. H. Baker sketched the progress of the Church during the last century, and showed what mighty advances she had made, referring also to the spiritual destitution still remaining in some parts of this diocese. The Rev. E. P. Crawford urged the support of the Mission cause from principles of duty. The Rev. F. W. Kirkpatrick said that at least

ten th  
wants  
A E  
pron

Syn  
week  
Mr  
Cath  
Jan  
Band  
Chur  
Carty  
Meeth  
Paul's  
\$13-20  
and t  
Jame  
anony  
Dioc  
Forei  
W  
Trini  
Carty

Syn  
the w  
Mr  
\$2-25  
Credi  
West  
Peter  
bethy  
addit  
Peter  
Peter  
ton, c  
W  
deceit  
Hasti  
Eliza  
O'me

Ha  
versa  
the 2  
cially  
The s  
m.v.,  
and v  
cours

Gu  
Georg  
brigh  
hund  
of ad  
sung,  
Gedd  
read  
a sho  
Dixon  
ted by  
child  
them  
lustra  
avail,  
that  
cause  
direct  
prop  
types  
their  
of Scri  
cepta  
to the  
stand  
vices

Du  
from  
condu  
Hoye  
Sund  
Comm  
speci  
an af  
was a  
Sund  
the sp  
ance  
tation  
the C

ten thousand dollars would be required to meet the wants of the Mission Board.

A liberal collection was made and the benediction pronounced.

TORONTO.

SYNOD OFFICE.—Collections, &c., received during the week ending 19th February, 1881.

MISSION FUND.—*Parochial Collections*.—St. James' Cathedral, Toronto, \$623.20.

*January Collection*.—Stayner, \$7.00; Creemore, \$2.65; Banda, \$2.35; Grafton, \$4.21; Bradford, Trinity Church, \$3.55; St. Paul's, \$1.10; Christ Church, \$1.31; Cartwright, \$5.15; Fenlon Falls, \$3.10. *Missionary Meetings*.—Bradford, Trinity Church, \$3.10; St. Paul's, \$2.55; Christ Church, 59 cents; Barabton, \$13.20; St. James' Cathedral, Toronto, Trinity East, and the Church of the Ascension. Collection at St. James' School House, \$109.97. *Special Appeal*.—An anonymous contribution to the Mission debt of the Diocese, paid through the St. James' Home and Foreign Mission Society, per Rev. W. S. Rainsford, \$30.

WIDOWS' AND ORPHANS' FUND.—*October Collection*.—Trinity Church, Mulmur, in full of Assessment, \$6.00; Cartwright, \$12.60.

SYNOD OFFICE.—Collections, &c., received during the week ending 26th February, 1881.

MISSION FUND.—*January Collection*.—Beaverton, \$2.25; Credit, St. Peter's, \$6.44; Dixie, 76 cents.; Port Credit, 93 cents.; Ashburnham, \$4; Sunderland, \$1.60; West Brock, 72 cents.; St. James', Emily, \$1.00; St. Peter's, Toronto, \$60.91; Perrytown, \$1.65; Elizabethville, 85 cents.; St. James' Cathedral, Toronto, additional, \$25.00. *Missionary Meetings*.—Credit, St. Peter's, \$4.00; Port Credit, \$4.57; Dixie, \$4.52; St. Peter's, Toronto, \$32.47. *Parochial Collections*.—Weston, on account, \$28.75.

WIDOWS' AND ORPHANS' FUND.—*For the widow of a deceased clergyman*.—St. George's, Toronto, \$12.00; Hastings, \$1.90; Ahwick, 84 cts.; Perrytown, \$2.74; Elizabethville, 54 cents. *Annual Subscription*.—Rev. O'meara, \$5.00.

NIAGARA.

From Our Own Correspondent.

HAMILTON.—*Christ Church Cathedral*.—The anniversary services were held in this church on Sunday the 20th. The congregations were very large, especially in the evening when the service was full choral. The sermons were preached by Rev. T. N. Morrison M.A., Rector of the Church of the Epiphany, Chicago, and were both exceedingly interesting and able discourses.

GUELPH.—The service for the children in St. George's Church, on Sunday afternoon, was of a very bright and pleasing character. There were over three hundred children present, and a considerable number of adults. Several popular children's hymns were sung, in which a large number of them joined, Miss Geddes playing the accompaniments. A psalm was read alternately by the children and clergyman, and a short litany. The address, or sermon by Canon Dixon, was on the subject of prayer and was illustrated by anecdotes well adapted to impress it on the children's minds. Occasional questions were put to them and generally answered satisfactorily. To illustrate the reason why so many prayers were of no avail, the Canon showed, from a post office report, that some letters never reach their destination because wrongly directed; some are posted without any direction at all or insufficient ones; others are not properly stamped. All these errors in letters were types of different kinds of prayers that never reached their destination. This he illustrated by various texts of Scripture, showing the prayers that were not acceptable to God. He concluded with a fervid appeal to the children to be earnest in prayer. We understand that these pleasing and very acceptable services are to be held every few weeks.

DUNNVILLE.—A very successful Mission, extending from the 14th to the 20th of February inclusive, was conducted at St. Paul's Church, by the Rev. W. Hoyes Clarke, of the diocese of Toronto. Each day, Sunday excepted, there was a celebration of the Holy Communion at 8 a. m., meditation at 3 p. m., and special service with sermon at 8 p. m., followed by an after-meeting. On the Sunday, the Celebration was at 11 a. m.; at 3 p. m. there was an address to Sunday-school scholars; and the Mission closed with the special service at 7 o'clock. The average attendance at the early Celebrations was eleven. At meditations the congregation averaged forty. Each night the Church was well filled: a large number remaining

to the after-meetings; while on the Sunday evening, it was packed.

The addresses of the Mission Priest—marked by intense earnestness, and replete with "Church doctrine and Bible truth"—were listened to, with the most eager attention. So thoroughly practical, and heart-searching were they, that it could not have been otherwise. One and all wished that Mr. Clarke could have remained longer; and the hope was expressed on every side, that he might again favour the parish with a visit.

There is every reason to believe, that the spiritual life of the faithful has been quickened, and that not a few of the careless and impenitent, have been roused to think of the solemn responsibilities resting upon them as those who were baptized into Christ's Body.—*Laus Deo!*

HURON.

From Our Own Correspondent.

KIRWOOD.—An excellent site for a church has been purchased, and on the 15th ult. a meeting was held by the Building Committee, at which the contract with Mr. W. F. Fawcett, was signed and sealed in due form. The church is to be of brick, with sandstone sills and caps; the windows to be of stained glass. The dimensions of the building are 50 by 32 feet with chancel and vestry in addition. It is to be ready for opening by the first of October next. The subject of renewal of church work here, was first proposed by the Rev. C. Softly.

PETERSVILLE.—*St. George's*.—The Missionary Meeting, the first of the series, was held on Friday, the 11th ultimo. The Incumbent, the Rev. Dr. Darnell presiding. Missionary addresses were delivered by the Rev. Canon Innes, and the diocesan missionary agent, the Rev. W. F. Campbell.

LONDON.—*Christ Church*.—On Monday evening the Missionary meeting was held in this church, and was well attended. The Right Rev. Bishop Alford presided; and on the platform were the Ven. Dean Brown, Revs. J. W. P. Smith, Evans Davis, J. B. Richardson, and W. F. Campbell. The Rev. E. Davis spoke of the amount of mission work done by the Church, as a test of its growth and vitality. He referred to the mission work being done in Africa, and of the extent of the Home Mission work in Huron, in which there are 247 stations, served by 109 clergymen. He spoke of the Northwest as being especially a mission field for the Church in Canada. The Rev. W. F. Campbell entered fully into the missionary work of the Diocese, the amount spent in Home Missions, and the number of missionaries now engaged in it; and he referred to the great missionary work of the Church in all lands.

A Missionary meeting was held in the Chapter House, on Tuesday evening. His Lordship Bishop Alford in the chair. It was fairly attended. The Bishop in his opening address, spoke of the necessity of still greater missionary labour in the Home Mission. There were in this diocese some fourteen or fifteen missions, some of which were entirely without a missionary. He gave an account of the work accomplished in foreign lands, where 199 missionaries are supported by the Church Missionary Society. The Rev. A. Brown spoke of the aggressive character of missions. If the Church, he said, did not become popular, it was from its not pondering to popular talk; but he would say, vanish popularity rather than abandon the truth. Judge Davis and the Rev. W. F. Campbell also addressed the meeting. Mr. Campbell gave an interesting account of the character and extent of the mission work.

St. Paul's.—On Wednesday evening a Missionary meeting was held in the church, Bishop Alford presiding. Rev. Canon Innes said the opening Service. There were present the Very Rev. Dean Boomer, the Revs. A. Brown, E. Davis, J. B. Richardson, J. W. Smith, and W. F. Campbell. After a brief opening address from the Bishop, the Rev. Evans Davis spoke of the early Church and her missions. In a few extracts which he had prepared, he shewed the great number of men, and the amount of money that had been contributed by the Church towards the evangelization of the world. Very Rev. Dean Boomer spoke of the history of the early Church in Canada, and of the fact that the first missionaries were sent to it by the Society for the Propagation of the Gospel in Foreign Parts. The Church in Canada is now a voluntary association, and every means in our power should be put forth to rouse up our people to a sense of their responsibility. The Rev. W. F. Campbell, after praising the parish of St. Paul for their worthy efforts in the cause of missions, standing first in many respects

in this work, gave a clear statistical account of the state of the diocese, showing what has been done, and the great necessity for increased exertions in order to sustain present missions; to divide large parishes and to open new missions. He spoke of the vast extent of the missions in some of the northern counties, and the great labours of the missionaries, and he urged his hearers to continue to set a good example to the other parts of the Diocese.

The Memorial Church annual missionary meeting was held on Thursday the 17th ult., the Right Rev. Bishop Alford presiding. On the platform were Very Rev. Dean Boomer, Revs. Canon James, J. B. Richardson, J. W. P. Smith, W. F. Campbell, C. M. Bland of Ingersoll, and E. L. Fortin of Belmont. After the opening service the Bishop briefly addressed the meeting, speaking earnestly of the need of increased exertions and the need of more labourers in the vineyard of the Lord. He trusted that young men of Canada would be led to give themselves to the work, not only in this country, but also in heathen lands. Rev. E. M. Bland said there was a prevailing opinion that the Church needs rousing up, and thought that an explosion would in some cases be productive of much good. He urged the duty of reading the Church prayers, and ascertaining what the Church was doing in other parts. He considered it to be the duty of Church people to look upon both sides of the picture, and see the dark as well as the bright side. It was well enough to listen to accounts of progress in foreign lands; but we must take care lest while we gain one member from the heathens, we lose five from want of being looked after in this country. The Church needs to rouse herself and put forth earnest efforts both in home and foreign fields. Rev. Canon Innes attributed the want of interest in mission work on the part of the laity to two reasons. First, they do not read the reports of the Synod, and ascertain what work is being done and to be done. Another reason is the failure of the clergy to place before our people definite information in regard to mission work. Rev. W. F. Campbell bore testimony to the progress made in the diocese. In every part he saw each year more men, more missions, more money, all of which must be regarded as best evidences of prosperity. One-half of the missions in the diocese are self-supporting. He instanced the poorer districts of the counties of Grey and Bruce, and particularly the Indian peninsula. The missionary at Warton has to look after the spiritual interests of seven townships. He believed that the laity have the interest of the Church at heart quite as much as the clergy have. All they require is to know the necessities of the case and they will give the required means. Must not all these missions be helped up? To do this we require \$3,000 extra this year. And to the North-west we want, if possible, to send \$25,000 this year.

WESTMINSTER.—*St. James'*.—The last of the series of annual missionary services was held on Friday in St. James'. The Right Rev. Bishop, who presided at all the other meetings, occupied the chair here also as the acting Bishop of the Diocese. After the opening service, Rev. Evans Davis, rector of the parish, briefly reviewed the few years since the mission was organized. The congregation of St. James' at their first annual meeting contributed \$16, and there has been every year since an increase. During the last year this congregation contributed \$143.50 towards the Mission Fund; they also paid \$1,000 of their Church debt, but there still remains a debt of \$4,000. Bishop Alford, in a brief address, reminded his hearers of the command to go forth and preach the Gospel to all the world. This did not limit the field to a particular district or people, but applied with equal force to every human being. Rev. Alfred Brown dwelt on the origin of the Christian religion, and its character so entirely distinct from any other. The Diocese of Huron contained 700,000 souls, and to minister to them there are only one hundred clergymen. The want of the Church is the best young men from the Church families. If there is any lack of carrying the Gospel to any part of the earth people here were to bear their share of the blame. The total of \$119,540 was given by the people of this diocese for all purposes to the Church; this was less than one dollar ahead. Leaving out the clergy and the city of London, there were only sixty-four persons who contributed the sum of \$5 and upwards to the Mission Fund. In the city of London there were seventy-five persons. Revs. J. B. Richardson and W. F. Campbell also addressed the meeting.

LISTOWELL.—The annual missionary meeting of Christ Church was held on Monday, 15th ult. The attendance was fair. Rev. Jeffrey Hill, Incumbent of Seaforth, delivered an address on the tendencies and needs of the present day. Missionary hymns were sung by the choir. There was a collection for mission-

ary purposes and collectors to call upon the members of the congregation were appointed.

On Wednesday afternoon a special vestry meeting was held to consider what steps should be taken towards procuring a clergyman for the parish. It was unanimously resolved by the Vestry to leave the appointment in the hands of the Bishop. Services will be regularly held by an acting clergyman till such time as the appointment shall have been made.

ALGOMA.

(From Our Own Correspondent.)

MIDLOTHIAN.—Mr. Addison Briggs, Churchwarden, acknowledges the receipt of a beautiful set of Altar vessels for St. Peter's Church, from a lady in England, per the Rev. Wm. Crompton.

EMSDALE.—As usual, a goodly congregation of church members met our Bishop at Emsdale on Friday, Feb. 18th. For some time they have been included in the district under charge of the Rev. Mr. Crompton, Travelling Clergyman, who has already set on foot the building of a Church, the frame of which is already in place. A log house having been lent to the members by James Sharpe, Esq., J. P., of Burke's Falls, they had been very busy in anticipation of their Bishop's visit, and had papered the inside of the house neatly; this had been done by the men whilst the women cleaned up, put blinds to the windows, and decorated the room with evergreens. The Bishop spoke to them in his usually genial manner, saying how pleased he was to see that, even for a temporary place, they were determined to show their love and reverence for their dear old Church. His Lordship urged them still to persevere and hope on; he said that God would yet be pleased to provide funds so that they might have a resident clergyman, and (what they so much wished) more frequent ministrations of the service of the Church. He left them with hearts lifted up and encouraged. It was determined among them, that they would select one of their number, as suggested by the Bishop, who should act as Lay-reader, and whom they promised to support by their attendance. A Sunday School was also to be commenced at once, several having offered themselves as teachers. The Bishop promised what Catechisms he could furnish; and from his Lordship's hint, the teaching was to be confined to the Prayer Book, Church Catechism, Lessons for the day, and practising the children in the regular Church Services.

The Rev. W. Crompton thankfully begs to acknowledge £1. from Mr. Dron; 5s. from Miss Hertyol; 10s. from Miss Dillies; 10s. from Miss Hamilton; 10s. from Mrs. Ingham; 2s. from Mrs. Spragg; 10s. from Mrs. Robinson; 2s. 3d. from "Friends"; 2s. 6d. from Mrs. Lareombe; and £1. 8s. 3d. from Mrs. W. and family, per Mrs. Weston, Bath, England, especially for the proposed Church at Peareely in the Chapman Valley. Also \$2. from a gentleman who does not wish his name to be published, "to be spent in any portion of the work which Mr. C. considers requires it most."

Correspondence.

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

CHURCH PROGRESS.

Sir, I am not sure that 'numbering Israel' is a profitable task, even though 'increase' should be found. As however, it has been asserted by one member, that the Church of England is losing ground, and that view has been refuted by a brother—perhaps I may be permitted to point out by figures that the apparent increase among the Methodists and other sects, has been gained in great part by their zeal in bringing places to the doors of the populace. In doing so, I am not ignorant of the fact, that the increased accommodation for their people has been to a great extent obtained at the expense of an imperfectly educated ministry—that is to say, they have multiplied their ministers, by means of a low standard of qualification. On the other hand we ought not to be above profiting by others' worldly wisdom—for the children of this world are wiser in their generation than the children of light. We trust that the proposed increase of the permanent Diaconate, may enable us to increase the centres of church accommodation.

The following brief table, gleaned from the census of 1871, will illustrate my meaning. In the four provinces of Ontario, Quebec, New Brunswick, and Nova Scotia:—The Baptists (five denominations) had

a meeting house to every 317 members; the Romanists to every 1071; the Methodists (seven denominations) to every 250; the Presbyterians (six denominations) to every 509; the Church to every 446.

The order of church accommodation, as exhibited by the number of buildings for public worship stands: 1. Methodists, 2. Baptists, 3. Church, 4. the Presbyterians, and 5. the Romanists.

There can be little doubt in the mind of any one who has known the Church in Canada for the last fifteen or twenty years, that the census of 1881, will be encouraging to Churchmen, and will we trust, stir us up to take an active part individually, in the revival of 'preaching the Gospel to the poor,' which has by God's blessing, so evidently and happily begun during the last decade in the Church of England in Canada.

Yours,

CHAS. E. WHITCOMBE.

DEAR SIR, I am glad to see a letter from the Clerical Secretary of the Diocese of Niagara on the above subject. I wished he could have proved me wrong in what I said of the deplorable weak state of our Church in the country. No one knows how I hate to speak of our Church going down in any locality, or in any respect. There is no excuse but utter neglect for any Church being deserted or pulled down, and our people must be aroused to action if a better state of things is to be set in. I don't set much store by the "increase of parishes, mission stations, church edifices, clergymen and communicants in the Diocese of Huron and Niagara." I should like Mr. Whitcombe to prove that that increase has even kept pace with the increase of the general population in the dioceses. We have been building fine pictures of Church increase which are not warranted by facts when all things are taken into consideration; and I say it is not wise to keep our rich laymen in ignorance of the true state of our Church in the country. I may be wrong (I hope I am), but I shudder to look at the picture that would be presented if every clergyman would simply state the churches that he knows of in his locality that are now extinct or deserted. Prove me wrong, and still there is no harm done; but it would take a large amount of prosperity to overbalance the sad picture of at least two abandoned churches in one county, and that in the oldest Church portion of our province.

Mr. Whitcombe is scarcely fair to me when he says that I place "doleful facts before the rich to incite them thereby to increase contributions on behalf of Foreign Missionary work." My object in urging increased contributions on behalf of Foreign Missionary work is to inculcate a true missionary spirit, a true liberal spirit, and thereby to help our languishing home work. The more people give the more they will give, and I wish all to know that there is need of great efforts to maintain our Church in our own rural parts. He says that the principle of Church work should go on that of strengthening "the hub" first, yet that very thing he deprecates in congregations. The Churches in Hamilton which might support a free church in the lower part of the city are just acting on that "hub" plan. No, the very life of the teaching of our Lord is care for others, and we ought now (as a Church we are old enough and rich enough) we ought now to send out one or two foreign missionaries. The fact of working for other people will make us work for ourselves, and one collection from every Church (say on Whit-Sunday) would enable us to roll off what I think is a reproach to the Canadian Church that she has not outside of her own territory a single missionary to the heathen. It strikes me that that is one of the best ways to teach these "rich congregations that spend so much upon themselves" to think somewhat of others. The sad facts that I have spoken of should arouse us to work, Home and Foreign, so that no one shall have the least chance to point to any Church within the Dominion pulled down or abandoned.

Yours truly,

Hamilton, Feb. 24th.

CHAS. H. MOCKRIDGE.

B. HOMER DIXON AND THE CROSS.

Sir,—I read last week a copy of Mr. Dixon's pamphlet against the Cross. In it he says we are giving offence to the Jews, are we to give up our conviction for fear of offending the Jews? Then by believing in the Real Presence we would be offending the Plymouth Brethren or the Society of Friends.

There are a great many points besides open to criticism, which I will leave some abler writer to notice. I would like to know how the heathen form of I. H. S. was written?

Yours,

Toronto, Feb. 25th, 1881.

H. M. MORRIS.

CHURCH GUILDS.

Sir,—Will you allow me through the medium of your columns to ask the Wardens of Church Guilds if they will kindly send me copies of their "Rules," "Offices," etc., to aid me in organizing a Guild here? Yours etc.,

L. M. Fortier.

Address: Wennipig, Man..

TEA AND THEOLOGY.

Sir, It is quite possible that you may not have heard of "The Christian Reporter, an unsectarian Record of Christian Thought and Labour," though it has entered on its second year. It is published in Toronto, and has on its title page, "Hon. Vice-Chancellor Blake, Editor." Well, "the Li-Quor Tea Company," desirous of reaching "the ministers of all denominations in Canada," made arrangements for a special edition of the Reporter, which embraces the cheap opportunity of advertising itself at the same time, and so gives us a sample of its unsectarian (!) wares. The first is an editorial on "Christian Unity," characterized by the energy and mordancy of expression, for which the writer is so well known. His text is the "Church Conference," and his article is an unmitigated onslaught, without one moderating word, upon all concerned. First, he asserts the "preposterous assumption" implied in the word "Church," for which our Bishop is responsible; next, "the choice of the Speaker 'on the attitude of the Church' was equally unhappy," as "he could not speak otherwise than ignorantly" upon the subject; whereupon, also, Trinity College comes in for the usual amount of eloquent vituperation. "We wondered not that he, and the little band he has educated in the narrow lines of priestly intolerance, while aping the title of Catholics, should have declared that even on the Bible Society platform they should refuse to meet their brethren of other denominations." Now, the High Churchmen of the Anglican Communion throughout the world may perhaps be smitten with "priestly intolerance," but they are not at any rate "a little band," and they never think of anything so absurd as "aping a title." We might have expected more sense and better English from a V.C., however vain the hope of charity. But the Bishop of Toronto is the grand offender. "He disappointed very bitterly" the V.C., and accordingly he is "taught," as Gideon "taught the men of Succoth—with thorns of the wilderness and briers." "Fie upon thee, man, for such an un-Christ-like key-note to your clergy." Surely the Bishop is now instructed!

Now, sir, I write to remonstrate publicly with the Honourable Vice-Chancellor, if remonstrance is of any possible use, against his outrage on the code of mere worldly propriety. I don't write, in the first instance, as a "priest," or even as a member of the Church of England, but as a citizen. If an agent enters my house to sell or advertise his wares, I have a right to expect that he shall be respectful in his language, and that he shall not, while commending his patent, abuse my religion, and the head of my church. If the V.C. is not himself thoroughly ashamed of his unmannerliness, to call it by no worse name, he is very little qualified to pose as a censor of priests and bishops, and "an instructor of babes" in the various conventicles through which he makes his weekly rounds. We Churchmen are next exhorted in most oburgatory style to throw ourselves as one man into Evangelical Alliance meetings, to stand on a common Temperance platform, to work in Sunday School conventions, &c., with all the Denominations. Now, sir, I say with deep seriousness what I am sure is but bare justice to the inculpated Churchmen, that they sincerely sympathise with the well-intended efforts of those outside our Communion, and rejoice in their success, and give God thanks for all the good they accomplish. But common sense asks, How is it possible for us to work in unity with them? They have left us because our ways did not suit them; and if we are to do our work in our own way and not in theirs, it is quite clear they can only regard our interference as an impediment. When they set us the example of this perfect unity of action, we may well be called upon to imitate it. Meantime, we had better do our work in our own way. There is one good work in particular that I would suggest to the maligned priests of this diocese, and that is, earnest and united prayer for our unbrotherly brother, the V.C., that God would open his eyes, and soften his heart, till he had some touch of brotherly kindness. Most marvellous is the illusion of the last sentence of the article: "If we feel the great benefit that would result from this united action in the Master's service, in the city of Toronto, how much more need have we for union in the smaller places. Many of them with but a few hundred inhabitants cannot carry on separately these works, but united we should find



good, healthy, living organizations." Therefore, *pro la seculo*. Comment is unnecessary. There is another matter in the Reporter which I hope to refer to in your columns.

Your obedt. servant,

J. CARRY.

Port Perry, Feb. 25th, 1881.

### Family Reading.

#### LET BYGONES BE BYGONES.

Let bygones be bygones; if bygones were clouded  
By aught that occasioned a pang of regret,  
Oh, let them in darkest oblivion be shrouded;  
'T is wise and 't is kind to forgive and forget.

Let bygones be bygones, and good be extracted  
From ill over which it is folly to fret;  
The wisest of mortals have foolishly acted—  
The kindest are those who forgive and forget.

Let bygones be bygones; oh, cherish no longer  
The thought that the sun of Affection has set:  
Eclipsed for a moment, its rays will be stronger,  
If you, like a Christian, forgive and forget.

Let bygones be bygones; your heart will be lighter  
When kindness of yours with reception has met:  
The flame of your love will be purer and brighter,  
If, God-like, you strive to forgive and forget.

Let bygones be bygones; oh, purge out the leaven  
Of malice, and try an example to set  
To others, who, craving the mercy of heaven,  
Are sadly too slow to forgive and forget.

Let bygones be bygones; remember how deeply  
To heaven's forbearance we all are in debt:  
They value God's infinite goodness too cheaply,  
Who heed not the precept "Forgive and forget."

#### HUSBAND AND FATHER AT HOME.

How many among ourselves require some patriarch to come to us, and, as it were, reintroduce us to our wives and children! We live beneath the same roofs as our families; we do some of our eating and all our sleeping in the home beside them; we pay the bills; we say now and then an honest word of commendation to one or other of our household band; we reside at the breakfast table and dinner table—and what else? We cannot honestly add much more, yet we lay "the flattering unction" to our souls that we are model husbands and fathers; and we imagine, too, that we are training our children into habits of industry and frugality. What a miserable delusion!

Business is important enough in its own place, and public work for the city and for the country is not to be neglected. But it seems to me that in these days, men—ay, even Christian men—are too largely forgetting that their first obligation is to their homes. When the apostle wrote, "It remaineth that those that have wives be as though they had none," he did not mean that when you sit down to the morning meal you should bury yourself in the newspaper, and become entirely oblivious of those who are seated at the table with you, and of her who is at the moment ministering to your comfort; neither did he mean that you should come home, after your weary business day, cross, testy, and cantankerous, such a son of Belial, that you cannot be spoken to; and that when dinner is over you should go to sleep on the sofa, or adjourn with a masculine friend to the smoking-room, utterly forgetful of her whom you have solemnly vowed to make the companion of your life and the sharer of your lot; and indifferent, also, to the welfare of the children, who are left to be dragged up by some foul-tongued nurse or some cynical tutor. How many of the domestic tragedies which are constantly shocking the community and rending households in twain, have had their origin in just such thoughtless indifference as that! Oh, my friends! we could do with a little less courting before marriage, if we had a good deal more after it; and if parents were to be slightly less solicitous about getting the very most out of every bargain they made in the store, and a great deal more anxious to become acquainted with their own children, and to lead them into ways of holy happiness, the profiting would appear unto all men. What is the good of all your money to you if you neglect your son, and let him grow up unregulated and revengeful, so that at the least provocation he shoots down the imagined author of the offence? And yet it would have been far more sensible to have sought to prevent its causes; even if you should not have made the half of those thousands which you now call your own.

Let me ask every father and husband to ponder well the appeal which I am now making. Your wife and children are of infinitely more importance than success in business, or the gaining by you of some public office; yet is it not true that you are largely a stranger to those under your roof? You give them no confidence; you never say a word of endearment to them; you only want to be let alone and left to yourself when you come home; and so you know just as little of the inner life and disposition, just as little of the dangers and temptations, just as little of the aptitudes and tastes of the members of your own family, as if they were in Kamtchatka and you in New York. Think how the sons of Eli brought his gray hairs with sorrow to the grave; remember the sons even of Samuel lived to shame the name of their father; and learn, I beseech you, this great lesson; that even public usefulness, as well as business success, is too dearly purchased by the sacrifice of the highest welfare of your children.

#### SIN AND SORROW.

God has linked sin with sorrow. Men join sin with pleasure, but the pleasure passes and the woe remains. Men strive to make a life of sin. Life of joy, but they never succeed. Eventually there comes the day of grief. The cup which fills the brain with intoxication and delirious gladness, at the last biteth like a serpent and stingeth like an adder. The wild delight of unholy passion gives place to that mourning which comes at last when wasting and disease have taken the place of health and merriment. Always this prospect of pain, regret and misery lies before the sinner in his downward path. Sooner or later he will lament his course. Sooner or later his pleasure will turn to pains, he will curse the day in which he yielded to their charms. How much better to turn while it is today, and escape the grief which clouds the sinner's journey, and the perdition that awaits him at the end. Wisdom's ways are pleasantness. Even if the road seems thorny, yet it leads us home; and we can bear to tread a weary road if it only brings us to the goodly land.

#### THE WORTH OF LIFE.

The question is gravely asked whether life is worth living, whether the ills of life are not more and greater than its good things. So-called wise men, in old days, argued the same question. Some settled it in their own minds that it was better to die than to live; and they killed themselves. Now-a-days men speak about life as if it were almost all misery; and some "religious" people seem to think they shew heavenly-mindedness by talking as if God gave them no good on earth. But, sad as life is said to be, men cling to it. All that they have they will give for their life, and much of their thought and money are spent in trying to prolong it.

The life that many live is not worth living. Only part of the man seems to be alive. His lower nature is active, but the mind and spirit seek none of the joys meant for them. There is no aim before the man. His life here leads on to and fits him for no higher better state. He goes on through the years, knowing nothing of the pure and wholesome pleasures within his reach, bearing sorrows which only wound and harden him, many of which are the plain fruit of his own self-chosen way of life.

But life is to be judged by what God means it to be and what we may make it. There is good all round us if we will look for it and learn to enjoy it. We can do much by wise use of the knowledge and powers given us to gain the common blessings of health and prosperity. There are pleasures out of reach of our worldly circumstances. We can find a use in what seems most against us. We can have a deep joy in bearing trial well, and feeling it brace and strengthen us and make us truer men. And our life here is the beginning of what goes on for ever. Now we grow to be what we shall find ourselves when we stand before God, and He puts us in the place for which we are fit. Who need think little of the dignity of his life on earth, or fret at the way in which God sees fit to shape and train him? Let him but "love God," and "all things shall work together for his good"—making him good, and preparing him to enjoy good that is perfect and everlasting.

CHILDREN AND FLOWERS.—Take a child along a country lane, and gather sprays of any of the plants as you walk, and you may teach that child lessons in brief sentences that will never be forgotten. The crab, parent of every apple; the briar, nurse of better roses; ivy, that adorns and shelters its supporter; coltsfoot, ground ivy, and many more—the poor man's medicines; grass, the most refreshing garb of the world. Gather any flower, and point to the pistils and stamens—parents of all seeds; petals that adorn, and caysix, that sheltered them all in their infancy. Such lessons add an interest to every ramble.

#### PARAPHRASE ON JOB II, 13-20.

Is thoughts from visions of the silent night,  
When slumber closes man's unhappy sight,  
Fear came upon me— all my courage fled,  
And awful trembling shook my bones with dread,  
Then passed a spurt by—the shade I saw  
Form it had none—begirt it was with awe;  
It stood before me like a tower of flame,  
And in the gloom I heard a voice exclaim:

"Shall man be juster than his God? Shall he  
Be purer than his Maker, and more free?  
Behold, in servants' places He no trust,  
For ev'n His angels are denounced unjust;  
Then how much weaker they who dwell in clay,  
Who build on sand, whom worms shall eat away!  
At morn, at night they die, and we forgot,  
Unknown to wisdom turn again to nought."

Woodstock, 1881

J. R. Newell.

#### THE USE AND ABUSE OF FUN.

WHAT should we be without this gift to brighten our existence on our earthly pilgrimage? A love of fun is most often found accompanied by a cheerful and lively disposition. We can imagine no drearier state than that of an individual who, during the whole of his lifetime, can obtain no fun or pleasure, in the slightest degree, in his daily intercourse with his fellow-creatures. But it is a well-known fact that even of the best of things one can have too much. Even fun has its limit, and a more wearisome thing can scarcely be imagined than an individual who, at the most inappropriate times, can not refrain from turning the most commonplace of conversation into fun and ridicule. This is certainly a great failing; but of course there is a graver aspect under which it can be regarded, namely, the love of ill-natured fun. A laugh raised at the expense of a well-meaning person is highly injudicious, and in many cases rarely forgotten. The turning into ridicule of another person's words and ideas is a most uncharitable and hurtful habit, which, when long forgotten by the speaker, rankles in the mind of the victim. There is nothing more disagreeable to very sensitive nature than the fear of being made fun of and turned into ridicule, and the very slightest inclination toward this unchristianlike habit will cause the victim of it such pain and shrink- ing that a less sensitive mind would scarcely deem possible. We should be especially careful of these sensitive ones, especially as one can never tell the harm a careless word levelled in mere jest may do. It rankles in the mind of the sensitive one, and gives a pernicious precedent to the hearers of it. After all, this is a failing which happily is not general, and brings its own punishment; for those few who find real pleasure in giving pain to others by ill-natured and personal fun are rarely well spoken of, even by those who profess to see no harm in it. A sarcastic person may have many admirers, but no real friends, as, directly personal intercourse with them ceases, and when one's back is turned, then one trembles for one's own character. But this is a spiteful and uncharitable fun, only resorted to by those who, disgusted with and weary of the world, can find consolation in the endeavour to convert others to their opinion. There is one more abuse of fun which is necessary only just to touch upon, and which, while the love of pure and holy things exists, can never become a habit—I mean the danger that one has to guard against of speaking in fun of sacred and holy things, or in any way bringing them into ridicule. It may be that, to a really witty person, the inclination to this irreverent practice has to be more carefully guarded against than to those whose sense of wit is less keen. If a witty speech or joke is on our lips which would turn into the slightest fun or ridicule things only to be spoken or thought of with reverence, let the words remain unspoken, let the witty sentence be wasted, rather than be uttered, to fall perhaps on some untutored and wavering mind, and prove a stumbling-block in that mind for years and years after the words were uttered and forgotten. So much for the abuse of this gift. But, on the whole, much more may be said for than against it; for though it may prove a stumbling-block and "occasion of falling" to some few, it is an undeniable blessing to those who, with a constant and ever-ready source of cheerfulness and fun, can make lighter daily trials and difficulties, and even afford to help a less hopeful brother or sister on their earthly journey.

PRUDENCE, through the ground of misery, cuts a river of patience, where the mind swims in boats of tranquillity along the stream of life, until she arrives at the haven of death, where all streams meet.

A SHADOW OF RUSSIAN LIFE.

THE poor child remembered having heard his grandmother say that a light was a great safeguard against storms. Having lit his candle, he wished to set it before a picture of the Virgin, but this picture was hung too high; he tried in vain to reach it, and finally decided to leave his light within the lantern, which he placed on a box in a corner of the room. Having sat down beside the flickering light, he next ransacked his store of memory for all the prayers which his grandmother had taught him, and which he had repeated ever since her death, without understanding a word of their meaning.

At each clap of thunder his little heart beat violently. He glanced at the sky, and fancied that he saw something black and terrible passing through the air. The wind howled in the chimney, and somewhere a shutter, which the storm had unfastened, was banging against the house wall. The lantern but dimly lighted up the little room. Ilouscha could see the grey wall, the black beams overhead, the bed on which his mother lay, the table with the bowl half-full of *kvas*, and the pail of water which he had taken so much trouble to fetch in the morning, and which still stood by the door. The rest of the room was filled with fantastic, uncertain shadows. Twice or thrice the thunder crashed with terrible noise over the house, and the lightning lit up both room and street outside with its vivid flashes. The child remained crouched on the box, his face hidden 'twixt his knees, his hands clasped tightly round his legs.

A bitter consciousness of loneliness and desertion had come over him. The neighbours were all asleep; the house was as quiet as the grave. His father so far away could not hear him; his mother was near him certainly, but he felt as though she were no longer the same mother that he was accustomed to see every day.

An awful thought, and one which he tried in vain to repress, tormented him. Twice had his mother sat up in bed and tried to speak, but words would not come; each time she made a sign with her hand and then fell back on her pillow. At length she gave a cry, but the child, not understanding what she meant, shrank back farther into his corner, trembling from fear. The poor boy felt so deserted, so helpless in the world. He knew that his father now no longer came on Sundays, and never brought him presents as formerly. Then he had but to rummage in the big pockets of his cloak and was sure to find, mixed up with brass buttons and ends of tobacco, a piece of gingerbread, or a sweatmeat, one or other of which his father never forgot to bring him. Alas! he knew also that he should never guess any more riddles, nor hear his loved voice; but he knew also that when his mother arose, she would notice that he had burned the candle, and she would beat him.

The storm gradually subsided, and he felt calmer, but he still sat pondering over his sad childhood.

He recalled the long dreary days he had spent with his only friend—the dog Orelka! He remembered his visit to the baker, who treated him roughly, and who watched to see that he stole nothing, the harshness of the neighbours, who teased him because his mother was poor and unpopular. He remembered also the illusage he had received from his mother. All these things flashed through his mind at once; he could bear these thoughts no longer; thus holding his head once more in both hands, he burst into a flood of tears, his little bare shoulders shook, and the room re-echoed his sobs.

"What on earth is the matter?" cried his mother suddenly. In an instant the torrent of tears were arrested. Ilouscha raised his head and gazed speechless at his mother. Her eyes were now wide open, and fixed upon the wall.

"My happiness is over—gone forever!" she murmured plaintively. And she raised herself slightly, leaned upon her elbow, and seemed lost in thought.

The child spoke not, and scarcely dared to breathe. "Will she notice the lantern? If she gets up what shall I do?"

While these thoughts were passing through Ilouscha's mind, his mother made a movement as though about to get off the bed. "Lost forever—forever!" she muttered feebly.

And then, with a deep-drawn sigh, she fell back on her pillow. Silence once more reigned in the room; a silence only broken by the monotonous dripping of the rain, and the painful breathing of the dying mother.

Sleep fell gently on the saddened child, and, as his eyes slowly closed, his grief was for the nonce forgotten.

The light grew more feeble every minute. For a little while the flame flickered fitfully, reflecting on the walls a lurid glare; then as it burned deeper and deeper into the socket, it finally disappeared, and left them in utter darkness.

Ilouscha in a half-dreamy state crept mechanically across the room to the bed, climb up over his mother's prostrate form, and squeezing his little body as near to the wall as possible, dropped into a sound sleep.

The rain still fell in torrents, but the wind seemed to have abated, for the shutter no longer banged against the wall.

The pale light of day crept slowly through the dull panes of the little window, but awakened no life in that dreary room. Every thing seemed buried in the trance of death.

At length the child awoke. But what a terrible awakening! Who was it lying on the pillow at his side? Not his mother surely! a strange woman—a woman unknown to him. Every feature distorted—a form cold and motionless—her eyes glassy and staring! Ilouscha was from terror speechless. He knew not how he climbed off the bed, nor how he left the house. Nor did he recover self-possession until, at a long distance from the house, he was suddenly stopped by a flock of sheep, which a shepherd was driving through the barrier into the adjacent pasture. Little by little he recalled all those terrible incidents from which he had flown. He was fully persuaded that his mother was dead, and that now he was alone—quite, quite alone in this great, big world!

Three days later the soldier's wife was buried. At last she was at rest in the grave, where neither privation, nor grief, nor misery, could reach her. The funeral expenses were bore by the landlady, who reimbursed herself by seizing every little thing that had any value, such as a rabbit-fur pelisse, a picture of the Virgin in a gilt frame, a woollen shawl, and the mattress and pillows of the bed. The little that remained was carried off by the other lodgers, each one taking what suited his fancy. The chipped teapot and two cups were seized by the old man who had recently scolded Ilouscha for spilling the water on the staircase. The little boy's coat fell to the lot of a shoemaker who lived opposite; and the sempstress who did odd jobs for the whole house, seized upon the old lantern, which she said was quite good to take down into the cellar of an evening for coals.

The soldier's child had disappeared—none knew whether. But on the day of the funeral, when the last rites had been performed, he was seen in the courtyard, wet through and shivering. "What do you want here?" inquired the landlady querulously, evidently displeased and ill at ease at his re-appearance, for she feared that he came to claim his possessions.

"I want nothing," answered Ilouscha timidly.

"And what does nothing mean? since you are here you must want something! Why didn't you think fit to come sooner? you might then have bidden your mother

good-bye; now she is buried, and I have let your room to a new tenant, who is at this moment in possession."

The child burst into tears at the thought that never again could he enter his room.

"I only wanted to fetch my coat."

"Coat! what coat?"

"My own," sobbed the child; "it is there in the room; it was my very own."

After a moment's reflection the woman called out to the sempstress, who happened at the moment to be crossing the court, "Axima, perhaps you can tell me who took his coat?"

"Who took it?" she replied in an irritable tone; "of course I can—why, it was the workman opposite, who took it!" she repeated as though reflecting—"why of course, I remember it was the cobbler, and no one else."

As she said this she picked up the tail of her wet skirt, and, displaying two huge feet encased in men's work-a-day boots, went on her way.

"What! the cobbler!" cried the landlady furiously; "how durst he do any such thing? Why gave him leave, I should like to know? What right has he in my house? Pretty impudence!"

As she said this she turned to the child, and with an imperious gesture which admitted no refusal, said: "Come, boy, with me, I'll not allow it—no, I'll never allow it. Let 'em take what they like in other folk's houses; but in my house! what impudence!"

The news of the orphan's return in quest of his coat spread through the house. The landlady's indignation was shared by every lodger, and the words, "Let folks take what they like from the houses where they live," were repeated on all sides. It seemed to be by general consent admitted that, in event of any little trifles being left in such cases, it was but fair that they should fall to the lot of fellow lodgers; but that, "folks in strange houses" should come and pilfer, was simply intolerable. A deputation at once waited on the cobbler with a formal request that the orphan's coat be returned to him.

While these negotiations were pending, Ilouscha stood leaning against the landlady's door—his wet cap in hand, the cap that had been given to him yesterday by a kindly labourer who in pure pity had also given him something to eat. The rain had soaked through his shirt and trousers, the water dripped from his hair on to his shoulders, and his feet left wet marks on the floor. Thus he stood, trembling and famished, more dead than alive!

The landlady's daughters were at tea; a pot of jam and other good things stood on the table. One of the girls gave him two rusks, which he took mechanically and forgot to thank her. The luxury which prevailed this apartment fairly dazed him. On the table he saw crochet covers, a mirror in walnut frame, and besides these, two portraits of general officers, literally laden with decorations, hung from the walls. Then there were chairs covered with green leather, and some pots of geranium in the bright window; near him stood a cupboard full of ornaments ranged in a row; there was a little basket made of cloves, a chocolate dog, a china egg with pictures painted upon it, and many other things equally beautiful.

The child could not take his eyes off this marvellous cupboard. He had never even dreamt of such riches. To him it seemed incredible. "And yet," thought he, "there are people living who possess all these things!"

When at length they brought him back his coat, he sighed deeply, for he felt that he would never again have a chance of seeing these marvels.

Just as the child was leaving, one of the landlady's daughters got up from the tea-table, stole quietly to the cupboard, extracted a trifle, and placed it in Ilouscha's hand. The boy was dumbfounded, and did not dare even to look at what she had given to him. He clasped the treasure tightly in his hand, and went out.

On the staircase a group of lodgers

barred his passage; they were deliberating what to do with the orphan. Although they all detested the boy, they yet had a vague sense of duty towards him; and to turn him out, naked and hungry, into the street in such weather did not seem to be quite right. Some one suggested that they should take him to the police, and there explain his sad case, and to this proposition all agreed. They had a vague notion that the police would feed him, perhaps place him where he would learn a trade; at all events anything would be better than leaving him in the street.

The child listened, and understood them imperfectly. At the word "police" he shrank back. He knew that they put robbers and drunkards into prison; why should he go there too? He had never stolen anything in his life! Despair suggested a means of escape; so he said in a firm tone that he was quite ready to go with them to the police, but that he must first go to a man who had promised him a pair of old shoes. The lodgers looked at each other and at his bruised and wet feet undecidedly.

"Are you telling the truth?" asked a sturdy blacksmith.

Ilouscha swore by all the saints that he was.

"Well, it is possible; let him go." So the lodgers dispersed each to his own room, leaving the child free to go where he would. It was not until he had got a long way from the house that he ventured to look at what the landlady's daughter had given him. It was a little wooden egg, painted red, and filled with *confons*. He could not make up his mind to eat them, they were so pretty. When he shook the egg he could hear them rattling, and this noise so delighted him that for a time he forgot his forlorn condition. Ilouscha walked heedlessly along, shaking his egg the while, until a passer-by, who seemed displeased, scowled at him. Then the child, frightened and confused, hid his treasure in the depths of his pocket; he could hear the rattle no longer, but felt it there quite safe.

He did not go to the man who had promised him the shoes, for the sufficient reason that he did not exist. But he did not wander along aimlessly; he had a fixed plan in his head all the while. He resolved to join his father. He only knew that he had gone to the war, and it did not seem at all impossible to find the road that led there. He had often heard his granny say that the human tongue could create a road as far as Kiev, and this maxim taught him what to do. To live anywhere without his father seemed impossible, for nobody would have him, and to beg was quite out of the question. He comforted himself with a resolution to be useful to his father. He determined to fetch water for him, to cut up firewood for him even as he had done for his mother.

(To be continued)

A CLERK'S PRIDE REBUKED.

IN Scotland there is a branch of the legal profession known as "Writers to the Signet." A young gentleman was apprenticed to one of these writers. The youth thought himself a very fine sort of person, much above ordinary apprentices. One evening the master desired him to carry a bundle of papers to a lawyer whose residence was not far off. The packet was received in silence, and a minute after the master saw a porter run into the outer office. In a few minutes the youth walked out, followed by the porter carrying the parcel.

Seizing his hat the master followed, and overtaking the porter, relieved him of the packet and walked in rear of the apprentice. The lawyer's house being reached and the door-bell rung, the youth called out, "Here, fellow, give me the parcel!" and slipped a sixpence in his hand without looking round. "Here it is for you!" exclaimed a voice which caused the youth to turn round. His confusion, as he beheld his master, made him speechless. Never after that was he above his business.

**Children's Department.**

**SOME PEOPLE GO TO CHURCH.**

These verses form the opening lines to the ten-guinea prize essay published by the Chester Open Diocesan Church Association, and written by the Rev. J. S. Boschier, M. A., of the Carnarvon Training College:—

**WHAT IS PUBLIC WORSHIP ?**

- Some go to church just for a walk ;
- Some to stare, and laugh, and talk ;
- Some go there to meet a friend,
- Some their idle time to spend ;
- Some for general observation,
- Some for private speculation ;
- Some to seek or find a lover,
- Some a courtship to discover ;
- Some go there to use their eyes
- And newest fashions criticise.
- Some to show their own smart dress,
- Some their neighbours to assess,
- Some to scan robe or bonnet,
- Some to price the trimming on it.
- Some to learn the latest news,
- That friends at home they may amuse.
- Some to gossip, false and true,
- Safe hid within the sheltering pew.
- Some go there to please the Squire,
- Some his daughters to admire ;
- Some the parson go to fawn ;
- Some to lounge and some to yawn.
- Some to claim the parish doles ;
- Some for bread and some for coals.
- Some because its thought genteel ;
- Some to vaunt their pious zeal.
- Some to show how sweet they sing ;
- Some how loud their voices ring.
- Some the preacher go to hear,
- His style and voice to praise or jeer.
- Some forgiveness to implore ;
- Some their sins to vanish o'er.
- Some to sit and doze and nod ;
- But few to kneel and worship God.

**HOW THE KITCHEN BOY BECAME A BISHOP.**

ABOUT two hundred and eighty years ago a clerk was wanted in the parish church of Ugborough, a little village in Devonshire, and one of the candidates was a young lad about sixteen years of age, who came from a neighbouring village. But he did not get the place because of his youth. He was very much cast down. He was the son of poor but worthy parents, and one of a large family of brothers and sisters. He said to his mother, with a heavy heart, "I must not be a burden any longer upon father and you ; I shall set out and find work of some kind or other elsewhere and support myself."

So he bade farewell to his father, and his brothers and sisters, and with a little bundle in his hand he left his home. His mother went with him two or three miles of the way. When at length she was obliged to turn back, she knelt down with him at the roadside and asked God to bless him and go with him, and keep him from every evil way. Then she took out some money and gave it to him for the journey. Then the two kissed each other and, weeping, parted.

By-and-by he arrived at the city of Exeter. He went to the cathedral ; he wandered about the streets ; he called at the shops ; but of all to whom he applied that day no one had work for him. At last he found himself standing at the window of a bookshop looking at the rows of books on the shelves within. At that moment, happening to lift his eyes, he caught a glimpse of the cathedral ; and the thought shot into his mind that there was a connection between these books and the cathedral. If he, poor though he was, could become learned in books, he might be worthy of a place some day in a cathedral. It was a mere thought, and it soon passed away from his mind. He left Exeter, and travelled on and on till at last he found himself in Oxford. He knew no-

body there. But having passed through Exeter, and knowing that Exeter College was the one to which Devonshire students went, he knocked at the gates of that College and asked if they wanted a lad like him for any work he could do. They did want such a lad as he. And in a short time he was employed to scour pans, to clean knives, to brush shoes, and in other way help in the kitchen.

John was a faithful servant, and soon became a favourite with everybody about the college. And as he had a good many hours of leisure he set himself to learn Latin and Greek. And by-and-by the dons, going past, saw this kitchen-boy poring over loose leaves of grammars, and would ask him jokingly if he was reading Homer or the Latin poets. But after a while one and then another gave up joking at the lad, and went near to him, and saw that by himself alone he had come very near to the reading both of Homer and the Latin poets. And then the dons took him away from the kitchen and made room for him in the classes of their college, and he became one of their foremost scholars, and one in whom they all felt pride. And by-and-by John was made a fellow, and then a professor of divinity, and for twenty-seven years he laboured in that college as professor and writer of books where he had served as kitchen-boy. And at the end of that time he was made Bishop of Worcester, and therein proved the truth of the thought which shot through his mind at the window of the bookshop in Exeter, that there was a way through books to a place in a cathedral.

Bishop Prideaux was never ashamed of his early trials. He kept the leathern clothes, in which he set out from his father's house, to his old age. He loved to revisit the village in which he was born. He greatly loved his parents. In his kindness he would plan surprise visits. He would bring his doctor's scarlet gown and put it on to please them. He never tired of showing them reverence. Often he would say to them, "If I had got the clerk's place in Ugborough I should never have been Bishop of Worcester." He loved to think that his mother's prayer had been answered in the happiest events of his life. And he did not think differently when the happy years came to an end and years of disgrace and war came in their stead. Those who triumphed in that war drove him from Worcester, but he still felt and said that all his life had been planned out for him by God.

**PECULIARITIES OF THE ENGLISH LANGUAGE.**—In English not more than a dozen words end in a ; about two dozen end in o. In y we have no less than 4,900, about one-eighth of our language, our words amounting to about 35,000.

**LENT.**—A short distance from Jericho stands the mountain of Quaranta, so named from our Saviour having passed there "forty days." This is of great altitude, or, in the language of an Evangelist, an "exceeding high mountain," and the view from it is exceeding grand of the plain of Jordan, the Dead Sea, the peaks of Nebo Pisgah, and other interesting places, and which may truly be said to be seen "in a moment of time." It was to this solitude Christ, after being baptized in Jordan, had been led by the spirit of Satan. Access to its summit is mostly difficult, from being covered with brushwood and briars ; and more so to those without shoes and stockings, which many of the religious dispense with to come at it, in the view of performing certain ceremonies during the period of Lent. Besides, near to this may be seen horrid precipices, and caverns or cells hewn out of rock, the abode of others, who inhabit these during this period, after the example of the Saviour fasting in the mountain. Imagination cannot picture a more desolate spot, and better adapted for the votaries of abstinence.—W. Rae Wilson on Judea.

**A LESSON FOR THE CLERGY.**

A London minister said to a brother clergyman, one Monday morning: "Seven persons were received into my church yesterday, and they were all brought in by a smile."

"Brought in by a smile!" echoed the astonished listeners; "what do you mean?"

"I will explain. Several months ago, as I passed a certain house on my way to church, I saw, held in the arms of its nurse, a beautiful infant. As it fixed its large eyes on me I smiled, and the sweet child returned the smile. The next Sunday the babe was again before the window, and again I gave it a smile; and this time, as before, it gave back an answering smile. The third Sunday I looked up to the window as I passed, and now the babe smiled down on me, and this time I threw the pretty prattler a kiss. Instantly one little hand was extended, and a kiss thrown back to me. And so it came to pass that I learned to watch for the baby on my way to church; and as the weeks went by I noticed that the nurse and the babe were not alone. Other members of the family pressed to the window to see the gentleman who had always a smile for the household pet.

"One Sunday, as I passed, two children, a boy and a girl, stood at the window beside the baby. That morning the father and mother had said to these children, 'Make yourselves ready for church, for we think that the gentleman who always smiles to the baby is a minister. When he passes, do you follow him and see where he officiates.' The children were quite willing to follow the suggestion of their parents; and after I had passed, the door opened and the children stepped upon the pavement, and kept near me from street to street, until I entered my own church, where they followed me and seats were given them.

"When they reached home they sought their parents, and exclaimed eagerly: 'He is a minister, and we have found his church, and he preached a beautiful sermon this morning. You must go there next Sunday.' To persuade the parents was not difficult, and guided by their children, they found their way to church. They, too, were pleased, and other members of the household were induced to come to the house of God. (God blessed to them my ministry, and seven members of this household have been led to give their hearts to Jesus, and to unite with the people of God; and I repeat what I before said to you, that they were all brought in by a smile."

No one is too poor, too full of labour and care, to give a smile and a kind word; and the loving Saviour makes use of instruments so simple to bring souls into his kingdom.

The Wedding Ring is worn on the fourth finger of the left hand, because it was anciently believed that a small artery ran from that finger to the heart, and thus a direct communication was supposed to exist between the emblem of matrimonial affection and the seat of love. Of course, anatomical experience has proved that there is no such artery in the human frame; but the superstition still exists in some parts of England, and in many districts on the European continent.

REMEMBER that the second purse is much easier to fill than the first.

MEN are apt to lay before them the actions of great men, and to neglect what is more important, the motives of their models.

To sleep a greater number of hours than is necessary for rest and refreshment is a voluntary and wanton abridgment of life. He who sleeps only one hour more than health requires, will, in a life of threescore years and ten, shorten his existence nearly four years, allowing sixteen hours to the day. Too much sleep weakens the body, and stupefies the mind; but when we take only what nature demands, the body is invigorated, and the mind has its powers renovated.

**BIRTHS, MARRIAGES and DEATHS.**  
Not exceeding Four lines, Twenty-five Cents.

**Death.**  
STRICKLAND.—Entered into rest at Lakefield, Ontario, on Friday, February 18th, 1881, MADELINE CLEMENTI, the beloved wife of Mr. Geo. W. R. Strickland, and daughter of the late Rev. John Smith, M.A., Rector of St. John's Church, Buckhurst Hill, Essex, England, aged 35 years. "Requiescat in pace."

Those answering an Advertisement will confer a favor upon the Advertiser and Publisher by stating that they saw the Advertisement in the DOMINION CHURCHMAN.

**GZOWSKI AND BUCHAN,**  
30, King Street East, Toronto,  
BANKERS & STOCK BROKERS.  
American and Sterling Exchange, American Currency, etc., bought and sold. Stocks, Bonds and Debentures bought and sold on commission.  
C. S. GZOWSKI, JR. E. WING BUCHAN.

50 chromos, name in new type, 10c. by mail 40 Agts. Samples 10c. U.S. CARD Co. Northford, Ct

1881.

**Harper's Bazar.**

ILLUSTRATED.

This popular periodical is pre-eminently a journal for the household.

Every Number furnishes the latest information in regard to Fashions in dress and ornament, the newest and most approved patterns, descriptive articles derived from authentic and original sources; while its Stories, Poems, and Essays on Social and Domestic Topics, give variety to its columns.

**HARPER'S PERIODICALS.**

- HARPER'S BAZAR, One Year.....\$4 00
  - HARPER'S MAGAZINE, One Year..... 4 00
  - HARPER'S WEEKLY, One Year..... 4 00
  - The THREE above publications, One Year.....10 00
  - Any Two above named, One Year... 7 00
  - HARPER'S YOUNG PEOPLE, One Year 1 50
- Postage Free to all subscribers in the United States or Canada.

The volumes of the Bazar begin with the first Number for January of each year. When no time is mentioned, it will be understood that the subscriber wishes to commence with the Number next after the receipt of order.

The last Eleven Annual Volumes of HARPER'S BAZAR, in neat cloth binding, will be sent by mail, postage paid, or by express, free of expense (provided the freight does not exceed one dollar per volume), for \$7.00 each.

Cloth Cases for each volume, suitable for binding, will be sent by mail, postpaid, on receipt of \$1.00 each.

Remittances should be made by Post-Office Money Order or Draft, to avoid chance of loss.

Newspapers are not to copy this advertisement without the express order of Harper & Brothers.

Address,  
**HARPER & BROTHERS, New York**

**BOARDING AND DAY SCHOOL,**

For Young Ladies and Children, 119 O'Connor St., Ottawa. Conducted by Mrs. S. Sinclair, (widow of the late Samuel Sinclair, Montreal), and Miss Sinclair, (formerly of the Church of England Ladies' School, Ottawa.)  
To sisters and clergymen's daughters a liberal reduction is made. Superior accommodation for a strictly limited number of boarders.

**REFERENCES**  
Kindly permitted to the Clergy of the Church of England in Ottawa and elsewhere; and to other friends and patrons of the School.  
*Lent Term will begin February 10th;  
Spring Term April 20th.*

CIRCULARS ON APPLICATION.

**HELLMUTH LADIES' COLLEGE.**

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

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

Board, Laundry, and Tuition Fees, including the Whole Course of English, the Ancient and Modern Languages, Calisthenics, Drawing and Painting, use of Piano and Library, Medical Attendance and Medicine, \$300 per annum.

A Reduction of one-half for the daughters of Clergymen.

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

**THE BISHOP STRACHAN SCHOOL FOR YOUNG LADIES.**

President, - The Lord Bishop of Toronto.

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

The Building possesses great advantages in size and situation, the arrangement for the health and comfort of the inmates are perfect, and the grounds spacious and well-kept.

The Lady Principal and her Assistants earnestly desire the happiness and well being of their pupils, and strive to keep constantly before them the highest motives for exertion and self-discipline, being anxious to make them not only educated and refined, but conscientious and Christian women.

The School re-opens after vacation on JANUARY 14, when pupils may be admitted for the remainder of the Term. LENT TERM begins FEBRUARY 11.

Fees, per Term, \$6 to \$18. Additional for boarders, \$45.  
Apply for admission and information to MISS GRIER, LADY PRINCIPAL, Wykeham Hall, Toronto.

**BOARDING & DAY SCHOOL FOR YOUNG LADIES,**

**Fenelon Falls,**  
-UNDER THE MANAGEMENT OF-  
**Mrs. and the Misses Logan,**  
(LATE OF HAMILTON.)

This School will re-open after the Christmas Holidays,  
**January 12th, 1881.**  
Circulars on Application.

**ST. MARGARET'S SCHOOL.**

UNDER THE DIRECTION OF  
**THE SISTERS OF ST. MARGARET**  
The number of boarding pupils is limited to twelve.

TERMS, inclusive, \$500 per annum.  
Application should be made to  
THE MOTHER SUPERIOR,  
ST. MARGARET'S SCHOOL,  
5 Chestnut Street, Boston,  
Mass., U. S.

**REV. A. AND MRS. BOULTBEE**  
offer a home and Careful Home Education to a few young ladies and children. Situation very beautiful and healthy, overlooking the city and lake. FEES, \$50 a term.

BRACONDALE HILL, DAVENPORT ROAD, YORKVILLE

**BOARDING AND DAY SCHOOL FOR YOUNG LADIES,**

**CAMBRIDGE HOUSE,**  
25 & 27 Tobin Street, -Halifax, N. S.

PRINCIPAL - MRS. DASHWOOD (formerly Miss Stubbs, for 10 years Principal of Holliston House, Toronto,) assisted by DR. DASHWOOD.

Two Resident Governesses, and Daily Visiting Professors.

Terms Begin  
SEPTEMBER 23rd, NOVEMBER 10th FEBRUARY 9th  
APRIL 20th.

**TORONTO COLLEGE OF MUSIC,**

**237 SIMCOE STREET.**  
Under the patronage of His Honor Lt. Governor and Miss McDonald, Sir W. and Lady Howland, Lady Parker, the Lord Bishop of Toronto, Col. & Mrs. Gzowski, is NOW OPEN to receive pupils.

DIRECTOR, - J. DAVENPORT KERRISON, Esq. (late of Grand Conservatory of Music, New York), assisted by efficient teachers.

A limited number of pupils desiring to study the Languages or English Branches of Education, under the supervision of a clergyman of the Church of England, in connection with the study of Music, will be received, and accommodated with board, if desired.

TERMS MADE KNOWN ON APPLICATION.

**THORNBURY HOUSE BOARDING AND DAY SCHOOL,**

for the Elementary and Higher Education of Young Ladies.  
This School, hitherto conducted at 27 Gerrard Street, West, by Mrs. ROLPH, widow of the late Hon. John Rolph, has been transferred to Mrs. HAYWARD, her daughter, and removed to 255 Jarvis Street, a few doors South of Gerrard St. Mrs. Rolph will continue to assist in the general management of the School. In addition to a staff of competent governesses, the services of the best masters have been secured. The

Terms Begin  
SEPT. 4th, NOV. 10th, FEB. 10th, APRIL 20th.  
For prospectus apply to  
MRS. HAYWARD,  
255 Jarvis St., Toronto.

**TRINITY COLLEGE SCHOOL,**

**Port Hope.**

LENT TERM  
-WILL BEGIN ON-  
**Thursday, January 13th.**

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

**PRIVATE TUITION.**-The undersigned is prepared to instruct a limited number of pupils, either singly or in small classes. RICHARD HARRISON, M. A., 38 Lumsley Street, Toronto.

**PRIVATE TUITION,**  
Boys, Students at Upper Canada College, or elsewhere, can be  
Assisted nightly in their Studies  
-by the-  
**Rev. E. Ransford,**  
(LL.B., CAMBRIDGE & TRIN. COLL. DUBLIN)

80 Wellesley Street, Toronto. Mr. R. also instructs pupils privately in all the subjects required for the University, Law, and Medical Matriculation Examinations.  
**Modern Languages a Speciality.**  
Terms, per Lesson, Moderate.

**MR. SPARHAM SHELDRAKE'S SCHOOL FOR BOYS.**

In a comfortable home. Pupils will receive a careful English and Classical education. Terms very reasonable. For particulars and references address,  
"THE GROVE,"  
Lakefield, Ontario

**J. & R. LAMB, BANNERS.**

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

**WHAT IS THE USE**

Of suffering so with **Dyspepsia**, and Indigestion when one bottle of Smith's **Compound Essence of Pepsin** will cure you. PRICE, 50c.  
For **Cholera Morbus** - Use our **Essence Jamaica Ginger**.  
For **Diarrhea** - Use our **Blackberry Cordial**, a pleasant and sure remedy.  
Parties visiting Toronto during the Fair should not fail to call for anything they want in Drugs and Medicines, and Druggists' Fancy Wares, at "THE CITY PHARMACY," No. 274 Yonge Street, nearly opposite Wilton Avenue. Store open day and night.

EDWIN A. SMITH,  
CHEMIST, Prop.

**BLMYER MFG CO BELLS CO**  
Church, School, Fire Alarm, Fine-bored, low priced, warranted. Catalogue with 100 testimonials, prices, etc., sent free. Blymyer Manufacturing Co., Cincinnati, O.

**FURNITURE.**

Bedroom Suites, Parlor Suites, Easy Chairs, Couches, &c., Cornices, Poles, Lambrequin, and all kinds of furniture made to order.

Carpets Cut, Made and Laid.  
Furniture Re-Stuffed and Covered.

J. A. SMITH,  
369 Yonge Street, Toronto.

**FIRST PRIZE AT PROVINCIAL EXHIBITION, 1870.**

**ONTARIO Glass Works**

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

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

In the antique or Modern Style of Work. Also

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

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

**SAVE YOUR COAL. J. W. ELLIOTT'S PATENT Saver Hall Stove.**

The advantages gained over all other stoves are, it produces the greatest amount of heat from a given amount of fuel: this is accomplished by the flue pipe, which is bent down, around and underneath the base. Another object is to secure the greatest possible benefit of the fire, which consists in placing around the body of the stove a series of internally projecting pockets overlapping the fire pot, and so formed that the air of the room is admitted into the lower end of the pockets, and after passing through them, re-enters the room, having become intensely heated through contact with the inner sides of the said pockets, which are immediately over the hottest part of the fire, thereby producing far greater results from a GIVEN AMOUNT OF FUEL THAN ANY OTHER STOVE.

**An Evaporator which is part of the Stove.**  
The cover is a water tank, and becomes an effective evaporator, which produces a greater or less amount of vapor in proportion to the intensity of heat.  
There is a double heater, by means of which heat can be conveyed to any apartment above, and supplied with sufficient vapor from the tank. Also a combined hot air and steam bath is made if desired.

It is Simple and Easy to Control.

All hinged doors are abandoned, the mica lights can be removed, cleaned and replaced without burning one's fingers.

The base plate is of cast iron, in the place of zinc or other perishable materials, and is raised sufficient for the cold air on the floor to pass up through its raised and hollow cone-shape to the stove, and the circulation produced thereby equalizes the temperature of the room.

There are two grates similar to the base of a circular basket. They can be rotated together or separately.

The fire can always be re-lighted without removing the coal. No screening or sieving, and no waste whatever.  
For further information, apply to  
J. W. ELLIOTT,  
43 & 45 King Street East, TORONTO.  
P. O. Box 455.

**VICK'S ILLUSTRATED FLORAL GUIDE**

For 1881 is an Elegant Book of 120 pp., one Colored Flower Plate, and 600 Illustrations, with Descriptions of the best Flowers and Vegetables, and directions for growing. Only 10 cents. In English or German. If you afterwards order seeds deduct the 10 cents.

Vick's Seeds are the best in the world. The FLORAL GUIDE will tell how to get and grow them.

Vick's Flower and Vegetable Garden. 175 pages, 6 colored Plates, 500 Engravings. For 50 cents in paper covers; \$1.00 in elegant cloth. In German or English.

Vick's Illustrated Monthly Magazine - 32 Pages, a coloured Plate in every number and many fine Engravings. Price \$1.25 a year; Five copies for \$5.00. Specimen numbers sent for 10 cents; three trial copies for 25 cents.

Address, JAMES VICK, Rochester, N. Y.

**ESTABLISHED 1869.**

**ONTARIO STEAM DYE WORKS,**  
(WHOLESALE AND RETAIL.)  
34 YONGE STREET, TORONTO.  
**THOMAS SQUIRE,**  
Proprietor.  
Merchants' Work a Speciality.

**J. W. ELLIOT, DENTIST,**

NOS. 43 AND 45 KING STREET WEST,  
Over E. Hooper & Co's Drug Store.  
**TORONTO.**  
REFERENCES - The Right Reverends The Lord Bishops of Toronto, Huron, and Ontario.

**HAMILTON & CO.**

Sell DRY GOODS at the Wholesale Price -and-  
**Cut any Length Required.**  
Twilled all-wool Canadian Blankets, at \$3.25  
Black Lyons Silk at \$1.20, worth \$2.00  
Best Spools, 3 cents each. Best Yarn, 60 cents per pound  
Black Cashmeres, 45 inch, at 33 cents.

39 Colborne Street.

**LABATT'S INDIA PALE ALE & BROWN STOUT**

HIGHEST AWARDS RECEIVED EVERYWHERE EXHIBITED.

For Sale by first-class Grocers.  
JOHN LABATT,  
London, Ont.

James Good & Co., 220 Yonge Street,  
Toronto, Sole Agents.

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

**SPRING, 1881. NEW GOODS ARRIVING DAILY.**

**The Stock this Season**  
WILL BE  
**Unusually Large and Varied,**  
So that Gentlemen may have no difficulty in finding what they may require when placing their order for Spring and Summer  
**CLOTHING and FURNISHINGS.**

**R. J. HUNTER,**  
MERCHANT TAILOR, &c.,  
Cor. King & Church Sts., Toronto.

**QUICK TRAIN GASKET WATCH.**  
  
**DAVIS BROTHERS,**  
130 Yonge St., TORONTO

**G. L. GARDEN,**  
273 King St. West, Toronto.

-Dealer in-  
**GENERAL GROCERIES & PROVISIONS, BOTTLED ALES, WINES AND LIQUORS.**

**CHEAPEST BIBLES** ever furnished Agents.  
FORSHEE & McMAKIN, CASH PREMIUMS  
CINCINNATI, O.