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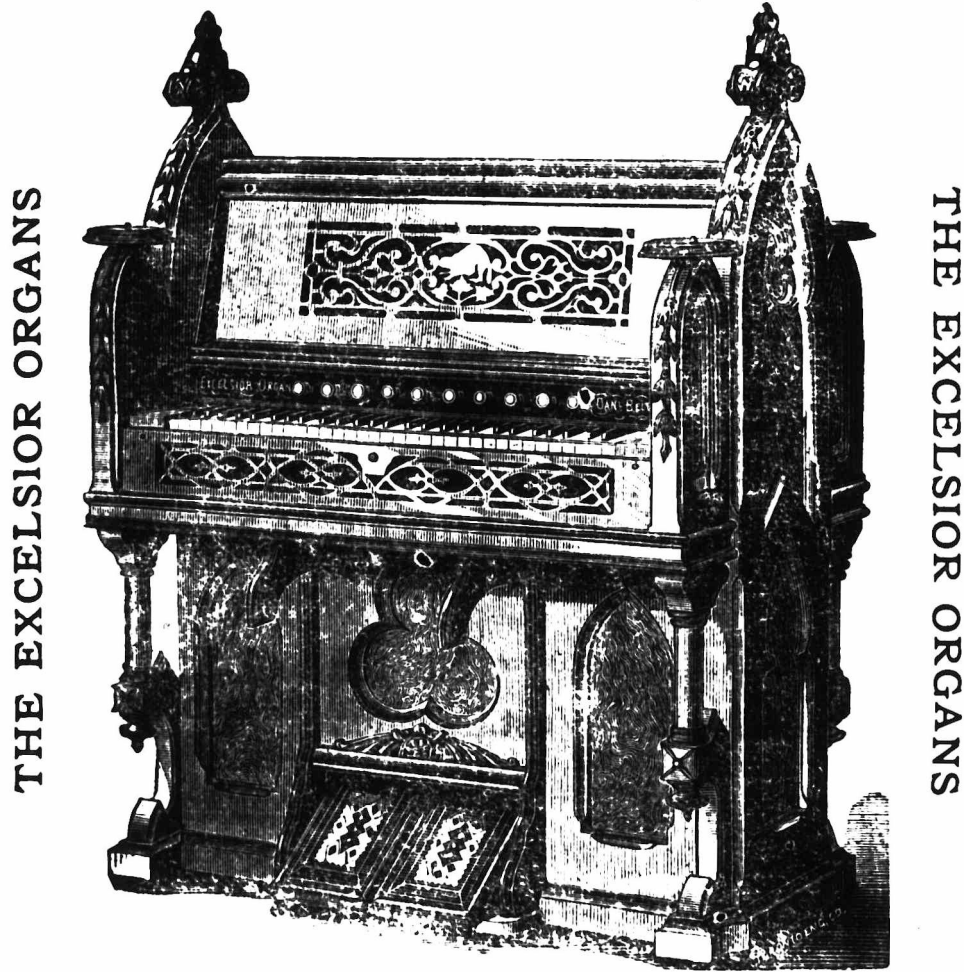
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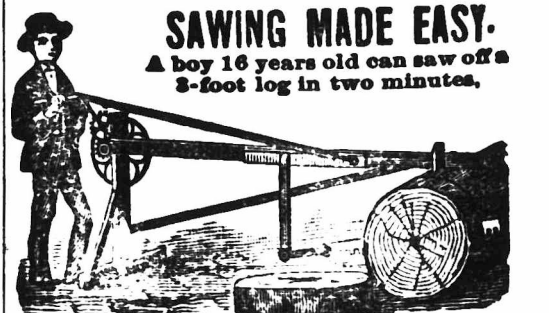
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LESSONS for SUNDAYS and HOLY-DAYS.

April 24...FIRST SUNDAY AFTER EASTER:—
 Morning...Numbers 16, to v. 36. 1 Cor. 15, to v. 29.
 Evening...Num. 16, v. 36, or 17, to v. 12. St. John 20,
 25...St. Mark, Evangelist and Martyr:— [verse 24 to 30].
 Morning...Isaiah 62, v. 6. St. Luke 18, 31 to 19, 11.
 Evening...Ezekiel 1, to v. 15. Philippians 2.

THURSDAY, APRIL 21, 1881.

ACCORDING to a statement of the Bishop of London, extreme ritualistic practices prevail in only 27 of the 560 benefices in his diocese.

The new building in the Theological College at Ely, founded by the present Bishop in 1876, are nearly ready for the reception of students. The college will be dedicated May 31st.

Earl St. Germans, who has recently died, was a firm friend of Mr. Mackonochie, St. Alban's, Holborn. When Mr. Mackonochie was suspended by the Privy Council, the Earl at once made him his chaplain. He was a great lover of Gregorian music.

A correspondent of the *Guardian* referring to the administration of the Holy Eucharist on Good Friday, mentions that this was customary half a century ago in the Bishop's chapel in Edinburgh. From the "Memoir of Bishop Sandford," it appears that on Good Friday, 1826, there were 120 communicants.

It is said that the farewell words of Dr. Cummins to his creation called the "Reformed Episcopal Church" were "Go forward and do a grand work." This has been done, though perhaps not exactly in the way intended. That the body has gone forward towards "Liberal Christianity" is shown by Dr. Fallows inviting a Unitarian Professor of Harvard to preach in one of the Reformed conventicles in Chicago. It has done and is now doing a grand work in freeing the true Church of unbelieving adherents, and in demonstrating the futility of useless schism. There now three or four bodies all claiming to be the real thing, and denouncing each other heartily. They are doing a grand work in forming a highway of return to those who have been reared without the catholic fold; e. g., Mr. Y. P. Morgan, who, after being a successful minister among them for three years, was lately received into the Church by Holy Baptism, and is now a tin as a lay-reader at St. Mary's Church, Brooklyn, and will shortly be admitted to Holy Orders. Rev. Washburn, D.D., after some years' trial has just returned to his true mother, and is now Curate of Christ Church, Brooklyn; while the Rev. B. Masgrave has seceded from the sect, on the ground that he is orthodox. Verily the way of the transgressor is hard;

The Earl of Beaconsfield died at half-past four on Tuesday morning rather unexpectedly. He was perfectly conscious to the last.

On the 23rd ult. the Bishop of Manchester consecrated the new church of St. Clement, Higher Openshaw near that city. It has cost £5,350, and will seat 648 persons.

In compliance with a circular from the Bishop, a special service of humiliation and prayer for the city of Lincoln has been held at the cathedral, the preacher on the occasion being the Sub-Dean, Canon Clements.

The Vicar of Westminster having written to the Bishop of Salisbury on the subject of Pewrents, his lordship replied:—"I most cordially approve of your desire, and still more of your proposal, to substitute for pewrents in Christ church a certain fixed augmentation of the benefice. I only wish it were possible to extend the proposal to every parish in the diocese afflicted by the evil consequences of pewrents.

In the course of an address given by the Bishop of Winchester, at a recent confirmation at Bournemouth, he warned his youthful hearers against the immense mass of what he called "the miserable vile literature, which is issued from the press." Though they had the blessing of printing, which did not exist four or five centuries ago, there were, he said, also the disadvantages of this literature.

Bishop Ellicott has lately expressed himself with great severity against a class of the younger English clergy, who, instead of studying the Word of God, are devoting themselves to a study of forms, and postures, and orders of service, and old and new liturgies:—"Instead of striving to become meek, Christian scholars their ambition, if they read at all, is to be what they call 'liturgiologists'—liturgiologists however, who could not write down from memory, in properly accented Greek, that blessed prayer which is the model of all liturgical access to Almighty God."

Apropos of the correspondence in the *DOMINION CHURCHMAN* on "Efficient preaching" we have a couple of anecdotes which may tend to show that preachers sometimes calculate on a larger literary knowledge than their congregations may happen to have. In Canon Carmichael's sermon recently preached in Grace church, Toronto, he happened to refer to St. Augustine. After the service two persons were heard conversing on the sermon. One asked, "Do you know who Augustine was: I never heard of him." The reply of the other was: "I don't know exactly who he was. All I know about him is that he was a Protestant who turned Roman Catholic!"

The other incident is this:—A Clergyman in the Diocese of Toronto not long ago sent a letter to a daily paper, in which he referred to the Mishna. A member of one of his former congregations, hearing the letter read, remarked,—"That is so like Mr. — he was always preaching about the Mishna, and the other *Pagan* writers."

Archdeacon Earle, as vicar of Alvington, has deducted twenty per cent. from the tithe due to him. The vicarage is worth in tithe £330, another £100 comes from other sources. The archdeacon has two curates.

In the Miles Platting ritual case, an application is to be made to the Lord Chancellor for an order to remove and sell the furniture seized at the rectory, for the payment of £249. 12s. 9d. costs incurred in the Court of Arches.

Dean Close has issued a proposal to endow a Professorship in the London College of Divinity as a memorial to the late Dean McNeile. The Dean of Carlisle is supported by the Deans of Ripon, Gloucester, and Peterborough, Canon Carns, and the Earls of Shaftesbury, Chichester, and Harrowby.

It is remarked that it is not often that a Bampton Lecturer, after his first discourse receives the compliment of a published protest against his teaching, from the side of free thought. A pamphlet headed "Unbelief and sin" supposing that the Lecturer considers unbelief to be sin, and always implies the antecedent presence of moral evil in the unbeliever, protests against the application of such censure to the semi-unbelief now so prevalent among us. But the passage in the lecture referred to, while stating that there are moral causes of unbelief, does not say that these are its only causes.

Still they Come.—One great peculiarity of Church work in the present day is the continuous stream of ministerial converts who are seeking admission into the Zion of God. A contemporary lately gave a list of thirty-one recruits received last year. Since then others have been received; among whom we may mention, Mr. Jonas E. Higgins, five years a Congregational minister, and a graduate of Oberlin Theological Seminary, Ohio; Mr. Walter Jordan, minister of the Moravian body, Pennsylvania; and Mr. H. S. Huntington, a Presbyterian minister, lately in charge of a congregation at Lake George, N. Y.; has become a candidate for Holy Orders. He bears a high reputation as a scholar, and has commanded the general respect of those to whom he has ministered through a long course of years.

The Rev. W. H. Penney, organizing secretary to the Universities' Mission to Central Africa, says:—"Myself and others have for some time past been at a dead lock in certain matters relating to this mission, through the loss of an important letter sent from London in November last to Bishop Steere in Zanzibar. We were bound hand and foot, but have only just discovered our bonds to be of red tape. It appears the letter was insufficiently prepaid to the extent of five pence; the officials kept it back, and wrote to central Africa, telling the Bishop that a letter for him waited a remittance of five pence. In the mean time months of annoyance and trouble are caused us before we learn the cause of the delay. Surely the letter had better have been returned to the sender, which would only have involved the loss of one mail."

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The Bishop of London is credited with saying the chief nonconformist in his diocese is the Dean of Westminster.

The Bishop of Rangoon, when on his way from Tounghoo to hold confirmations among the Karens, met with a serious accident. He was much cut and bruised, but no bones were broken. His pony shied, and threw him over some rocks.

Two years ago a congregation of the "Reformed Episcopal" sect opened a building which they called "Christ Church," at Sidcup. They afterwards withdrew from the pretended "Episcopal" jurisdiction of Dr. Gregg, and the chapel has now been licensed by the Archbishop of Canterbury, and placed in charge of the Rev. W. C. Hawkesley, formerly of St. Silas, Sheffield.

The southern wall of the Presbytery at Winchester, built in Bishop De Lucy's time, 1240, has long been deviating from the perpendicular, and leaning southwards, and is now increasingly so. The capitular architects have had an excavation made near the Lutresses, and discovered that the foundations extend seven feet below the surface, and rests on concrete, but beneath the concrete is a loose soil full of water, and mixed up with remains of Roman tiles, pottery, oyster, and wrinkle shells with sundry relics of the pagan past, showing that the church occupies a Roman site.

The death is announced of Canon Pedder, late Rector of St. John's, Lancaster. He was an indefatigable parish priest, a moderately high Churchman, but kept free from all party organizations.

THE FIRST SUNDAY AFTER EASTER.

THE fact of the Resurrection was mainly dwelt upon on Easter Day: the results of it, so numerous, and so important, are now to be considered. Christ died for our sins: He rose again for our justification. The Gospel for the day shows the tremendous power involved in the Apostles' commission, in the emphatic words of the risen Saviour—"Whosoever sins ye remit, they are remitted unto them; and, whosoever sins ye retain, they are retained." In the Epistle the two Sacraments, as the two main channels wherein the Risen Saviour is communicated, are distinctly pointed out.

The Resurrection of Christ from the dead, and the results thereof to the Church, ought to be subjects of frequent meditation by all Christians. Not only did He rise from the dead as the first-fruits of them that slept, and thus guaranteed the rising again of all His people; and also to announce their justification. He rose as the King of His people, and as a demonstration of the truths He had taught—His own Messiahship and above all the certainty of His coming again as the Judge of all mankind. And on this point especially we may build, with certainty on the sure word of Christ more than we can depend upon the pillars of heaven, or upon the strong foundations of earth. When they shall tremble and totter, His word shall remain and be in full force and power. And though since the Fathers fell asleep all things continue apparently as they were from the beginning of the Creation of God; though the accomplishment of these prophecies uttered by Christ just before His departure out of the world may seem to be delayed; and more than all, though intervening

events may seem to disagree with those prophecies; yet in a day when perhaps we shall least expect it, the sign of the Son of Man shall suddenly be seen in the distant heavens, the judgment shall be set, the books shall be opened, and all the generations and families of men shall be summoned to stand before His dread tribunal.

The Resurrection of Christ and His final appearance as the great Judge of the Universe were the topics most frequently urged by the early Christians in connection with their everyday teaching among Pagan nations.

CLERGYMEN UNFAITHFUL TO THEIR TRUST.

A LAYMAN in writing for specimen copies of the DOMINION CHURCHMAN in order to obtain subscribers, says:—"Our people are not much addicted to reading Church papers, and our clergy don't seem to care; the consequence is that a vast number of members of our Church are very ignorant of Church principles and practice. Some brethren have told me again and again, that if one is a loyal member of a certain organization, he has no need to join any Church, *he is sure of salvation*. When the minds of the laity are so confused about Church matters, may we not blame some of our own clergy for setting them a bad example, by their attendance, &c., at so-called revival meetings, Bible Society meetings, &c., degrading the Church to the level of a sect; and when they see their clergyman "Christian Brother"-ing every "bellwether" of the meeting house and conventicle fraternity, is it any wonder, if they also go to the "meeting," especially if it happens to be most convenient; and then, O dear! what uphill work for the poor wardens to collect the stipend! I know from daily experience how that is. With my best respects, &c., &c."

We entirely sympathise with our correspondent in his remarks, and very much regret there should be such a want of sound churchmanship (that is of true Christianity) as he complains of amongst our clergy. We should have thought every clergyman in this country would have had quite enough to do among his own people without wasting his time in bandying compliments with the sects, who are pledged as far as possible, and as soon as possible, to uproot the Church of which he is the minister. But when clergymen act in the way referred to, they have no right to complain if their people are indifferent not only to Church principles, but also to the payment of the stipend of their own clergyman. For if one religion is as good as another, why should one be supported at the expense of another? We look to the faithful to exercise a salutary influence on their clergy in the maintenance of sound Church principles.

THE UNITY OF TEACHING AMONGST THE SECTS.

WE hear much now-a-days about divisions in the Church. Whatever difference in minor matters may exist amongst Churchmen, they in the main agree upon the fundamental questions of the Faith; and the Church herself in her Creeds and formularies, bears open witness to the foundation truths of Christianity. How is it with the various sects of nonconformity? An answer to this question is ably given in "England, Rome, and the Sects," just published by the Rev. John Watson, Incumbent of Hanly. He says:—

"I am in search, we will suppose, of the truth,

of God. When I go to these Societies, and ask them what they have to teach me, what is their answer? What have they to teach me about God's truth? What have they to tell me about the Being of God? Is there a Blessed Trinity, before whom I must fall down and worship? 'There is,' say some; 'Not so,' cry others, 'God is but one.' 'What must I think of my Saviour?' I ask; 'Is He God, or is He merely human?' 'He is God,' teach some; 'It is false,' says the Unitarian. 'Is the Bible God's word or man's?' English Sectarians say the one; German Sectarians say the other. 'Is there cleansing in the Blood of Jesus?' I ask. 'It is a precious truth,' says the Wesleyan; 'It is an immoral figment,' says the Socinian. 'Did the Death of Jesus Christ avail for the Redemption of the world or only for an elect few?' 'For all,' cry some of the sects; 'For the elect,' cry others. 'May I bring my child to Holy Baptism?' 'Certainly,' say some; 'Not so,' says the Baptist, 'it is a mischievous, unscriptural formality.' 'Is the punishment of the wicked for ever, or only for a time?' 'For ever,' say some; 'For a time,' say the Christadelphians. 'Are there any Sacraments binding on Christians to-day?' The Quaker says 'No;' other sects say 'Yes.' And so the Babel goes on. There seems no single truth, except the Being of God, upon which these communities are in absolute agreement."

THE CENTENARY OF HENRY MARTYN.

WITH the revival and extension of missionary enterprise in the present day, attention is naturally drawn to the pioneers of that enterprise in our own times. Foremost among these is usually reckoned the name of Henry Martyn; and it is remarked that if English Churchmen were asked to name the model missionary our Church has produced, few would hesitate at once to single out his name. Whoever might occupy the second place, it is contended that he must hold the first. And yet strange to say, with this universal testimony to the reality and influence of his missionary work, no fitting memorial of Henry Martyn—if, indeed, any memorial at all—has been raised in England or India. This frail earthly tenement lies beneath a small slab, as humble as himself, in the Armenian cemetery at Tokat; and to this day the Armenians, from a tradition of his saintly character, kept it clear of weeds. But neither there, nor at Cawnpore, the scene of his earnest but little appreciated ministrations, nor, as far as we know, in England, does any "storied urn or animated bust," or even an inscribed stone or painted window, record the simple virtue and evangelistic labours of the "scholar missionary" who, nearly eighty years since, showed the example—since then how influential in his noble following—of self-dedication to the missionary work, and gave up home, and honour, and comfort, and health, age, and the deepest earthly love, that he might "preach among the heathen the unsearchable riches of Christ."

Perhaps it may not be a cause of unmixed regret that it has been so. The best monument that anyone can leave behind him—indeed, the only true and lasting one—is his work, not his success. That, in God's wisdom, at least in its visible form, is often denied to His most faithful workmen. But his work—whatever he has done for Christ and his brethren, out of pure love for Him and those He has redeemed—is immortal. In that he lives, and will live, even if his name is forgotten, and every record of him perishes till that day when "every man shall receive his own re-

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ward, according to his own labour." The real visible monuments to Henry Martyn are the Indian Missions of our Church, with their thousands of converts, the fruits of labours of which he set one of the earliest, and certainly one of the best examples. Of his own work he saw no fruit; but the fruit remains. "Except a corn of wheat fall into the ground and die, it abideth alone; but if it die it bringeth forth much fruit."

The idea of honouring Henry Martyn in his native town on the centenary of his birth was so obvious that it has presented itself to minds, not in England alone, but in countries as far distant as Japan. The Bishop of Truro states that he received a letter from an English professor of moral philosophy at Tokis, written on the 22nd of last December, reminding him that the 18th of February was the hundredth anniversary of Henry Martyn's birth, and suggesting that it should not be allowed to pass unnoticed. The favour with which the bishop's suggestion has been received appears from the singularly representative character of the committee formed for carrying it into effect.

The centenary was held at Truro, Henry Martyn's birthplace, on his birthday, the 18th of February. It commenced with an early celebration of Holy Communion in the pro-cathedral, the bishop being the celebrant, and most of the clergy of the city and neighbourhood, together with many of the laity, being present and communicating. At noon a large congregation assembled again, and a sermon was preached by Canon Mason, the canon missionary of the cathedral, from Ps. xci. 14-16, "Because he hath set his love upon me, therefore will I deliver him," &c. After remarking that "the best legacy the saints had left us, over and above the abiding fruit of their works, was the record of their lives," and that "no greater help could be given to those who longed to be numbered with them in their glory than to know how on earth they prayed and laboured, and suffered and rejoiced; how they were tempted and overcame; fell and were restored;" the preacher proceeded to give a brilliant sketch of the "continuous series of self-denials, dangers, and diseases, the loneliness, bereavement, contempt, calumny, and hatred, which God gave him to endure, and which made up his history from the hour he sailed from England till he rode into Tokat and died there," concluding with the following peroration: "Besides the work Martyn did in his lifetime abroad, he is doing now a work at home to raise to himself—or rather to his Lord—a spiritual seed. His memory and example must act upon us and make us follow. Read, or read again, his life and his journals. To whom should they appeal if not to us? He was born and bred in Truro. At our grammar-school he learned the lore which he consecrated so entirely to God. In the woods he prayed seven hours at a time. In our churches he preached while they were thronged by those who had been hearers of Samuel Walker, and, as he says, were in the habit of hearing truth. We must not let the cause suffer for which this noblest of Cornishmen lived and died. His name should quicken us into an enthusiasm for the Church's missions. I am indeed glad that we are allowed to take part in erecting a worthy memorial to his name, and were he himself to be consulted what the memorial should be, I am sure he would wish it to be something dedicated to God's use, and not merely commemorative of himself. If the transept of our cathedral could be built as Henry Martyn's Chapel, what force it would give to our intercessions on behalf of foreign missions to hold them

there! Though his body lies far away in Asia, his tender, heroic spirit would seem to meet us there, his strong and faithful pleading to join in with our weaker prayers, the Love which filled him would fill us too; the long, eternal life which satisfied him would be imparted also to us; and the salvation of God which he experienced would become ours both for our own souls, and for those to whom our Lord would send us."

BOOK NOTICES.

HEART OF CHRIST MY KING! and other ancient Christian Hymns. Translated by Edward A. Washburn, D.D. Price 50 cents. New York: Anson D. F. Randolph and Company.

"Heart of Christ my King" is one of St. Bernard's best hymns and is well translated by Dr. Washburn. The other translations of hymns from Thomas a Kempis, Hilary, Prudentius, and others, are excellent, and worthy of general circulation among Churchmen.

WHAT AILETH THEE? By Anna Warner. Price £1.50 New York: Anson D. F. Randolph and Company.

This is a reference to various historical characters in the Old Testament with an application to periods of tribulation.

PLAIN REASONS AGAINST JOINING THE CHURCH OF ROME.

CUSTOM CANNOT SUPERCEDE LAW.

XXXII. It thus appears on the very face of things, that every priest who takes Holy Orders in the Church of Rome is bound to mutilate the administration of the Sacrament, and so to disobey that part of Christ's own command, "Do this," which relates to the mode of dealing with the chalice; while every lay convert binds himself to disobey that part of Christ's command denoted by the words, "Drink ye all of it," and that on the mere chance that a human guess as to the possible meaning of an apostolic gloss may set aside a plain direction of Christ Himself. Indeed, it might be urged as regards all English Churchmen who voluntarily secede to the Roman Church, and have not the excuse of being born in it, or of invincible ignorance, that they derive no benefit at all from the Holy Eucharist, but rather eat to their own condemnation, because they refuse to comply with the Lord's own command. And, if they raise the plea of custom, there are some weighty sayings of the Fathers which exactly apply:—

"A custom, beginning from some ignorance or simplicity, hardens into use by continuance, and so is defended against the truth. But our Lord Jesus Christ called Himself the Truth, and not the custom. Since Christ is for ever, and before all, so, to, truth is an everlasting and ancient thing. Let those beware, therefore, to whom that is new which in itself is old. It is not so much novelty as truth which refutes heresies. Whatever savours of opposition to the truth, this is a heresy, even if an old custom."—(Tertullian, "De Vel. Virg." i.)

"Custom, without truth, is only antiquity of error."—(St. Cyprian, Ep. lxxiv.)

"That Christ alone has a right to be heard, the Father Himself attests from heaven, saying, 'This is My beloved Son, in Whom I am well pleased. Hear Him' (St. Matt. xvii. 5); therefore, if Christ alone is to be listened to, we ought not to heed what anyone before our time may have thought fit to be done, but what Christ, Who is before all, first actually did. For we ought not to follow man's custom, but God's truth, seeing that God speaks and says by the Prophet Isaiah, 'In vain do they worship Me, teaching for doctrines the commandments of men' (Isa. xxix. 13; St. Matt. xv. 9). And the Lord repeats this same thing again in the

Gospels, saying, 'Ye reject the commandment of God, that ye may keep your own tradition' (St. Mark vii. 9). But in another place he lays down a rule, and says, 'Whosoever, therefore, shall break one of the least of these commandments, and shall teach men so, he shall be called the least in the Kingdom of Heaven' (St. Matt. v. 19). So, then, if it be not lawful to break even the least of the Lord's commandments, how much more is it impious to violate, and to change by human traditions into something different from the divine institution, such great and weighty things, and so closely pertaining to the very Sacrament of the Lord's Passion and our redemption? For, if Jesus Christ our Lord and God is Himself the High Priest of God the Father, and first offered Himself in sacrifice to the Father, and bade this be done in commemoration of Him, surely that priest truly acts in Christ's stead who imitates what Christ did.

But the whole discipline of religion and truth is overthrown unless there be faithful observance of that which is spiritually enjoined."—(St. Cyprian, Ep. lxxiii.)

"Let no man prefer custom to reason and truth, for reason and truth shut out the plea of custom."—(St. Augustine, "De Bapt. cont. Donat.," III. 11.) "The Lord in the Gospel said, I am the Truth; He did not say, I am the Custom. Therefore, when the truth is made plain, custom must give way to truth."—Idem, VI. 71.)

HALF-COMMUNION DECLARED HERETICAL BY POPES.

XXXIII. Seeing that such is the mind of the ancient Church, we should naturally look to find half-communication, like Mariolatry and the invocation of angels, condemned as a heresy when it first crops up. And so we do, by the highest authority, moreover, which Roman Catholics acknowledge.

Pope Leo the Great declares that abstinence from the chalice is a Manichaean heresy, and says: "They receive Christ's body with unworthy mouth, and entirely refuse to quaff the Blood of our redemption; therefore, we give notice to you, holy [brethren], that men of this sort, whose sacrilegious deceit has been detected, are to be expelled by priestly authority from the fellowship of the saints." (Hom. xli.)

Pope Gelasius I., in a letter to the Bishops Majoricus and John, embodied in the Roman canon law (Corp. Jur. Can. III. ii. 12), says: "We have ascertained that certain persons, having received a portion of the Sacred Body alone, abstain from partaking of the chalice of the Sacred Blood. Let such persons, without any doubt (since they are stated to feel themselves bound by some superstitious reason) either receive the Sacrament in its entirety, or be repelled from the entire Sacrament, because the division of one and the same mystery cannot take place without great sacrilege."

The Pope is clearly speaking about laymen here, for he not only does not name priests, but the clause about repelling must refer to the duty of the celebrant in respect of such disobedient communicants, as he clearly could not repel himself; and we should find, if priests were intended, some threat of suspension or deposition instead. Accordingly, in the older editions of the Canons (as those collected by Ivo of Chartres and Micrologus), the heading ran: "No one is permitted to receive the Communion of the Body alone without partaking of the Blood," but it has been altered in the latter editions into, "The Priest ought not to receive the Body of Christ without the Blood." Even Cardinal Baronius rejects this gloss as foolish (*frigidam*). (Ann. Eccl. A.D. 496).

And the Council of Clermont, presided over in 1095 by Pope Urban II. in person, decreed, in its twenty-eighth canon that, "no one shall communicate at the altar unless he receives the Body and Blood separately and alike, unless by way of necessity, and for caution."

Here then are three Popes, and on the last occasion with a council of 218 bishops and abbots, deciding one way; and, on the other hand, the first decree the other way was at Constance, after the Council had just deposed one Pope as a heretic and schismatic, but had not yet elected any other in his stead. John XXIII. was deposed on

May 29, 1415, the canon enjoining half-communion was passed on June 15, 1415, and the new Pope was not elected till November 11, 1417. So that the evidence against the lawfulness of the change is overwhelming, even on Roman grounds.

Diocesan Intelligence.

MONTREAL.

From Our Own Correspondent.

Christ Church Cathedral.—On the 6th of April, (fifth Sunday in Lent) E. Saunders was admitted to the order of the Diaconate. It is sometime since an Ordination service was held in this church, but what is more noticeable is, that we never hear of ordinations being held at the Ember seasons. The bishop has in most cases been driven, by necessity apparently, to ordain at other times, whether it was so in this case we would not presume to say. One thing we know, the notice of the ordination of this gentleman was sent around before last Ember Sunday; but yet he was not ordained thereon. Every churchman must consider this a pity; for not only is there an apparent disregard of the Church's provisions therefor, but there is the loss of the Ember prayers of the whole Church. It is a falling back into the slipshod fashions of fifty years ago, yes of thirty years ago in Montreal, when for a clergyman to announce the ember seasons, or to use the ember prayers was an indication that he was diverging from the beaten track.

St. Thomas's Church.—The Rector, Rev. R. Lindsay, is reported as suffering from some bronchial affection for which he is advised to seek relief by a visit to a warmer climate. Two of our city clergy will thus be absent on account of health, both of them men of genial temperament, and having many warm friends who are sorry to find them thus forced to desist from their work in which they have always shown so much heartiness and system.

St. John the Evangelist.—A large congregation assembled in the above church to listen to the rendering of Handel's Passion Music, on Friday, April 8th. We think we are correct in saying that this Church is the pioneer in using on this side of the Atlantic, at least in Canada, among Anglicans, those sacred and soul-moving harmonies of Handel's, so suited to this Holy season and which have been used with much edification in St. Paul's and Westminster Abbey in England. The large church was crowded to its utmost capacity. Every available standing room was occupied, even behind the doors. The rendering was most artistically and successfully made under the skilful and talented leadership of the Rev. J. English. The solos were taken by C. G. Geddes, Esq., and the altos by Miss Gibb. The choir and sanctuary boys were in their usual places, in their surplices. For the extra special singers (members for the most part of the St. Cecilia Society, we believe) a temporary platform was erected at the west end, near the organ. At certain portions of the music the Rev. E. Wood read out an appropriate passage on the Sacred Passion. Evensong began at eight o'clock, and it was ten o'clock before the assembly dispersed. The offertory on the occasion was large, as indeed one might expect it to be. That the hearers of this music on this occasion were beyond measure enraptured is perhaps not saying too much. At another time we believe the St. Cecilia Society intend to give a repetition of this music for the benefit of the rector. If there is anything approximating to the crowd on this occasion he will have a good one. The post of organist being vacant at St. James the Apostle, the Rev. Mr. English has been prevailed upon to give his services for the present. The congregation we fancy would not object to have him altogether.

The Bishop has distributed the list of his appointments for May in the Eastern townships. We give them below.

- May 1, Sunday, Mansonville; West Potton. 2, Monday, Glen Sutton. 3, Tuesday, Abercorn; Sutton. 4, Wednesday, Cowansville; Sweetsburg. 5, Thursday, Dunham. 6, Friday, Frelighsburg. 8, Sunday, Pigeon Hill; Philipsburg. 9, Monday, Bedford; Stanbridge East. 10, Tuesday, Montreal. 11, Wednesday, West Farnham. 12, Thursday, Abbotsford. 13, Friday, Rougemont. 15, Sunday, Adamsville; East Farnham. 16, Monday, West Shefford. 17, Tuesday, North Shefford; Warden. 18, Wednesday, Waterloo; Frost Village. 19, Thursday, Boscobel. 20, Friday, North Elv. 22, Sunday, Bolton. 23, Monday, South Stuekly. 24, Tuesday, Knowlton. 25, Wednesday, Brome Corner. 26, Thursday, Iron Hill; West Brome. 27, Friday, Granby. 29, Sunday, South Roxton; Milton.

A successful meeting on behalf of Foreign Missions was lately held in Synod Hall in connection with Christ Church Cathedral. The rector has organized an association whereby this matter will have special attention and perhaps special success.

Canon Wilberforce passed through Montreal, as he has done Toronto, and it has been somewhat extensively remarked as strange, that after coming so far, Quebec was the only city that profited by his mission talents. Considering that he rates as a moderate churchman and as a celebrated temperance orator, it is surprising that neither the advocates of temperance, nor those who are desirous of deepening the spiritual life, exerted themselves to retain his services.

The case before the courts anent Trinity Church, as instituted against the bishop by the Trust and Loan Company, has so far advanced that a decision in favour of the company, partially, has been given. The Bishop's income; so far as it is derived from Stock held in the Gas Company, will be by this curtailed. This Stock it has been decided is not a Synod Trust, and being in the name of the "See," is open to seizure; under the circumstances viz. that Bishop Oxenden, in his character of bishop, or "Corporation sole," signed himself as security. Doubtless this matter will have the serious attention of the Synod when it next meets, if it is not deemed imperative to take some steps before that, through the Executive committee.

HOHELAGA, Confirmation.—On the evening of Palm Sunday the Bishop administered Confirmation at St. Mary's Church to thirteen candidates. The church was highly decorated with flowers—in honour of the Bishop, we must infer—for it is not customary to make the first day of Holy Week an occasion for floral display. The visit of the Bishop, of course, brought out a full congregation. The whole service was rendered with more than usual care, and what is most customary here a recessional was sung. A very useful thing, for it caused the people to wait till its close and gave the Bishop and Incumbent the opportunity of going out first. This ought always to be done in every church. It is neither dignified nor consistent to see clergymen, if the vestry is at the west end, having to wait until the aisles are clear, before he can make his exit.

St. Mary's has been presented by Mrs. Helmsley with a new carpet for the chancel, and a new cover for the Holy Table. This is a move in the right direction.

WEST SHEFFORD.—It cannot be said of this parish, as it can of too many, that the church bell is silent through the week,—except it be to tell out in slow strokes the funeral of some deceased one, for through Lent, special week-day services were held, increasing in number and frequency towards its close in Passion and Holy Week. Services three times a week in the morning, as also in the evening four times in the week. The Incumbent may not see the result of these his labours at once, but they will tell on the rising generation, especially as among them he is trying to do all possible good.

IRON HILL.—Services in Lent every Friday. In Holy Week every evening. The congregations that gather for these meetings show a decided improvement as to deportment and number. The younger people, it has been remarked, come out to Church on Sundays and week days on greater numbers than heretofore, and the use of the Prayer Book is becoming more frequent and familiar. In a community where Adventism, and with Anabaptism so largely prevails it is a pleasure to chronicle; seven baptisms in Lent; two of whom were adults. As to infant baptism it is altogether at a discount, even among some from whom better things might be expected.

ONTARIO.

(From Our Own Correspondent.)

ARNPRIOR.—A week of special services conducted by the Rev. J. Forsythe, of Holy Trinity Church, Pembroke, was held in Emmanuel parish, beginning on Sunday 20th ult. On Sunday morning the missionary preached on the parable of the "Lost piece of Silver," and in the evening on "Sin and its Consequences." The subjects for the rest of the week were "The Atonement," "Repentance and Faith," "Paradise," "Conversion," "Hell and Heaven." A short instruction on Church doctrines was given each evening by the rector of the parish, the Rev. K. L. Jones. During the day house to house visitation was regularly maintained, and earnest conversation and prayer was had with the several families of parishioners. Though

the mission had not been regularly organized, and was rather to prepare the way for a more vigorous effort to be made at some future time, it has made a marked impression on the parish. The service used was one prepared by the Rev. H. Wilson, of St. George's, Kingston, for a mission at Cataraqui, and the hymns were compiled from Hymns Ancient and Modern, by the Rev. K. L. Jones.

TORONTO.

SYNOD OFFICE.—Collections, &c., received during the week ending April 16th, 1881.

MISSION FUND.—Parochial Collections.—Holy Trinity, Toronto, on account \$74.35; Christ Church, York Township, balance for 1880 \$4.25, for 1881 \$28.00; Cobourg \$161.10; Whitby \$87.50; Mulmur West; Honeywood \$11.25; Elba \$14.65; Hastings \$28.05; Alnwick \$14.35; Dartford \$5.97. January Collection.—Christ Church, York Township, additional \$10.00; St. John's, Port Hope \$8.50; Oshawa \$5.05. Missionary Meetings.—Oshawa \$7.70; Hastings \$5.40; Alnwick \$3.57; Norwood \$3.44; Westwood \$5.86.

WIDOWS' AND ORPHANS' FUND.—October Collection.—East Oro, on account \$1.40; St. John's, Dunsford, \$1.30; St. Bartholomew's, Toronto, \$2.00; Woodbridge, on account of assessment \$16.70. For the Widow of a deceased clergyman.—Craighurst and Vespra: St. James's 56 cents; Midhurst \$1.16; Christ Church 50 cents, St. John's \$1.25. A thank-offering from Port Hope \$5.00.

DIVINITY STUDENTS' FUND.—April Collection.—Whitby \$7.32; Orillia \$6.00.

ALGOMA FUND.—Day of Intercession Collection.—Holy Trinity, Toronto, additional \$4.10.

St. James's.—We have been informed that on Sunday last, being Easter Day, the Athanasian Creed was not read at Morning Prayer in this church. Will the Dean or some of his assistants please explain why the well-defined law of the Church on this point, was broken?

The EASTER SERVICES in the Toronto churches were unusually well attended, and the decorations in most of them were of a very superior character. Those in Holy Trinity were most elaborate and costly. The effect of those in All Saints was particularly pleasing. But in St. George's the most artistic work was to be seen. A lady of the congregation, Mrs. Christopher Robinson, presented a most elaborate and expensive altar and super-altar frontal. It has been said by competent judges, as we stated last week, that nothing finer of the kind can be found in America; nor is there anything to excel it in modern work in England. It is throughout a Toronto work, having been done by Miss Cox assisted by Miss Darling. The super-frontal is of rich red velvet, with five sacred monograms on it, surmounted with crowns in 'gold passing' and cord edged with gold, parted by crosses, treated in white and gold twist. The frontal is of white silk, having as its central device a floriated gothic cross, in mediæval work, with red velvet centre, and the monogram 'I. H. S.' outlined with 'pearl purl.' The outer circle is of blue satin with trefoils in silk 'couched' with orange and enriched by 'passing' finials of the cross in delicately shaded blue 'dacca.' All the materials employed are of the richest and most costly sort, having been imported direct from the best repository of such materials in London, England. The designs are treated with boldness and originality, and while mediæval as to outline, are at the same time free from the stiffness too often thought to be of obligation in ecclesiastical needle work." The music was perfect.

NEWMARKET.—The Rev. H. B. Owen, M.A., F.R.S.L., the esteemed rector of this parish, will leave for England on the 25th instant, to be absent about two months. We trust he will have a pleasant trip in visiting his friends in the mother country; and that we shall have the pleasure of seeing his genial countenance again in our office as soon as possible.

NORTHUMBERLAND RURAL DEANERY.—The next meeting of the Ruri-Decanal Chapter will be held at Cobourg on Wednesday the fourth day of May. Divine Service, with the Holy Communion, will be celebrated in St. Peter's church at ten o'clock a.m., when the Rev. G. Gardner, Incumbent of Colborne, will be the preacher. Subject of discussion: The agenda-paper for the next meeting of Synod.—VINCENT CLEMENTI, B.A., Sec. Trea.

COLLINGWOOD.—The Lenten services have been better attended than formerly. There has been a very good attendance at the early celebration.

Church work is in a very favourable condition; the members have come forward with monthly subscriptions to liquidate all debt on Church property, and the result is that in a short time all arrears will be paid up. Small subscriptions taken up monthly are found to be most satisfactory.

HURON.

From Our Own Correspondent.

The Standing Committee of the Synod. The regular meeting of the Standing Committee was held in Chapter House, London, on the 31st ult. The Right Reverend Bishop Alford presided, and there was a large attendance of members: viz.—The Very Rev. Dean Boomer, Vens. Archdeacons Sandys and Nellis, Rural Deans Evans, Bullard, Deacon, Caulfield, Smith, Davis, Hincks, Fletcher, and McKenzie; Revs. Canon Innes, J. Hill, A. C. Hill, A. S. Fall, A. H. C. Mulholland, W. F. Campbell, J. Gemley, F. Harding, J. R. Richardson, and E. Davis; Messrs. V. Cronyn, and R. Ashton; Judges Kingsmill, McMahon, and Davis; Messrs. T. Moyle, U. S. Hughes, H. Stanley, L. Skey, W. Duff, W. J. Inlach, T. Rowland, J. D. Noble, N. Currie, and J. Hamilton; Dr. Holmes, and Dr. Poussette.

FOREST.—The Mission's committee reported having visited the mission and found the people doing all that could be expected, and great harmony existing between pastor and people. Agreed that the present grant be continued. In re J. T. Wright's claims for surplus commutation money the Chancellor of the diocese stated that he had put in an answer to the suit. On motion of Judge Kingsmill it was resolved to endorse the action of the solicitor.

ALVINSTON.—A petition was presented asking that the mission be divided. Action was deferred until the matter be laid before the Bishop.

PETROLIA.—Consent was asked to the placing of a mortgage upon certain lands. Granted.

WATFORD.—A memorial was received asking that the proceeds of the Endowment Fund be given to support the ministrations of the Church. It was agreed that the Rev. T. E. Saunders receive his proper share of the endowment, for seven months service rendered.

POINT EDWARD.—A report from the Mission's committee was read, and an increase of grant recommended to bring the stipend up to the scale.

The Secretary-Treasurer reported on price of lands held in Dawn and Enniskillen, ranging from \$8 to \$12 per acre. Sale at these prices recommended.

ALGOMA.

(From Our Own Correspondent.)

MAGNETAWAN.—Mr. Irwin begs thankfully to acknowledge on behalf of the congregation of St. George the Martyr, Magnetawan, of a beautiful set of Altar Vessels for their church, a present from a Lady in England per the Rev. W. Crompton.

MANITOULIN, Gore Bay.—In answer to his appeal in behalf of this new mission the Rev. W. Macaulay Tooke, acknowledges with gratitude the sum of \$5.00 from "Farmer", and \$1.00 from T. H. of London, Ont.

Correspondence.

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

THE NORTH-WEST.

SIR,—In a late issue of your paper a letter from Mr. Leggo gave a most deplorable account of the backwardness of the Anglican Church in sending missionaries to the settlers in the North-West, as compared with other religious bodies. His statements are confirmed in a periodical denominated "Our North-West Missions," issued by the Central Mission Board appointed at the last meeting of the Provincial Synod. It is therein stated, that upon the immediate transmission of funds, not the prosperity, but the very existence of the Church in many a distant mission depends. To meet this imperative demand, it is suggested that the dioceses of Ontario, Quebec, and the Maritime Provinces obtain subscriptions amounting to about ten thousand dollars without delay. Whilst the proposition is a good one, its practical

result is very doubtful; at least, it will take some time to work it out by any diocesan method. To meet, in some measure, the present emergency, could not one hundred persons be found to contribute fifty dollars each, payment to be made immediately upon the number being completed? This would give five thousand dollars to begin with, and would send six missionaries into the field with a stipend of eight hundred dollars, and any additional trifle the settlers might give. This would be little enough if they were expected to give themselves entirely to their work, which they should do. One advantage to the donors would be, that each contribution of fifty dollars would secure five thousand. I beg to suggest that an effort be made to raise such a fund for the benefit of the North-West, under the management of the Central Mission Board, and I shall be glad to be one of the hundred. The only other condition I would like to suggest would be that the fund should be used exclusively to pay the missionaries. This would not interfere with other subscriptions, and surely a hundred can be found in the Dominion. Is it not practicable? It would be a start at least; perhaps the little cloud.

Yours faithfully,

T. WRIGHT.

The Parsonage, St. Mary's, April 9th, 1881.

TORONTO DIOCESE.

CLAUSE 17 OF THE PROPOSED NEW CONSTITUTION OF SYNOD.

SIR,—As the business to be performed by the committees of Synod during the twelve months which elapse between the annual sessions is almost entirely of a financial or otherwise secular character, it has often occurred to me, and doubtless to others, that it would be far more effectively carried on, if the modes and methods of ordinary financial corporations were adopted in the place of the complex system which has so long existed.

Instead of a multiplicity of small committees (I believe there are at least ten), doing the work in a fashion more or less heterogeneous; and some having more work than they can accomplish, while others have little or nothing to do, why not adopt the system, which obtains in our banking and loaning institutions, of having one Board of Direction responsible for the whole management and administration of its business affairs, with a manager or secretary-treasurer (as at present) to attend to details and carry out the directions of the Board? Then at the annual meeting of Synod, instead of a host of small reports, of which it is impossible to keep track, the whole body of the Synod would receive one full and complete report and statement of the transactions and work of the year, for consideration and adoption, which would render our knowledge of what has been done far more intelligible and useful than is possible under the present piecemeal method.

It seems reasonable to suppose, moreover, that the finances of the Synod could be managed far more systematically and economically if held under the control of one Committee or Board, instead of having ten or a dozen different funds managed by as many different committees.

Now it seems to be a chief merit of the provision of clause seventeen of the new Constitution of the Synod of this diocese, which is again to come up for discussion at the next meeting, that it will introduce a system of the character above suggested. It provides for the appointment of one large Executive Committee under the Presidency of the Bishop, the duty of which shall be (by section eighteen), to administer all the funds and affairs of the Synod in accordance with the canons and by-laws thereof, and to submit an annual report of their proceedings to the Synod.

There seems much reason for the belief that this will prove a much more business like and workable method than that which exists at present. It may perhaps be objected that sixty, the proposed number of this committee, is too large. Forty, I imagine would be sufficient, but the evil of too large numbers will steadily cure itself. Those members only who really take an interest in the work will attend, and the conduct of the business will soon fall into the hands of the most punctual and capable men, the number of whom is not likely to be very excessive. As a matter of economy, however, and to prevent possible abuses, it will probably be thought advisable that mileage should be paid only to clerical members. Otherwise the annual expense of the quarterly and other meetings will prove a very burdensome tax upon the funds of the Synod.

It has been proposed, I understand, that the Mission Board should be continued as at present constituted, and as a committee distinct from the Executive Committee; and this chiefly upon the grounds that it is composed of clerical and lay representatives from each rural deanery, and that by this means, fuller and more accurate local information can be obtained as to the re-

requirements of any given portion of the diocese, and a greater interest kept alive in the several rural deaneries from the circumstance of each having kept its representatives on the Board.

I would respectfully suggest that the same end can be attained by making the Mission Board, not a separate committee, but a standing sub-committee of the Executive Committee. There can be no doubt that among the sixty, or forty, members of the larger committee, an eligible clerical or lay representative from each of the nine rural deaneries can be found. And by this mode, the sense of unity will be preserved and possible questions as to "dual representation" and other difficulties and disadvantages be avoided.

I am, yours, &c.,

S. G. WOOD.

Toronto, April 9th, 1881.

ALGOMA.

SIR,—Please to give me room gratefully to acknowledge the following amounts of money to be "used in any way you think will be best in your expensive district" viz: £10 sterling from Mrs. Claxton, Glastonbury; £5 sterling from Miss Paget; £5 from Miss A. Paget; £20 from S. J. Wilde, Esq., and £10 from Mrs. Wilde, London, England, per S.P.G.

At the same time I wish to say that it is my intention to devote nearly the whole of this money to the parsonage fund, Magnetawan village, and also whatever other sums are kindly sent me, unless specially sent for the use of other places.

I have St. Mark's Church, Emsdale, the church at Burk's Falls, and the church at Pearcey on hand at present, and hope to bring them all to completion before the close of the coming summer. On Tuesday March 15th, I penetrated into quite a new country, about sixteen miles east of Magnetawan village, down the Chapman Valley. I had heard of Church people living here from one of those men I formerly mentioned as coming to see me at the opening of St. George's Church, Magnetawan. My coming unexpectedly amongst them was a most joyful surprise, and within one hour of my arrival there was quite a goodly gathering. I trust my going did not build up their hopes too highly, for God has been pleased to vouchsafe such a blessing to me, that I no sooner go amongst these poor people, than they jump at the conclusion that they are certain to have a church, however humble, in their midst, and regular, if not frequent services. Of course this will entirely depend upon how far our Heavenly Father will continue to put it into the hearts of our friends outside to send us their mites. We had a nice meeting, during which it was my privilege to baptize seven children.

This Sir, was not a company of people who are careless or indifferent as to the privileges they enjoy in connection with their Church, but they are all Confirmed members. As I was coming away one man took me by the hand and said—"Mr. Crompton, you have found us out now, and surely sir, you will not let us live here another four years without giving us the chance of using the blessed means of grace?" I could only promise not to forget them, and I trust our friends will not forget these their brethren in the bush, both with pecuniary aid, and at the Throne of Grace.

After enquiries made we see, that these people could easily be arranged as a station in connection with Burk's Falls as a centre, and I shall be grateful for any assistance towards this object. This, however, is only one instance of several I could give you of "calls" I have had within the last two weeks.

Yours, &c.,

WILLIAM CROMPTON,

Travelling Clergyman Diocese of Algoma.

A NOTABLE FACT.

SIR,—I desire to call attention to a fact worthy of the consideration of all whose duty it is to instruct the young people of the Church in the truths of religion. The fact is this, that in at least half a dozen confirmation classes, I have not found one pupil who had any idea of the meaning of the word schism. After having prayed during some years past to be delivered from the sins "of false doctrine, heresy, and schism," they did not know the nature of the sin they prayed to be delivered from. The most intelligent member of a class I recently taught thought that schism was "the profaning of God's name." May I suggest that ignorance of this subject may account for the ease with which some of our people leave the Church to unite with its enemies; and they do it ignorantly in the unbelief of its being a sin at all.

Yours &c.,

W. J. MACKENZIE.

MORE SUPPORT FOR CLERGY.

SIR,—I was glad to see a letter from Mr. Pearce commenting on that of Mr. Mockridge, with regard to sending out foreign missionaries. If Mr. Mockridge would take a trip through the free grant districts and see the state of affairs, he would see a much greater reproach to the Canadian Church than the fact of not having a single missionary to the heathen. Mr. Mockridge states that they are old enough and rich enough to send out one or two foreign missionaries; if that is so, one or two in this district would be very acceptable; labouring under the difficulties which Mr. Pearce states, it is utterly impossible for us to support a clergyman at present. I came from London, England, have been in this district over five years; about fifty miles from Mr. Pearce, also in Mr. Crompton's mission; but he visits us regularly every three weeks, over almost impassable roads.

Let us see what has been going on for the last five years. First year we never saw a clergyman; then came our esteemed friend Mr. Crompton, who also brought the bishop; but owing to the immense quantity of work and the bad state of the roads, Mr. Crompton had to cease coming. Then for three long years we never saw a clergyman. But there was a Methodist student stationed here the whole of the time, and a Presbyterian six months in the year, to present us (to use Mr. Pearce's expression) with "a stone." The Church gradually gave way. For my own part, I do not know whether I had almost become a Methodist or Presbyterian, for I helped them both (which was my first experience among them), believing that a church of some sort was better than no church at all. Then to our joy, the bishop again paid us a visit; but we were sadly disappointed when he told us he could not send us a minister; but he was shortly going to the front, and if sufficient funds came to hand he would send us a clergyman occasionally. Last summer Mr. Crompton began to pay us his regular visits once in three weeks, and through his exertions we have a church well under way. Then comes the question, the clergyman to officiate. If the Dissenters are able to station students amongst us, why cannot the Church; or I feel it will be difficult for her to hold her own.

Yours truly,

WILLIAM JENKIN.

Emsdale, April 11th, 1881.

INCIPIENT MARIOLATRY.

SIR,—In your issue of April 7th, your correspondent, S. G. Wood, calls our attention to what he regards as a dangerous approach to Mariolatry in the 450th number of Hymns Ancient and Modern, and he also mentions the numbers 45, 55, 57, and 449 as worthy of expurgation, as I presume, for the same reason. Now I perfectly sympathize with the sentiment that dictated Mr. Wood's letter, to a certain extent, but I should be very far indeed from arriving at his conclusions in reference to the hymns above named. So exaggerated, in every sense, have become the language of address, and the acts of homage, which in the Roman Communion, are incorporated with the cultus of the Blessed Virgin, that the truly Catholic mind is pained and shocked beyond expression to see the truly Reverend Mother of Jesus Christ arrayed in all the tinsel of pagan goddesses, raised to a position of dictatorial authority over her Son, and addressed in language of obsequiousness, and not unfrequently, of *amorous* flattery, which is essentially of the earth, earthy; language, which excites our pity for the mental and moral thralldom of the age, when the subject of the Cæsars paid such homage at the shrines of their imaginary celestial queens. The reaction from this state of things, in the English mind, and in the English Church, had been very great. In fact there is an instinctive repugnance on the part of the English speaking people to anything savouring of bombast in religion; they distinguish between reverence and obsequiousness, between worship and sycophancy. And all this is as it should be. But another distinctive feature of the English character, is the love of *fair play*. And I use the expression with all reverence, when I say that in dealing with the relations which the Blessed Virgin, as the Mother of Jesus, sustains to the human race, and the homage which her name and position demand, we must not lose sight of our *fair play*. Because Romanists have gone altogether too far in one direction, it is no reason why we should deviate from the path of truth, and from the plain teachings of Inspiration, in the other. And I think we are in great danger of this. And this is just what we must not do. Whatever close and tender relations the Second Person in the Holy Trinity sustains to the human family, in contradistinction from the relations sustained by the First and Third Persons,* we must remember are due to the

* The relations of the First and Second Persons in the Holy Trinity, are, in reference to the question of man's salvation entirely dependent on the fact of the Incarnation also.

fact of the INCARNATION; and that the *Womb of Mary* was the chamber, eternally designated in the councils of God, in which this stupendous mystery was enacted. And for the containing of such a Gem, the Casket must have been a *worthy* one. Such a Humanity as the Humanity of the GOD-MAN must confer honour on the Source of that Humanity. Such a Son, must reflect some of His glory on such a Mother. To go counter to this is to violate every law of association. Now I maintain that the impatience and irritation which many persons evince at such titles as "Son of Mary," go very far to show that in the minds of such persons at least, there is a disposition, as it were, to skip a fair recognition of the human side, and the human instrument, in the Incarnation. Why attempt to qualify in any way the honour which GOD Himself has been pleased to put upon the Mother of our Lord?

I, as a Christian man, do, from the bottom of my heart, hate and abhor anything approaching to Mariolatry, anything which tends to confound the Mother with the Son, in the great Mediatorial work which He, and He alone, can effect on our behalf, but I do as strongly protest against allowing the exaggerations of Romanism to drive us from a correct and true recognition of the place of honour assigned by heaven to her, whom the GOD-child called His Mother. There are facts in connection with the Incarnation, which we must not forget, which we must not qualify, which we must not skip. We must not forget that when GOD took upon Him to deliver man, he did not abhor the Virgin's womb, therefore that womb was an ark which contained Deity. We must not forget that He Who despoiled death and the grave, and Who has ascended up on high, reigns in that Humanity, which He derived from His Mother. We must not forget that the Lips which at the last great day, shall pronounce the doom of angels and of men, are the same Lips which pressed the Virgin's breasts, and thence derived the nourishment which ministered to the Substance of the Human Body, which is at this moment the Central Object of the Church's and of heaven's worship.

We must not skip such truthts as these, for they are the very *essence* of our religion. And now, what fault can we find with the very mild and inoffensive references to the Virgin Mother of our Lord, in those hymns which have been made the subject of remark? I have examined them carefully and can find no Mariolatry about them. They contain no prayer, no invocation, only devout and pious references to Her distinctive blessedness. The 449th hymn is a most dignified and guarded production. It is good poetry too. It does not contain one line which can be interpreted into anything *laudatory* of the B. Virgin. From these latter remarks, we must of course *except* the passage of Scripture which stands at the head, but for this the hymn itself is not responsible. Then the 450th hymn, if read aright, is simply a meditation in verse upon the relations subsisting between the Mother and the Child. It is just an ordinary case of apostrophe. And if orators may apostrophize the shades of departed heroes, and poets may apostrophize the elements, and good Protestants may apostrophize a *book*, and shout with lusty enthusiasm, "Holy Bible, book Divine, Precious Treasure Thou art mine," &c., I do not see why the Blessed Virgin alone should be excluded from such a mere harmless rhetorical indulgence. The other hymns referred to contain nothing that is not covered by these remarks. If such modest references simply to the *dignity* of Her position, as the Mother of Jesus, are to be feared as pointing to the dangers of a possibly Incipient Mariolatry, then what are we to say of the Angelic salutation? of the singular reverence of the venerable Elizabeth, towards her youthful relative on account of her changed position:—"And whence is this to me, that the Mother of my Lord should come to me?" And what of the inspired announcement, when earth heard for the first time the strains of the Magnificat: "for, behold, from henceforth all generations shall call me blessed?"

Yours very truly,

THEOPH. S. RICHEY.

St. Eleanor's Rectory,
Prince Edward's Island.
April 12th, 1881.

SIR,—I was very glad to note in your issue of April 7th, Mr. Wood's objection to the hymn to the Virgin in Hymns Ancient and Modern; I have always thought it a flaw in that otherwise admirable and churchly collection, and I am surprised that anyone should take exception to his thoroughly sensible remarks. I do not indeed hold that a Christian may not exercise a reverential love towards the Virgin Mother of our Lord, but I certainly think it is an erroneous conception of duty to introduce a formal expression of that reverence into our worship, which should be paid to God alone; and if it be urged that such a hymn is not an act of worship, then it has no business to be incorporated in the service of God's House. For my own part I fail to recognize the

parallel Mr. Johnson draws between it and the 148th Psalm, and it is not difficult to point out the difference between that sublime invocation to sun, moon, and all creation to praise the Lord their Maker, and this apostrophe of doubtful orthodoxy to a saint, that simply suggests that we should "love her whom Jesus loves so well." Upon these grounds we might defend hymns to St. Stephen, St. Paul, St. John, and all the Christian Church, since we are assured of our Saviour's love to all his disciples.

The accusation of "colourless teaching" hardly applies to the principle which Mr. Wood upholds, of enforcing a marked distinction between the worship we owe to God, and the honour we allow to a fellow creature. *Colourless* rather applies to that neutral tint which mingles every feature of religion in an indistinct grouping that verges on the superstitious.

Yours &c.

E. M. BLAND.

Ingersoll, Easter Even.

Family Reading.

SOMETIME, SOMEWHERE.

UNANSWERED yet? the prayers your lips have pleaded
In agony of heart these many years?
Does faith begin to fail; is hope departing.
And think you all in vain those falling tears?
Say not, the Father hath not heard your prayer;
You shall have your desire, sometime, somewhere.

Unanswered yet? tho' when you first presented
This one petition at the Father's throne,
It seemed you could not wait the time of asking,
So urgent was your heart to make it known.
Tho' years have passed since then, do not despair;
The Lord will answer you, sometime, somewhere.

Unanswered yet? nay, do not say ungranted,
Perhaps your part is not yet wholly done.
The work begun when first your prayer was uttered,
And God will finish what He has begun.
If you will keep the incense burning there,
His glory you shall see, sometime, somewhere.

Unanswered yet? Faith cannot be unanswered,
Her feet were firmly planted on the Rock;
Amid the wildest storms she stands undaunted,
Nor quails before the loudest thunder shock,
She knows Omnipotence has heard her prayer,
And cries, "It shall be done," sometime, somewhere!

DEVOTIONS FOR COMMUNICANTS.

Say these Prayers, or some of them, daily for a week before Communion.

O MY LORD GOD, grant me in my heart to desire Thee; desiring Thee, to seek Thee; seeking Thee, to find Thee; finding Thee, to love Thee; loving Thee, to follow Thee.

O send out Thy Light and Thy Truth, that they may lead me, and bring me unto Thy holy hill and to Thy dwelling; and that I may go unto the Altar of God.

God be merciful to me a sinner; and give me grace to offer this Holy Sacrifice acceptably with reverence and godly fear.

Take away from me, O Lord, all my sins, that I may be able to enter with pure heart into the Holy of Holies.

Lord Jesus, write Thy wounds and Thy love in my heart—Thy wounds, that I may hate the sins that grieved Thee—Thy love, that I may love Thee for that love.

Come to me, Lord Jesus, and draw me near to Thee. Raise me, for I am fallen. Strengthen me, for I am weak. Heal me, for I am sick. Give me new life, that I may never die.

Save me, my Saviour, from all my sins. Teach me to love Thee, and to keep Thy commandments. Help me to worship Thee in spirit and in truth.

GONE INTO HEAVEN.

I ST. PETER iii. 22.

"Oh, think what a joy it is to know some one in heaven!" said a dear old woman to me the other day. She was speaking of her good husband, who had been called away to his rest some years previously.

Now of course her husband was not in Heaven, but Paradise, waiting with all the souls of the faithful the call of the King. "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world,"—after which sentence they will enter "into life eternal" in heaven. But I knew what she meant; and though at the time I only answered, "Yes, Betty, it is a great help to us to think often of those who are gone before," her words came back to me again and again. I thought—Yes, indeed, besides the dear ones in Paradise we do all of us know some one in heaven—Some One, Whom it is a joy to know, standing there in the very presence of God—Some One, Who though He is in heaven, is thinking, always thinking of us, of each one of us here on earth.

For He was here on earth once; and He knows all our joys and sorrows, all our trials and crosses. He "is touched with the feeling of our infirmities, for He was in all points tempted like as we are." Now He is in heaven at the right hand of God.

Yes! we know Him, we know about Him, we can read how He was a little child at Nazareth "subject" to Joseph and His Mother, how He "went about doing good," how He laid down His life for us that we might

come at last to heaven Saved by His Precious Blood.

Now He is in heaven! What is He doing there? We read again, "He ever liveth to make intercession for us."

Surely, then, if it is a help to us to think often of some relation or friend who has passed into Paradise, leaving us a "good example" which we are striving to follow; much more must it be a help to us to think of our great Intercessor even now pleading for us, even now thinking of us, yearning for us. Oh! how far above us does He seem as we try faintly to picture that scene; but yet we know Him. Oh! yes, we know Him. Oh! yes, we know Him quite well; and as we recognize Him our hearts go out to Him. We feel that "it is indeed a joy to us to know Some One in Heaven!"

A BRAVE SOLDIER SPOILED.

It is storied of Antigonus, that seeing a soldier in his camp of so daring a courage that he always courted the most hazardous attempts, and observing him also of infirm and sickly habit, he took a particular care of him, and by medicine and good attendance recovered him; which no sooner he had done, but the man grew more cautious, and would no longer expose himself as formerly; and gave this reason for it, that now he was healthy his life was of some value to him, and not to be hazarded at the same rate, as when it was only a burden. And should God cure all our complaints, and render us perfectly at ease, I fear too many of us would be of the soldier's mind, think our lives too good to resign to Him, much more to hazard for Him, as Christianity in many cases obliges us. The truth is that we do so passionately dote upon the world, that like besotted lovers, we can bear a great deal of ill usage before we quit our pursuit.

A SHIP IN A STORM.

"The eyes of the Lord are over the righteous, and His ears are open unto their prayers. The countenance of the Lord is against them that do evil: to root out the remembrance of them from the earth."—Psalm xxxiv. 15, 16.

LET me tell you an old tale of a ship in a storm at sea. Some of those in the ship went to pray to their false gods to help them. They were men who did not care to pray or to do good. It was fear that made them think of it. One man, more wise and good than they, told them not to make a noise, and to be still; "For," said he, "if the gods hear that there are such bad men in the ship, they will drown us all."

I wish some who think they hold the true faith would take heed to my tale. They sin all their lives, and care not to pray to their God. But in times of need they are loud in their cries; then they pray, and think that God will hear all they say. Let such men take care how they pray. If they cry out in fear of death, and do not wish to get free from the sin that brings death and woe, how can they look for aid from God? Bad men who pray and do not seek to be good, tell God how bad they are, and call on Him to drown them all. But one who grieves for his sin, and tries by God's grace to do right, will get more than he asks. God will save him from the waves of this bad world, and will bring him in peace to the shore.

HOLY JESUS.

Who camest down from heaven, and wast pleased to pay that dear Ransom on the Cross for us, that Thou mightest redeem us from all iniquity, and purify unto Thyself a peculiar people, zealous of good works; I beseech Thee to write Thy law in my heart, that I may see and do it; that I may know Thee, and the power of The Resurrection, and express it in turning from all mine iniquities.—Hammond.

UNKNOWN SUFFERINGS.

JESUS CHRIST came upon the earth to suffer. He began by taking a body similar to our sinful body; and who amongst us can conceive all the self-denial, the humiliation, the sacrifice, that the Lord of glory, the Prince of life underwent in lowering Himself to the misery of our poor nature, and taking upon Him all its degradations even to the tomb! "Who being in the form of God thought it not robbery to be equal with God." And here observe that what distinguishes the sufferings of Christ from ours is that they were voluntary. Nothing obliged Him to it. And we can no more conceive of His sufferings than we can conceive what God and the Infinite are.—Adolphe Monod.

MY LIBERTY.

GOD made us, and not we ourselves; we are His, and not our own. We are not free to act as we like; we are bound to do as God likes. Moreover, we do not know what is for our good. We care as thinking beings, for our own welfare when we take the way God points out. He knows what is best for us, and He wishes our happiness. Many people seem quite to forget this. They act as if they did something over and above their duty, and took some new step in giving up their right over themselves, by making a profession of religion, or owning God's claim upon them.

A young woman, whose Baptism had been neglected, was being prepared by the clergyman of the parish. One day he called at her mother's house to ask why she had not come to the class. The answer was "I don't think she will come again. We think it is rather soon for her to give up her liberty by making those promises."

No words could show more ignorance of what man's place is before the God to whom he owes life and all things. What those who come to Holy Baptism have to declare is that they in their hearts wish not to follow or be led astray by the temptations of the world, the devil, or their own sinful nature; that they believe the truths God makes known; and that they mean to try with God's help to make God's will and laws their rule of life. Has anyone "liberty" to go where sin tempts; to turn a deaf, or careless, or unbelieving to God's words; to defy God's commandments? Does anyone give up "liberty" by choosing to live godly? All are bound to faith and obedience from the mere fact that they belong to God, and live in a world where all they use belongs to God. The change when they are baptised is that they disown the service of sin, and can claim a heavenly Father's blessing and help, while they do as His adopted children what they were already bound to do as His creatures.

The same mistake is often made about coming to Confirmation and Communion. Confirmation lays no new responsibility on any, except for the right use of the new grace God gives to those who faithfully seek it. No one would wish to grow up with only a child's strength, lest the work of a man should be looked for from him. So it is sin and folly to shrink from seeking God's confirming grace, in hopes that God will expect less. God will ask an account of gifts that we refuse to take, as well as of those who fail to use when we have got them. To come to Confirmation is not to say that we are strong, and so are able to undertake great things. It is to own how weak we are to do what we cannot escape being bound to do; it is to seek power from Him who will judge us. Honesty is owning debt and meaning to pay; it is all that is needed.

So with the Holy Communion. Those who pray at all are bound to all those things which God looks for all in communicants. Man can do no more than strive against sin that he grieves for; look up with faith to God, the Revealer of truth, the Giver of grace; and show love to God and man. No one is at "liberty" to do less. Nor is any one free to refuse the closeness with Christ given in the Holy Communion to strengthen and refresh souls.

None have "liberty" but those who are free from sin, and under God's care. None are in this state but those who in heaven's appointed ways claim their place as the sons and daughters of the Lord Almighty. They love the commandments of the Father whom they love and whose love they trust. So they "walk at liberty."

GOD'S GENTLENESS.

WHAT is the dew upon the flower, but God's gentle nurturing of the most delicate and refined result of vegetation? What is the falling rain, but gentle drops of heaven's love, distilling verdure upon the earth, and feeding the ear of corn to provide bread for man? Above all, what is light; penetrating, invigorating light—light, making the birds to sing with glee; light, making the beast of the field to bask in its warmth; light, making the insects happy and the eagle to fix his gaze; light, unmeasured light, tree to the slave, wealth to the pauper? It is the gentle beam of love kindled in the eye of God, and looking tenderness and care upon all created things. Yes, we are encompassed with the gentleness of God, fructifying the earth, urging her onward to fresh beauty and renewed fertility.

RIGHT AND WRONG.

ST. AUGUSTINE speaks thus of his good mother:—"She was startled with an holy fear and trembling; and though I was not as yet baptized, feared for me those crooked ways, in which they walk, who turn their back to Thee, and not their face." The allusion is to Jeremiah ii. 27.

Here is the right view of Church privileges. We do well to consider it, and to avoid the wrong view which so many people hold.

The Wrong View. What more common than the notion that those who believe in God's blessing of Holy Baptism are encouraged to lead careless lives? It is thought that they need not be anxious about their souls. Having been taught that they are by Holy Baptism in "a state of salvation," they are supposed to rest content with this. Indeed, some people go further. They think that baptized members of the Church believe themselves so safe that their sins do them no harm, and that God will treat them as His children, no matter how ungodly they become. But this is all untrue and all wrong.

The Right View. St. Augustine knew it, and he teaches us what it is. He speaks of his mother's fear and trembling for him, "though" he was not baptized. By this he says plainly that, after he was baptized she had more reason to fear. And in this statement he shows his knowledge of the truth. Yes, the more we have the more we owe. The greater blessings we receive, the greater is the fear of losing them. The more we think of our baptismal grace, the more we should dread the sins that take it away.

Hence the need of telling people all the truth about their place in the Church of God. If you are baptized you are a "member of Christ, the child of God, and an inheritor of the Kingdom of Heaven." And each of these thoughts should lead you to fear and to carefulness. Members of Christ must not defile themselves. Children of God must not be disobedient. Inheritors of the Kingdom of Heaven must not sell their birth-right. Every blessing is a danger. The best makes us fear the most. The higher we rise, the lower we may fall. God careth for you. But you must take care and be watchful.

THE COLD RIVER.

AN Alpine hunter on Mount Blanc, passing the Mer de Glace, lost his hold and slipped into one of those frightful crevices by which the sea of ice is cleft to its foundations. By catching in his swift descent against the points of rocks and projections of ice, he broke his fall, so that he reached the bottom alive, but only to face death in a more terrible form. On either hand the icy walls rose, above which he saw only a strip of blue sky. At his feet trickled a little brook, formed from the slowly melting glacier. There was but one possible chance of escape—to follow this rivulet which might lead to some passage. In silence and fear he picked his way, down, down, till his further advance was stopped by a cliff that rose up before him, while the stream rolled darkly below. He heard the roaring of the waters which seemed to wait for him. What should he do? Death was beside him and behind him. There was no time for delay. He paused but an instant, and plunged into the stream. One moment of breathless suspense—a sense of darkness and coldness, and yet of swift motion, as if he were gliding through the shades below—and then a light began to glimmer faintly in the waters, and the next instant he was amid the green fields and the flowers and the summer sunshine of the vale of Chamouni.

So it is when Christians die. They come to the bank of the river, and it is cold and dark. Nature shrinks from the fatal plunge. Yet one chilling moment and all fear is left behind, and the Christian is amid the fields of the paradise of God.

No man ever did a designed injury to another, without doing a greater to himself.

THE TEXT UPON THE WALL.

BY THE REV. I. R. VERNON, M.A.

(Concluded from our last.)

Some days after this, Mistress Ella marches into the room. Father is out for his afternoon's round, and really she is glad to be alone with his books. She has been most cruelly used. Brothers, sisters, have leagued against her, and have treated her most unjustly, most unkindly. Her time, however, will come, she will pay them out; she had come even now, flushed with anger, to tell a little of their going on. She knew quite enough to bring them into trouble. If they were so unkind to her, she could make them repent it. They would find themselves in the wrong box when father came in.

Thus, and with many like thoughts, consoling her perturbed spirit, she plumped down on that study chair. Having selected a book from the well-filled shelves, she tried to read. In vain: the angry spirit was too rampant, and resentment kept the cheeks flushed, and thirst for revenge dried up the soul. Ah, why then, silly maid, why, if you wanted to nurse the thirst till the time came for slaking it, why have sat down just opposite that importunate question. When injured, wronged, insulted beyond conception, "What would Jesus do?"

At arm's length she held it for a long while; but before her father's return, Miss Ella was back with the offenders, so kind, gentle, good-natured, and they made signs (to which she turned a blind eye) of astonishment each to the other. For what could be done when that persisting motto would call up such words as—"I say unto you, that ye resist not evil, but whosoever shall smite thee on thy right cheek, turn to him the other also;" "Pray for them which despitefully use you, and persecute you;" and, nailed upon the cruel cross, after every refinement of insult and petty malignity conceivable, that sublime petition: "Father, forgive them, for they know not what they do!"

Now, here are given but few instances of the remarkable effect of this illumination, almost ridiculed at first, but that forced its deep meaning with silent eloquence upon hearts dull or unwilling. I might add many more and yet leave many untold, and even unknown.

As thus:—A curate, whose hap it was to light upon it, just after a stirring appeal for more workers in the mission harvest, was sent far away across the seas by that simple question, and lived and died a martyr in those distant lands. A merchant, aggrieved with some matter of church order, which he had never taken the trouble to understand, and red hot to worry the poor rector, not only left him in peace, after waiting for him half an hour in that same study, but let go, next day an opportunity of putting something into his pocket in a business transaction with another merchant. Of no use arguing, again and again, "What matter if he doesn't know this or that particular which has come to my knowledge? What concern is it of mine that, for certain, he would never close the transaction if he had that information? Everyone must take care of number one." "What would Jesus do?" "It is all a matter of mere business, and every one takes such advantages as a matter of course." "What would Jesus do?" "Well, there would be a stop to all traffic and speculation, and we might as well shut up shop at once if we are to be so over-scrupulous." "What would—?" "Well I shan't stay here any longer. I'll go home and think it over. I won't wait for the rector. I dare say he's got enough to bother him, and after all perhaps he's right."

So the poor man fairly bolted. But the work of the simple text was done.

The rector's wife was obliged, on at least one occasion, to acknowledge a power in the illuminated question.

Thus it fell: she had been wounded deeply, and cruelly hurt by the unfaithfulness, by the falling away of a friend, a dear and trusted friend. Her faith in friendship, in human nature, was shaken. "Whom have I in Heaven but Thee?" she murmured, but she murmured it almost bitterly, fiercely. She held a crushed letter in her hand, as, sick at heart and tossed in mind, she sought the secure retirement of her husband's study. A passionate apology, a piteous plea for forgiveness and for restoration of the old dear relations, a acknowledgment of the fault, no excuses urged, only an appeal to mercy. "Never, Never, NEVER! Never again!" (What a sad word!) "I can forgive, but as for forgetting—No, I have been bitterly deceived; my faith has been shipwrecked; I may and do forgive; but I can never feel the same again!"

It was a verdict delivered in keen anguish, followed by a passionate flood of tears. And through the mist of these it was, that, the paroxysm over, the swimming eyes rested upon the question, "What would Jesus do?" It was some time before the aptness of the interrogation trickled into consciousness. But, in time, and by degrees, like opening flower after opening flower, when the winter is passing, text followed text, with its gentle advice, with its silent eloquent persuasion. "If we confess our sins, He is faithful and just to forgive us our sins." "A broken and a contrite heart, Thou wilt not despise." And, above all, a scene beside the Lake of Galilee.

A traitor friend; one so full, once, not long ago, of eager earnest profession. "Though all men should forsake Thee;"—and "If I should die with Thee;"—and "I will lay down my life for Thy sake!"

And so soon, so soon after. "But he began to curse and to swear, saying, I know not this Man of whom ye speak!"

Then a look; and then the overbrimming repentant flood.

A look: was it of repudiation? was the old love for ever gone? at least the old trust for ever removed? Were the gates of the old dear relations shut in his face with a clang? Then a vision rose before the injured friend's mind.

A sea, pale and leaden-hued in the early misty morning. Weary fishers in boats near the shore, having toiled all the night and taken nothing. A form, hardly seen through the haze, upon the shore, yet whose air carried authority, and whose words were those of command. Obedience to the command so authoritatively issued:—wonder, amazement following—then from the loved Disciple the announcement, tremulous with suppressed awe and joy— "It is the Lord!"

Who would might wait the boat's slow progress, the penitent friend was in the sea, wading towards the LORD. An eager, wishful greeting; but we hear of no reply. A silent meal, reverence, and gladness, and wonder, brimming their hearts; but an anxious yearning fear in Peter's. But the repast is concluded, and O, the thrill! "Simon, son of Jonas, lovest thou me more than these?"

"More than these?" O, sad allusion to those old confident professions! And carest thou for Me?" The poor heart sinks at the colder word. The trembling lips murmur, the heart's subdued vehemence being permitted to burst their flood gates; "Yea, Lord, Thou knowest that I love Thee!" "He saith unto him, feed my lambs."

Confidence, supply, in part restored, yet Peter stands in doubt. Again the question, again the colder word; again the eager reply, repudiating such an altered relation; again the sacred charge.

Once more the question. Ah, the sinking heart? What doubt of his truth is surely shown in this repetition! And three times:—Ah, that thrice denial cannot, can never be forgotten; the bitter past never condoned! A knell of never, never, NEVER!—No wonder that Peter was grieved, because he said unto him the third time, "Lovest thou

me?" Aye, even although the Master adopted at last the Disciple's tenderer and warmer word, so the grieved heart let loose its passionate appeal:—"Lord, Thou knowest all things; Thou knowest that I love Thee!"

Then the dear charge again; then the announcement that the old impetuous promise should be at last fulfilled, and that the Disciple should indeed die for the loved Master:—then the entire restoration of confidence in the repetition anew of the first words of calling, "Follow me!"

* * * * *

Tears still: but not so bitter now. And the letter written that afternoon was folded to the wistful heart next morning with glad delight and appeased yearning.

Then the rector himself, again, inclined, because weary, night after night to omit or to hurry thus or that part of his meditations, devotions, prayers, suddenly remembered, looking at the quiet question, how "Jesus" (after a weary day) "continued all night in prayer to God." So he fanned up and revived his dying fires.

Ronald, the eldest son of the house, hesitating upon the brink of deciding to join in, at least, a dangerous, if not an un-innocent amusement, strongly pulled this way and that by passion and principle, sauntered into the study, and finding (however reluctantly) this sign-post marking the King's highway, was at last constrained to follow its direction. The wisdom of his decision came over him when he prayed the Father, "Lead us not into temptation." This petition, I say, became his life the better, and went home to his heart as he had said it that evening, when the merry party was assembled without him. And he regretted not his self-denial, for the warmth of the approbation of Jesus was sunny at his heart.

And for one more instance, in which a lonely half hour in the study more than supplied the want of the advice and counsel which the rector would have gladly given had he been within. It was the case of a grievous fall, terrible in its unexpectedness, in its heavy guilt, in the tragical consequences which followed.

What should the amazed and shocked friend—relation—do? How meet the fallen? Rather, how avoid him? Should he be altogether cut, or just a cold acquaintance be allowed to take the place of that old kindness and intimacy of relation and friendship? When would the rector come?

Well, meanwhile (the legend silently said on the wall) consider quietly my question—"What would Jesus do?"

It came like a burst of sweet bells, the abundant answer: "Neither do I condemn thee; go and sin no more." "The Son of Man is come to seek and to save that which was lost." "There is joy in the presence of the angels of God over one sinner that repenteth." "When he was yet a great way off his Father saw Him, and had compassion, and ran, and fell on his neck, and kissed him."

So neither did this visitor await the rector's return.

* * * * *

My string of instances must be trusted to explain themselves. Only let it be remarked in conclusion,—how many a sorrow would be alleviated, how many a friend gained, how many an enemy reconciled, how many a pitfall avoided, how many a perplexity resolved, how many a Gordian knot untied, by the simple reference of all actions and hesitations to this standard—

"WHAT WOULD JESUS DO?"

THE deviser of liberal things will find means of affecting them, which to the indolent appear incredible, to the covetous, impossible.

Children's Department.

THE LITTLE CONQUEROR.

'Twas midnight; not a sound was heard Within the—"Papa won't 'ou 'ook An' see my pooty 'ittle house? I wis' 'ou wouldn't wead 'ou book—"

Within the palace, where the King Upon his couch in anguish lay—"Papa, papa, I wis' 'ou'd tum An' have a little tonty play—"

No gentle hand was there to bring The cooling draught, or bathe his brow; His courtiers and his pages gone—"Tum, papa, tum; I want 'ou now—"

Down goes the book with needless force, And with expression far from mild, With sullen air and clouded brow, I seat myself beside the child.

Her little trusting eyes of blue With mute surprise gaze in my face, As if, in its expression stern, Reproof and censure she could trace.

Anon her little bosom heaves, Her rosy lips began to curl; And with a quivering chin she sobs, "Papa don't 'uv his 'ittle dirl."

King, palace, book— all are forgot, My arms are round my darling throne, The thundercloud has burst, and lo! Tears fall and mingle with her own.

WHAT JOHNNY FOUND.

"MOTHER," said a little lad of some eight years of age, as he gathered together his school books, "do you think I'll be able to have some new boots and a warm coat this winter?"

"I can't tell, child," his mother replied, with a sigh. "There's no chance of it as yet, anyhow. It's all I can do to find food and firing this bitter weather."

Little Johnny gave an inquiring glance at his feet, as if asking the old boots which covered them how much longer they would consent to hold together. As he wound his old threadbare comforter round his neck, he said plaintively, "It's all waitin' and waitin', ain't it, mother? and I can't earn nothin' for ever so many years. Now, if I was only in luck like Stevey Dobbs, to find a crown piece!"

"You never forget Stevey's find," said his mother, with a faint smile on her careworn face. "But, Johnny, if Steve had been my boy I should like to have seen him try to find the owner of that five shillings, instead of going and spending it, and asking no questions."

"But, mother, he found it!" said Johnny, with wide open eyes, "and finding's keepin' always!"

"Oh, no, 'tisn't, my lad," his mother replied. "That's a dishonest saying, that's what that is. If you find anything, you're right to seek the owner, and not to keep it, mind that, Johnny. If you ever kep' anything you found I'd call you a little thief, and that's what I hope my boy 'll never be."

As Johnny trudged along to school he kept pondering on his mother's words, and thinking how strange and nasty it was to be obliged to be so particular. But he came to the conclusion that what she said must be right, for the little fellow was intelligent enough to know that his mother was a good woman, and that she never told even a little story. Johnny had often noticed grown up people tell little stories, and he very quickly drew a comparison between them and his own mother.

"I never found nothin', and don't suppose I ever shall, so it don't matter after all," was the conclusion Johnny arrived at.

Weeks passed away, and the winter was very cold; still Johnny's old boots were doing duty. They had been patch-

ed up by a kindly disposed-cobbler once or twice, but even then were in a deplorable condition, and his great coat was still a thing to be dreamed of on a cold winter's night. Running home as fast as he could from school one midday he noticed a little piece of paper whirling over, and over, and over along the pavement. Of course Johnny chased it, and clutched hold of it after a pretty good run, and then when he unfolded it he saw written on it (for he could read quite well) something about **five Pounds**, in large black queer letters.

Those two words had a strange fascination for him, and, with his eyes fixed upon them, he carried the paper to his mother.

"Lor, child!" she exclaimed, in a faint gasping way, "where on earth did you get this? It's a five-pound note!"

"What's that, mother?" asked Bob, eyeing her in amazement.

"Why it's five pounds, child," she replied.

"Five pounds!" echoed Johnny. "Oh, mother, how much does great coats, and frocks and jackets, and boots and shoes—?" Then suddenly he stopped short, for he guessed what his mother was thinking about. "It's a temptation; God forgive me, it is!" she said to herself in a low voice. Then sitting down, she questioned Johnny.

"We must find the owner of this money," she said, firmly. "It isn't ours, you know, Johnny, no more than if it was in the person's pocket that lost it. We might just as well put our hands in and take it out, as to spend it. 'T isn't ours at all, d'ye see, child?"

"Yes, mother," the little fellow replied wistfully.

Johnny's mother folded it up and locked it in her work-box. Then she went to one or two of the shop-people who knew her, and asked them to put in their windows that a bank-note had been found, and might be had by anyone who could describe the number written in the corner of it.

Although Johnny had told no one, it somehow leaked out, and he was tormented out of his life by his school-fellows. "If it's true, Johnny, as you've found five pounds, why don't you get some boots?" some one would say; and when Johnny replied that it wasn't his to spend, and his mother was going to give it back to the person who lost it, there would be a shout of derisive laughter, and many taunting remarks, intimating that the story was all a make-up, and so on.

But somehow these unkind remarks made Johnny feel the more disposed to uphold his mother, and whereas he had before felt rather doubtful whether God expected poor folks like them to be so very particular, now he felt that he would not spend that money on any account whatever.

Now, strange to say, no one claimed the bank-note; the papers tumbled out of the windows and were not replaced, for the shop-people had grown tired of seeing them there, but no inquiries were made, and the magical piece of paper with **five Pounds** printed on it, laid in Mrs. Goodman's work-box doing no good to anybody.

Towards the winter Johnny's mother fell ill, and there was a terrible to-do, for she was a widow, poor thing, and had no one but herself to keep her three little children. It went to Johnny's young heart to see her lying there so sick and ill, with no tempting food and no one to wait upon her except himself when he was home from school, for the other two were younger than he was. It was no wonder she did not get better, but it was very sad, for the rent was getting behind, and their landlord was a threatening sort of man.

One Saturday evening when things were very bad indeed, there came into Johnny's mind what he had quite forgotten.—the five-pound note. That would buy his mother all sorts of nice things and pay the rent, and clothe and feed them all, Johnny firmly believed. It was stupid of his mother to keep it all this time, he thought, for the owner couldn't

wait it, or he'd have come to fetch it. If he spent it his mother would not know until it was done, and how thankful she'd be for the nice things. He knew where she kept her keys, and he had a very great mind to open the box and take out the precious little piece of paper.

He went and fetched the key, and even put it in the lock, but when it came to that Johnny could go no further. His mother had brought him up so strictly never to do a deceitful thing, that somehow Johnny couldn't open that box. He had what he called such a strong "don't like" come over him that the key fell from his fingers, and he quite trembled at what he was doing. So Johnny's mother didn't have the nice things after all, the landlord came and made a noise, and the little boy cried himself to sleep, thinking what a nasty, bad world it was.

Next morning he dressed Bob and Liz very carefully and took them to church, having first done what he could for his mother. There was no dinner but bread-and-butter, so there was no need for any one to stay at home about that.

Johnny was very fond of church, and he soon forgot his troubles, what with the service and looking after the children. Bob was just learning to read, and of course he must have all his places found, and little Liz must have a book because her brothers did, and would have it opened fresh every time they did.

Now just behind them sat a lady, who watched with much interest the three shabby little children. And it chanced that outside the church door she came upon them again.

"There's goes Five Pound Jack!" cried out a boy who went to school with Johnny, and had come that morning to church with another boy.

Johnny fired up, and told the boy to mind his own business; then the other boy burst out laughing in Johnny's face, and scampered away, leaving Johnny crimson with anger and shame, for several ladies and gentlemen were looking very hard and suspiciously at the children.

"What did he mean?" asked the lady who had sat behind them.

"He means that I pretended I'd found five pounds, and that I'd told stories about it, and I ain't, for I never said nothin' about it; but it's quite true, for mother's got it now takin' care of it," stammered Johnny, between his shyness of the lady and anger at Joe Scott's rude behaviour.

"Do you mean to say you found five pounds?" the lady asked in astonishment.

"Yes, ma'am," Johnny replied, casting his eyes up and down her fur jacket, and wondering what it must feel like to be inside that.

"Well, how strange! when did you find it?" the lady asked.

"Near the 'ginning of the winter," Johnny replied.

"Well, I do believe that was mine," said the lady.

"It's all right, then; mother's got it safe at home," said Johnny, delightedly. "Won't you come and see her, ma'am?"

The lady readily accompanied the children, and found Johnny's mother very weak and ill. Mrs. Goodman was soon satisfied that the lady was really the owner of the money, for she had got written down in a little book some figures which were exactly the same as those in the corner of the paper Johnny had found. She had been going about to a great many different parts of London on the day when she lost it, so that when she found it was gone she had not any idea whereabouts she had dropped it. She quite concluded that it must have been in one of the shops in the city where she had been making purchases, and had never even thought of enquiring so near home.

All the while his mother and the lady were talking Johnny looked solemn and miserable, and when presently the lady praised him for his honesty he could stand it no longer.

"I nearly was taking it last night," he said, in a broken, miserable voice; and then he told them all the temptation that had come to him.

When he saw his mother's delight that he had not touched it, how pleased he was, and how sorry to think he should ever have thought to do such a thing. His simple story showed the lady a great deal that Mrs. Goodman would never have told her of the sad condition of the poor family, and as she was kind and good, she made up her mind that they should not suffer for their honesty.

"Look here, Johnny, my boy," she said, kindly. "I am going to take away that five-pound note because it belongs to me, and if I were to give it to you it would be like paying you for being honest. But I very much want a little boy to come and clean knives and boots, and if your mother will let you come directly after school you can have some tea at my house and then do your work, and you shall have two shillings a week to begin. I know I shall be able to trust you after this five-pound note."

Johnny's mother gladly consented, and the next day the little fellow went to his work. How happy he felt at being actually able to earn something every week!

When he sat down to his comfortable meal he wished his mother could have some of the plenty he saw round him, and this thought made him rather sad over his work. But when he was going, the lady of the house came down to him and put a basket into his hands, which he guessed directly had something nice in it. And so it had; nor was that the last that Johnny carried home.

At first he got on only poorly with his work, but by degrees he grew quick and clever, and then his kind mistress gave him more money.

She found him a warm coat too, and some boots, besides things for the other children, so that altogether, whichever way he looked at it, Johnny could never feel thankful enough that his mother had made him a really honest boy.

CLEVER BERTIE.

It was late August; if fruit was plentiful so also were the wasps, who are fond of it and of other sweet things. Little Bertie had often wondered what great tall people were so very frightened of anything so small; he saw them jump up from their seats, leave their pudding or pie (which he would not have done on any account), go into corners of the room—and all because a black and yellow wasp had come buzzing up to them! "It will sting!" that is what they told Bertie, but without succeeding in frightening him; indeed, it was only by watching him closely that he could be kept from touching the wasps with his inquisitive little fingers. And now a chance has come! The child is alone, and a wasp has settled on his plump rosy arm, but he is not going to cry or call. He knows that the spoon is sweet and sticky, and he is sharp enough to think he will offer it to the uninvited visitor—he does not know that his mother coming in at the open door is watching him, not until the wasp is busy in the sticky feast presented to it.

Then she calls him "Clever Bertie!" for every little thing done by this darling of hers is wonderful in her eyes, which see through the magnifying glass of love, the love which God has implanted within her for her children.

WHEN we are alone, we have our thoughts to watch; in the family, our tempers; in company, our tongues.

To mention anything that is sacred with levity, is a certain mark of a depraved heart, and weak understanding. A witty sneer or sarcasm, on such subjects, is a species of sacrilege, and shocks all the sensible and better part of mankind.

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