

E WORKS,
L.)
BONTO,
SQUIRE,
Proprietor,
society.

ET WEST,
Store.
BONUC.
ands The Land
tario.

scale Price
quired.
kets, at \$1.00
\$2.00
Year, 60 cents
cents.

ect.

N STOUT

VERTWINE

accs.

ABATT,
ndon, Ont.
nge Street

BELL CO.,
y, Bell Foundry
rior quality
Church Bells
ding Bells

881.

DS

season

ried,
difficulty in
hen placing
inner

HINGS.

R,

rents.

RO WATCH

IRS,
TORONTO

ROVIS-
INES

od. App-
and Lorce
MIUMS

Dominion Churchman.

Vol. 7.]

TORONTO, THURSDAY, FEBRUARY 24, 1881.

[No. 8

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

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

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

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

CHURCH GLASS IN EVERY STYLE.
—FOR—
BOOTS & SHOES

Be sure and go to
H. & C. BLACHFORD
87 & 89 KING EAST.

They have the
Largest & Best Assortment
—IN—
TORONTO.

**TO ORGANISTS—BERRY'S BAL-
ANCE HYDRAULIC ORGAN BLOWER.**
These Engines are particularly adapted for
Blowing Church or Parlor Organs, as they
render them as available as a Piano.
They are Self-Regulating and never over-blow-
ing. Numbers have been tested for the last four
years, and are now proved to be a most decided
success. For an equal balanced pressure, produc-
ing an even pitch of tone, while for durability,
certainty of operation and economy, they cannot
be surpassed. Reliable references given to some
of the most eminent Organists and Organ Build-
ers. Estimates furnished by direct application
to the Patentee and Manufacturer, WM. BERRY,
Engineer, Brome Corners, Que.

BOOKS!
OLD. RARE. SCARCE.
W. R. HAIGHT,
—DEALER IN—
RARE AND OLD BOOKS.
92 King St. East, Toronto
Lists furnished and prices quoted.

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

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

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

\$5 to 20 per day at home. Samples worth
\$5 free. Address STINSON & CO.,
Portland, Maine.
Largest Importers in Ontario.
PORCELAIN Co.,
CROCKERY MERCHANTS,
29 King St. West, Toronto,
ONTARIO.

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

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

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

ESTABLISHED 1836.
S. R. Warren & Son
CHURCH ORGAN BUILDERS.
Premises, ---Cor. Wellesley and Ontario
Streets, Toronto.



BUILDERS OF ALL THE LARGEST ORGANS
IN THE DOMINION.
—THEY HAVE NOW ON HAND—
One Organ, 2 Manuals. Price, \$2,300.
" " " " " " 600.
" " " " " " 450.
Second hand Organs at \$200, \$300, \$500, \$650,
respectively.
The very highest order of workmanship and
tone. Quality always guaranteed.

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

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

BLACK LYONS SILK
At \$1.25, worth \$2.
A. B. FLINT'S,
35 Colborne St., Toronto.

Staffordshire House,
289 YONGE STREET.

FRESH ARRIVALS JUST RECEIVED
A CHOICE ASSORTMENT OF
**Dinner, Tea and Chamber
SETS!**
**PLATED GOODS CUTLERY, CUT
& PRESSED GLASSWARE.**
AND A FULL LINE OF
Plain & Figured Granite Ware, &c.,
Cheap for Cash.
RICHARD MOIR,
Importer, Toronto.

CANADA STAINED GLASS WORKS.
ESTABLISHED 1856.
All Kinds of Church and Domestic Glass.
JOS. McCAUSLAND,
76 King Street West, TORONTO

TORONTO STEAM LAUNDRY.
HAS REMOVED TO
54 & 56 WELLINGTON ST. WEST,
(A few doors west of the old stand.)
Office:—At 65 King St. West.
G. P. SHARPE.

BOOKS.
THE LORD'S SONG; Plain Sermons
on Hymns. By the Rev. H. J. WILMOT
BUXTON, M.A. \$1.75.
Mission Sermons for a Year. By the
Same. \$2.25.
Short Sermons for Children. By the
Same. \$1.

Sermons on the Epistles and Gospels
for Sundays and chief Holydays. Published
by the S. P. C. K., 2 vols. \$1.70
North African Church. By Julius
LLOYD, M.A. \$1.10.

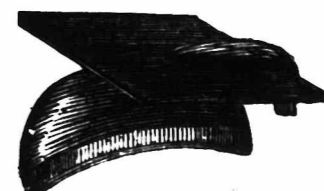
"The Churchman's Pocket Book," 1881.
Roan, with tuck, 50 cents; Im. mor. 70 cents;
morocco \$1.00.
The S. P. C. K. Commentary on the Old
Testament. Vol. 4. Isaiah to Malachi. \$1.32.
Vol. 5. The Apocrypha. \$1.32.

History of the English Church, in short
Biographical Sketches. By JULIUS LLOYD,
M.A. 66 cents.
Sketches of Church History in France.
By the same Author. 50 cents.

ROWSELL & HUTCHISON,
76 KING STREET EAST,
Toronto.

JACKSON RAE,
General Financial and Investment Agent. Muni-
cipal or other Bonds or Stocks bought and sold.
Loans on Mortgage or other securities effected.
Advances on Stocks, Merchandise or Commercial
paper negotiated.
Is agent for International Ocean Marine Insur-
ance Company (Limited), and is prepared to in-
sure merchandise inwards or outwards; also
atle shipments (including the mortality risk),
at current rates. P. O. Box 1526. Office 319 Notre
Dame Street, Montreal.

GAS FIXTURE MANUFACTORY.
The undersigned are prepared to manufacture
all styles of **Church Gas Fixings** to order. Es-
timates and designs furnished on application.
D. S. KEITH & CO.
King St. West, Toronto.


B. & M. Saunders,
Robe Makers, &c.,
—HAVE REMOVED TO—
94 KING ST, WEST,
Nearly Opposite Old Stand.

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

ESTABLISHED 1856.
P. BURNS,
—WHOLESALE AND RETAIL DEALER IN—

COAL AND WOOD.
BEST QUALITIES

**Pittston and Scranton Soft
Coal, Blossburg and
Lump Lehigh.**
Delivered to any part of the City, or by Box Cars
to any Railway Station in Ontario, at
LOWEST RATES.

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

TELEPHONE COMMUNICATION BETWEEN ALL
OFFICES.
\$66 a week in your own town. Terms and \$6
outfit free. Address H. HALLETT & Co.,
Portland, Maine.

J. & H. COOPER.
Importers and manufacturers of,
SHIRTS, COLLARS, CUFFS,
HOSIERY, GLOVES, SCARFS,
TIES, &c.
109 YONGE ST., TORONTO.

Domestic Sewing Machines.
A. W. BRAIN.
SOLE AGENT.
All kinds of Sewing Machines Repaired.
Also Findings and parts for all sewing machines
7 Adelaide Street East, Toronto.

All Lithographed chrome cards, no 9 alike, 10c
50 Agts. big Outfit, 10c. GLOBE CARD Co., Northford

**DOMINION
ORGANS AND PIANOS.**

ESTABLISHED 1871.

The Largest and Most Complete Factory
In the Dominion---140 x 100.

Highest Honors ever awarded to any Maker in the World.

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

WE ARE NOW MANUFACTURING

SQUARE & UPRIGHT PIANOS,
The Best in the Market.

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

ADDRESS:—
McSPADDEN & RITCHIE, General Agents,
64, KING STREET WEST, TORONTO.

THE EXCELSIOR ORGANS



THE EXCELSIOR ORGANS

ALWAYS TAKES THE LEAD.

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

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

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



REMOVAL.

W. WHARIN,
Watchmaker & Jeweller.

ESTABLISHED, - - - - 1854.

Begs to announce that he has
REMOVED FROM 28 KING STREET WEST,
Where he has been for the past eleven years, to his new
and commodious premises,

Marshall's Buildings, 47 King St. West,

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

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

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

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

M. NOLAN,
523 QUEEN ST. WEST,
(Opposite Lumly Street, Toronto.)
Funerals supplied in First-Class style, at the Lowest Rates. The best Hearses in Toronto. Telephone communication with all parts of the city.

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

BY ALL DRUGGISTS.

LIBERAL OFFERS
FOR 1881.

2 Years FOR THE price of One

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

AND
WESTMINSTER (Liberal)
REVIEWS;

AND
Blackwood's Edinburgh Magazine,
Present the best foreign periodicals in a convenient form and without abridgment or alteration.

Terms of Subscription (including Postage).

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

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

PREMIUMS.

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

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

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

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

MARBLE WORKS.
CHARLES WATSON
30 Adelaide St. West.

Manufacturers of
MONUMENTS, HEADSTONES, TABLETS,
MANTLES, TABLE TOPS, &c.
Designs and Estimates for all kinds of Marble Work furnished free to all parts of the country.
TORONTO

**CHANDELIERS, AND BRACKET
LAMP S**
FOR
CHURCHES,
A SPECIALTY.

HARRY COLLINS,
Housekeeper's Emporium,
90 YONGE STREET, WEST SIDE.



Latest Fall Styles

SILK & FELT HATS, SCOTCH & CLOTH CAPS.
COLEMAN & CO.
55 King Street East, Toronto.

ESTABLISHED 1875.
Norman's Electro Curative Belts immediately relieve and permanently cure complaints of the Chest, Liver, and Stomach, and Urinary Organs. Circulars with testimonials and consultation Free. A. NORMAN Queen Street, East, Toronto.

READ WHAT THE GLOBE SAYS about our Gas-Saving Governor. We have used one of "Fisk and Woodruff's" Patent Gas-Saving Governor for the last five months. Our Gas bill for quarter ending December 31st, is 59000 feet less than corresponding quarter last year. Our experience in this matter warrants us in confidently recommending this Gas-Saving Governor to the public." Signed "Globe Printing Company," W. H. Thorold, Proprietor and sole Manufacturer for Ontario, Manitoba, and British Columbia. 281 Yonge Street, Toronto, Ontario.

BE SURE AND SEE THE
"New Open Fire-Place"
GAS HEATER STOVES,

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

See Them in Operation at 281 Yonge St. Also "RETORT" and "NEW REFLECTOR" Gas Heaters, suitable for heating Parlors, Stores, Bed-rooms, Bath-rooms, Conservatories, Offices &c., used extensively by lawyers, ministers, physicians, and other professional persons in their offices, studies, small back rooms, &c.
W. H. THOROLD,
Sole Agent for Toronto



SAWING MADE EASY.
A boy 16 years old can saw off a 3-foot log in two minutes.
Our new portable Monarch Lightning Sawing Machine rivals all others. \$50 cash will be given to two men who can saw as fast and easy in the old way, as one boy 16 years old can with this machine. Warranted. Circulars sent Free. Agents wanted.
MONARCH LIGHTNING SAW CO.,
216 Randolph St., Chicago, Ill.

Dominion Churchman.

The DOMINION CHURCHMAN is Two Dollars a Year. If paid strictly, that is promptly in advance, the price will be one dollar; and in no instance will this rule be departed from. Subscribers can easily see when their subscription falls due by looking at the address label on their paper. Address, Frank Wootten, Editor and Proprietor, P. O. Box 449. Office 11 York Chambers, Toronto St., Toronto.

THURSDAY, FEBRUARY 24, 1881.

THE Bishop of Argyll and the Isles has appointed the Rev. A. Chinnery Haldane, Incumbent of Ballacholish, to be Dean of his diocese.

Up to the 2nd instant, two thousand eight hundred signatures had been appended to the address to the Archbishop of Canterbury on toleration in ritual.

The Dean of St. Paul's has reprinted an article on the relations between Church and State which he wrote for the "Christian Remembrancer" in 1850. The article was called forth by the Gorham judgment.

A painted window, the gift of Mr. Crundall, has just been erected at St. James's, Dover. The subject, "Christ Blessing Children," fills the four main openings. It has been executed under the direction of the Rev. W. E. Light.

The *Guardian*, which is not a really "High Church" paper, and is decidedly opposed to what is usually called Ritualism, has the following:—"The plea that sins of omission are not so bad as sins of commission might be available before these matters had been re-opened, but ceases surely to be so now, when the Public Worship Act and the judgments at law, provoked by the Puritan party itself, have expressly condemned the one in the same terms as the other. In short, it is really, since the Ridsdale judgment, as much a sin of commission and a demoralizing breach of the law not to wear the cope in cathedrals as it is to wear it in parish churches. And we particularly desire to ask how it can be denied that the Eucharistic Vestments are in principle owned by the Church of England, when the highest judicial authority has declared that they *must* be worn in the chief and model churches of the land? And if dilemmas are to be the order of the day, we beg leave to propound to our Evangelical brethren the following instance. If the Eucharistic Vestments properly denote the Popish Mass, how came Reformers, of the first and second generation alike, to wear them and to order them? And, on the other hand, if the same Vestments do not signify anything of the kind, but are thoroughly compatible with Protestant principles, on what doctrinal grounds do the modern champions of the Reformation refuse to tolerate them? No doubt some ardent Ritualists have put a Popish construction upon the use of the Vestments. But we should have thought our Evangelical churchmen would not have adopted the ideas of the modern Ritualist, especially in preference to those of the English Reformers."

The Rev. Robert Kemp has recently died at the age of ninety-one. He was forty years Vicar of Walpole and Wissett. He was the friend of Dr. Marsh, Dr. Collyer, and Rowland Hill. He officiated in one of his churches till within a few months of his death.

Mr. John Perkins, the promoter of the suit against the Vicar of Bordesley has written to the Bishop of Worcester stating that he wishes to be spared the necessity of obtaining a fresh writ, and complying with the required formalities. He therefore requests the Bishop to induce Mr. Enraght either to "amend his conduct or to resign his preferment."

The Government returns show that the Church in England, during the last nine years contributed for education £5,630,541, while during the same period all other religious bodies combined contributed only £1,323,365. So much for the decline of the Church in England, as some would have us believe; and so much for the zeal, benevolence, and enterprise of the "denominations."

The troubles of South Africa are not by any means diminishing. The Boers persevere in the sieges of Potchefstroom and Pretoria, and are said to have obliged the garrison of Lydenberg to surrender. The advanced column of British troops have marched for the Transvaal. Its strength, which is variously estimated at 1,000 and 1,300, is not considered too great for its work.

The Church in England appears to be getting thoroughly awake to the mischief likely to result from a continuance of the prosecutions and persecutions that have been the order of the day. Among a number of similar things an address to the Bishop of Winchester has been numerously signed by the clergy of the diocese. It embodies the averments contained in the address to the Archbishop of Canterbury, to which we alluded in our last issue.

As there are still some ignorant people who cannot yet realize the fact that "extremes are very apt to meet," it may be well to note one or two other remarkable instances of recent occurrence. Lord Ashley, son and heir to the notorious Puritan, the Earl of Shaftesbury, is announced as one of the latest accessions to the Order of Corporate Reunion. Another instance,—The son of Mr. Shepherd, who prosecuted Mr. Bennett, is actually one of the Cowley Fathers, under Father Benson.

The Bishop of Liverpool has been misrepresented by those who declared he intended to take legal proceedings against the incumbent of St. Margaret's, Liverpool. In a recent letter addressed to the clergyman, the Bishop says:—"If you suppose that I am going to institute legal proceedings against you, you are quite mistaken. If you think it your duty to ignore the decisions of the Queen's Courts of Law, and also to disregard the friendly admonition of your Bishop in things certainly non-essential, after having solemnly promised and vowed obedience to your Bishop at your ordination, I can only say I am sorry for you."

The Basuto war is running its course. In Tembuland hostilities have assumed the form of a gigantic cattle-raid. During a recent engagement of Colonel Carrington with the Basutos, he was deserted by nearly a thousand Burghers, who are suspected of wishing to show sympathy with their friends in the Transvaal.

The death is recently announced of the Rev. W. E. Scudamore, Warden of the House of Mercy and Rector of Ditchington. He is well known as the learned author of "Steps to the Altar," and "Notitia Eucharistica," and, says the *Guardian*, "for his sound loyalty to the Church of England, evinced by his counsels of moderation to the English Church Union."

The Bishop of Barbadoes, Dr. Mitchinson, who was formerly Head Master of King's School, Canterbury, is about to resign his bishopric, and accept a "living" in England. He is not however to be exactly what is called a "returned empty," for he is to be suffragan to the Bishop of Peterborough. He is described as a man of unbounded energy and capacity for hard work, who would in another age have made a Richelieu.

QUINQUAGESIMA SUNDAY.

BEFORE we enter on the season of Lent, the Church brings to our notice the highest Christian grace of which human nature can be the recipient, and which is at the same time, the attribute of the Godhead, which, in a moral point of view, constitutes its very essence. As far as human nature is concerned, the benevolent, the charitable man is the one who is improving in excellence and moral virtue. While he is doing good to others, he is advancing in his own excellence. He is rising higher and higher above the contagion of that disease which is spreading around among those who regard not the glory of God. He shows himself to be superior to those who live only for themselves and regard not the rest of God's creation. His soul rises above what is mean and sordid; and mingles with the most pure, the most sanctified, the most holy part of the creation of God. There is no school in which to learn the practice of virtue with such facility, as in the exercise of benevolence and charity. Those who are most truly benevolent, are making the swiftest advances in that "holiness without which no man can see the Lord." He who is labouring from a proper motive to do good to those around him; who is sacrificing his time, his talents, his property to promote the benefit of his fellow men, is rising nearer to an imitation of God than any other.—The Christian religion is eminently practical, and its practical application consists in as close an imitation as possible of Him who went about seeking opportunities for doing good. The man who thus practically applies the principles of Christianity is preparing himself for the glory of Heaven. He is laying up a portion in another world, in that state where every vessel shall be filled with the fruits of immortality for ever. The charity practised by Christ when on earth had reference both to the body and the soul. He was always giving; giving food to the hungry, eyes to the blind,

health to the sick, pardon to the guilty. And he is still continually opening the fountain of blessedness which springs up in his soul, and which has ever been blessing mankind. The more nearly we resemble Him, the more we adorn the doctrine of our Saviour. The world never knew anything of benevolence till Jesus Christ came on earth. Ambition and envy, malice and deceit, wrong and injury were well known; but true charity was not known till Christ came "to seek and to save that which was lost." And surely we never so closely imitate Christ as when we are doing what we can to send out, and spread abroad, and expand the great gift which He has ever been giving to man. "When He ascended up on high, He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." And when time shall be no longer, this charity shall be the one Christian grace which shall flourish in undecaying excellence, for ever.

"Faith, hope, and love, here weave one chain.
But love alone shall then remain.
When this short day is gone."

ASH WEDNESDAY.

THE eradication of evil is to be regarded as the subject the Church brings before us during the season of Lent, which culminates in that great event which lies at the basis of all our efforts to secure this object; namely, the death of the incarnate Son of God, who gave His Life for the express purpose of bruising unto death the head of the author of evil, and securing for the sons of men freedom from its influence. "The whole creation groaneth and travaileth in pain together until now." But is pain necessarily an evil? It is rather the fruit and result of evil; while it is sometimes made to be productive of good in a very high degree. The root of all evil however lies in the moral nature of intelligent beings; and it may be described as, in its nature, simply unregulated desire, which the due observance of the Season of Lent is so well calculated to repress. Sin is the concentration of desire upon some other centre than God, that is, upon some created object. It is a disorder in the governing desires of the soul, followed by a corresponding disorder in its outward action; and in this disordered desire there lies a contradiction to the attributes of the one necessary Being—God. God being the source and centre of all besides Himself, all the forms of created life must centre in Himself; and sin, which is a rejection of this principle, is a rejection not of any arbitrary enactment but of the principles of eternal truth and rectitude. So that sin is that accursed root of all evil which the death of Christ and the discipline of the Church are intended to eradicate. And therefore the Communion Service, provided for the first day of Lent, is especially directed against the sins of the heart and life.

AN ACUTE REMARK.—The body's weakness often proves the soul's strength, and men are better Christians in sickness than in health, like the soldier in Antigonus' army, who being naturally weak and sickly, was a very hero, till, out of regard for him, the King put him under the care of his physician, who made a cure for him; after which he never appeared so fond of danger, or daring in battle, being delivered from that misery which made life a burden.—*Bishop Horne.*

CHURCH THOUGHTS BY A LAYMAN.

No. 30.

REFORMATION IN CHANCERY.

IN a speech on the 10th instant, Vice-Chancellor Blake stated with characteristic fidelity to Church principles, that "the only true Apostolic Succession was the Apostolic spirit." Anyone therefore who can get a few others as loose as himself to credit him with "the Apostolic spirit" is as lawfully entitled to minister the Word and Sacraments as those called in due order by the Church. This theory though fusty is not ancient, it was the voice of the sects sounding on a Church platform. We read a vulgar book thirty-five years ago penned by a Mr. Birstall, Methodist minister, in which it was argued that as he and others of his sect were doing Apostolic work, therefore they were successors of the Apostles. The idea is one of a class which fascinates the illiterate. Smatterers in theology and paddlers in the shallows of history, such as we have had proof enough that the latest advocate of this delusion is, delight in such sophistical jingling of catch-penny phrases. Their illogical minds fail to see that if irregular and unlawful agencies are made regular and lawful by being productive of good results, then we must wait to see results of actions before we can judge them to be right or wrong. Indeed this is merely a phase of the belief that we may do evil if the result is, or is likely to be, good. That doctrine as it bears upon the Ministry we will treat of at a more convenient season, to-day we address ourselves to the task of seeing how the principle of Vice-Chancellor Blake would work in his own sphere, the Court of Chancery.

We should like to place him on the stand and ask: "Do you sit in this Court as Judge by right of legal succession or by virtue of your 'legal spirit'?" And, if he replied, as of course a consistent man must reply, "I sit by virtue of the legal spirit," we should ask, "Why do others, members of the Bar, not sit on the Bench, men plainly enough as gifted with the 'legal spirit' as richly as yourself?" And the cross-examination would be edifying. The principle of Mr. Blake, is that a Judge should not be placed in the legal succession by outside authority, but that if he shows as a Judge the "legal spirit" he is in the true succession; and if he fails to show this he is no Judge at all; nay, that any man who has "the legal spirit" is as lawful a Judge as they who are on the Bench. So that whenever the Supreme Court overrides one of this Vice-Chancellor's judgments they thereby prove him to be wanting in the "legal spirit," and, according to his own ruling, he is therefore not in the true line of legal succession and no longer a lawful Judge!

Pray who is to be the judge as to whether a man has "the apostolic spirit" or not? We know some whom the V. C. credits with this gift by his preferring their ministrations, doctrines, ritual and ways to those of the ministers of his own Church; but if the Apostolic spirit means a Christian spirit we see no reason to allow the claim. Who is to be the judge as to whether a Vice-Chancellor has "the legal spirit" or not? While the Court is sitting no week passes without suitors leaving its precincts convinced of the injustice of the decisions of the Bench. Suppose a number of these dissatisfied litigants were to organize a Reformed Court of Chancery, were to select some man endowed with what to their minds appears as the true "legal spirit," were to open this Court, seat their nominee on the Bench, bring their cases before

him, and in all matters, save a few ceremonials and the utter repudiation of historic precedents, were to carry on this Reformed Court. Suppose some litigant were to lose his suit in this mock Chancery, and thereupon he were to refuse submission to its decree, and were to organize a third Court and change the ceremonial and order, as was done in Reform Court No. 2; then again this third Court were to give dissatisfaction to certain busybodies, who proceeded to set afloat a fourth Chancery Reform Court, pray what would be Mr. Blake's position with regard to these courts? Would he fraternise with the Vice-Chancellors appointed by these legal sects? Would he slander his own Court by depreciating its judgments and treating its ceremonials with contempt? Would he organize these new Judges and officers into, and preside over a Young Men's Legal Association based on the assumption that these judges and officers were in all points co-equal with the judges and officers of his own order as a Dominion Vice-Chancellor?

If a suit were entered in his own Court, and the defendant were to protest against the proceedings because it had been already decided in Reformed Court No. 2, or No. 3, or No. 4, would Mr. Blake accept the protest and refuse to hear such a case? And if he did not fraternise with these official puppets of the new legal sects, would it be because they lacked "the legal spirit," or because they were not in the due order of legal succession? And if he did treat the history of his own Court as only worthy of a sneer, and its judgments and its ceremonial only fit objects for his contempt, what would be thought of his personal honour and official dignity, would he not be himself soon an object of righteous public scorn? And if he organized these sham Judges and their followers into a Y. M. L. A., and gushed over them with emotional trash as "brethren," would he be long out of the lunatic asylum? And if he honoured these new Courts by recognizing their decisions as precedents and the puppet Judges' judgments as binding, would he long retain his office, would he not be dismissed as a dishonest fool? Yet pray why should not Mr. Blake do these things, for in doing them he would be acting out his own principles, applying his own theory of the Church to the Law Courts? He is a Judge, as we have said, by due order of legal succession, and by no other title sits he in the seat of judgment; ill then it becomes him to sneer at the officers of the Church, because they too sit by virtue of the very same kind of title—he by the order of legal, they by the order of ecclesiastical, succession.

As in the Judiciary so in the Priesthood, "no man taketh this honour unto himself, but such as are called of God." The Judge is called by God's secular ministers, the Government of the country; the Priest is called by God's spiritual representative, the Government of His Church. Mr. V. C. Blake, to be consistent, should step down from the Judicial bench, because he is there the public symbol, representative, and effective force of a principle which he treats with a contemptuous disdain; the principle of orderly succession to official rank giving, alone authority for the exercise of official functions. To base his claim to official rank as a Judge on the fantastic theory on which he bases the claim of every pulpit drummer in whose sensational babble he delights, would overwhelm himself and his Court with the ridicule of the Bar and the contumely of the people.

This sneer at the order of the Church was uttered in the presence of the Bishop, Dean, and other Clergy. Do they owe their ministerial rank to a conferred authority or to their having "the Apos

tolie S
by vi
matic
they h
guilty
no bet
fuller
with l
conten
the B.
ing in
with
Churc
cerem
are th
at Sa
Churc
and
hones
Spirit
wanti
wanti
in th
eyes
glam
on th
is the
and
that
left E
chan
of th
the c
spirit
schen
ished
Bu
men
more
com
of tl
shel
that
of su
ness
him
God
The
divi
secr
offic
are

PL.
Wh
X
ing
Scr
whe
dire
in t

1
Chr
2
pur
3
ado
4
Chi
5
-i
-i
and
tha
bre

toxic Spirit"? If they do not derive their authority by virtue of Apostolic succession they are schismatics, they have climbed the walls of Christ's fold, they have not entered by the door. But they are not guilty of this crime, and we pity the man who had no better manners, no finer Christian feelings, no fuller knowledge of facts, no more acquaintance with his Church's history and claims than to treat contemptuously that sacred order by virtue of which the Bishop and Clergy around him stand ministering in their vocation. A tongue ever on the wag with sneers at the clerical order, sneers at the Church's historic vitality, sneers at the Church's ceremonial, sneers at the Church's doctrines, which are the very heart and root of its teaching; sneers at Sacraments, which are the well-springs of the Church's sacred life; sneers at Church formularies and catechism, is not a tongue moved by the honest and good heart of a loyal Churchman. Spirituality is a glorious gift; but where truth is wanting, fidelity wanting, humility wanting, charity wanting, there is no spirituality. No! for what in this instance the sects, with their anti-nomian eyes see and fancy to be spirituality is the mere glamour and shimmer of the phosphorence floating on the corruption of spiritual pride. Such pride is the sole inspiration of the theory of Mr. Blake and his circling satellites, the sects, who believe that God has left His Church without order, and left His people to be ministered unto only by such chance fanatics as claim the sacred office by virtue of their flux of emotional talk, which is, to them, the outward and visible sign of "the Apostolic spirit." But God is not the author of so mad a scheme or His Church would ages ago have vanished from the earth.

But Mr. Blake no doubt thinks that the settlement of men's property-disputes demands a system more regular, more certain, more in accord with common sense and prudence, than the overseeing of the flock of Christ. The legal fold must be sheltered from chance intruders, they who enter that sacred enclosure must follow an orderly line of succession: but God's fold is a fenceless wilderness, open to any fanatic whose self-conceit spurs him to play shepherd. So say not the Oracles of God, so holds not the Church, the body of Christ. They know only one Spirit, the Holy Ghost, Whose divine influence flows out to teach, inspire, consecrate and vivify all those, and the work and offices of those who by Him, through the Church, are called to any sacred function.

PLAIN REASONS AGAINST JOINING THE CHURCH OF ROME.

WHAT SCRIPTURE TELLS US OF THE BLESSED VIRGIN.

XXII. Where, then, is the warrant for so amazing a change to be found? Let us first try Holy Scripture. There are exactly twenty-two passages where the Blessed Virgin is named, directly, or indirectly, as follows, in the order of their occurrence in the New Testament:—

ST. MATTHEW.

1. Her mere name in St. Matthew's genealogy of Christ.—i. 16.
2. The removal of St. Joseph's doubts of her purity, and the birth of Christ.—i. 18-25.
3. Her presence when the Wise Men came to adore her Son.—ii. 11.
4. The warning to St. Joseph to take the young Child and His mother to Egypt.—ii. 13.
5. The notice to return with them from Egypt.—ii. 20-21.
6. Christ's answer when told that His Mother and brethren desired to speak with Him, declaring that all who do God's will rank as His mother and brethren.—xii. 46-50.

7. St. Mary named as Christ's mother by the unbelieving Jews.—xiii. 55.

ST. MARK.

8. Same reply as that recorded in St. Matthew to the news that His mother inquired for Him.—iii. 31-35.

9. His mother named by the Jews, as above (7.)—vi. 3.

ST. LUKE.

10. The Annunciation, Visitation, and "Magnificat," containing the phrases, "Highly-favoured" (*mary*, "graciously accepted," or "much graced;" Vulgate, "full of grace;" "Blessed art thou among women;" "Whence is this to me, that the mother of my Lord should come to me?" and "All generations shall call me blessed."—i. 26-57.

11. The arrival at Bethlehem, and the Nativity.—ii. 5-7.

12. The shepherds see her with the Child and St. Joseph in the manger.—ii. 16.

13. She is said to have kept and pondered all these things.—ii. 19.

14. She goes to Jerusalem for the Purification.

15. She marvels at the prophecy of Simeon, which includes the piercing of her own soul with a sword.—ii. 33-35.

16. She goes up to Jerusalem at the Passover, loses our Lord and finds Him again, being rebuked by Him for the search, and does not understand His meaning.—ii. 41-50.

17. He is "subject" to her and St. Joseph at Nazareth.—ii. 51.

18. He replies to the woman who extols the blessedness of His Mother, "Yea, rather, blessed are they that hear the Word of God, and keep it.—xi. 27-28.

ST. JOHN.

19. Christ, at the marriage in Cana, refuses to permit even His Mother to suggest to Him what He should do.—ii. 1-5.

20. He goes with her and His disciples to Capernaum.—ii. 12.

21. His Mother stands beside the Cross, and He gives her and St. John to each other as mother and Son.—xix. 25-27.

ACTS OF THE APOSTLES.

22. St. Mary is named amongst the company of those who continued in prayer with the Apostles.—i. 14.

LENT.

The Fast of Lent being designed for the deepening of Repentance and the advancement of the Spiritual life, the following Rules, in furtherance of that good design, are earnestly recommended at this time to the Members of the Church.

1. Seek retirement; avoiding the making or receiving of visits, without some call of duty or obligation of charity.
2. Spend the time of retirement in stricter self-examination, confessing and lamenting all past offences of commission, or omission, and resolving, by God's grace, to amend your lives, and bring forth worthy fruits of repentance.
3. Practice daily some act of mortification or self-denial. "Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry." Col. iii. 5. Rising early, using abstinence, and foregoing entertainments and amusements.
4. Give alms of such things as ye have; relieving, as you may, the wants, both temporal and spiritual, of the poor and destitute.
5. Avail yourselves thankfully of the more frequent opportunities of prayer and instruction in God's House.
6. Be earnest in intercessory prayer; especially at this time:—(1.) For those about to be confirmed, that they may, in truth and sincerity and full purpose of heart, renew the vows and promises of Baptism, and so be prepared to receive, according to God's will, the gift of the Holy Ghost by the Laying on of hands. (2.) For those who are tempted to leave their Church and its Ministers, that they

may perceive the evils and dangers of schism. (8.) For those (alas! how many) who habitually neglect the Supper of the Lord, declared by our Church to be generally necessary to salvation; that they may come to it in repentance, faith, and charity, and be received as worthy partakers of those Holy mysteries.

For suitable Prayers, within reach of all, you are referred to the Collects for Ash Wednesday, the First Sunday in Lent, Easter Eve, St. Simon and St. Jude, and the third Sunday in advent. Use some of these, with one or more of the Penitential Psalms, daily. The Penitential Psalms are the VI, XXXII, XXXVIII, LI, CII, and CXLIII.

Copies of the above reprinted in Tract form for the Church Book and Tract Society, can be obtained from the Secretary, Box 2654, Toronto P. O. Price 15 cents per hundred, postpaid. The following tracts have been published by the Society, and can be obtained as above, 25cts. per hundred: 1. Christmas; 2. Apostolic Succession; 3. Lent; 4. Good Friday; 5. He ascended into Heaven; 6. Woman's Mission Aid; 7. Preparation for Confirmation; 8. Have you been confirmed; 9. Advent.

BOOK NOTICES.

A SERMON, preached in St. Peter's Church, Sherbrooke, at the anniversary of St. Francis Association of the Church Society—on "The place which religious giving is meant to occupy in the Christian economy,"—By the Rev. HENRY ROX, D. D., Professor of Divinity in Bishop's College, Lennoxville, and Examining Chaplain to the Lord Bishop of Quebec. Sherbrooke: Bradford Bros., 1880.

This is an excellent sermon, and admirably adapted to place the subject on which it treats in its true light. It should have an unlimited circulation.

Diocesan Intelligence.

MONTREAL.

(From Our Own Correspondent.)

MONTREAL.—A special ordination was held in St. Martin's Church on Sunday the 18th, whereby Percy W. Chambers, B.A., graduate of Lennoxville, was made deacon. This gentleman has been appointed to Aylwin, as successor to Mr. Thicke. His Theological course has been curtailed somewhat, as his services were immediately required for Aylwin. But his Arts course was a remarkably successful one, we are told. In addition to a number of class prizes, he obtained several of the principal College honours, among which were the Mackie Essay prize; Long Essay (gold medal), S. P. G. Jubilee Scholarship, and the Rev. Prof. Read's prize for an English poem. On leaving College last week the students residing in the same house with him, presented him with a very beautiful copy of one of the English poets, accompanying the present with regrets at his departure and wishes for his future welfare.

Circumstances have prevented your Montreal correspondent from writing for the past week. He would like to take the opportunity to assure Mr. Rainsford that if his missionary speech was misreported, it is to be greatly regretted. Regretted, because it is to be feared it has done little good to the Church or to the speaker. It is true your correspondent was not at the meeting in Montreal, and had he only the reported speeches to build upon, much would have been left unsaid; but when these reports were found receiving confirmation from persons who were present, there seemed no room to doubt their accuracy. However, as Mr. R. sees, it was his disparaging remarks concerning the Church in England and other places, out of Canada, that roused the ire of many. But if his remarks, as he says, were concerning Canada alone and the Church's work therein, your correspondent for one does not dissent from what he says. And I see Mr. Mockridge takes up the matter and supports Mr. R.'s statements, and I agree with them both that "we want a missionary spirit aroused in our Church." I am not, I hope and trust, "one of those" (if there are such) who forget our claim to God's reviving power, or who wrap themselves comfortably in their religious privileges, or busy themselves in the success of our

heroic work." What Mr. R. means by this last, I don't understand, for I inferred from his remarks we had no "heroic work" to busy ourselves in. We have not much, at least, to boast of. But letting his address, with its corrections pass, as Mr. Mockridge says, "he has touched upon a subject which has been troubling him (C. H. Mockridge) for years." It has been troubling many more than him. And how are we going to have it ventilated and improved except we have Clerical Conferences in every diocese. Toronto has followed in the wake of Montreal and Ontario. But it ought not to be allowed (this thing of Clerical Conferences) to drop after one such meeting. Take this diocese of Montreal—year after year, its clergy and laity go to Synod and legislate, legislate, and re-legislate. And what are we the better therefor? We come, we meet, we depart. Not a whit more enlightened as to what our brethren are doing, nor as to the betterment of our own doings; not any information gathered from participation or observation, as to the city mode of doing matters ecclesiastical, be that better or worse. But we each go our own way unformed and unrefreshed, weary in mind and poorer in pocket. Synods we want and synods we must have. But as we now work them they do not seem to be adapted to the discussion of such questions, as, "Is our Church decreasing or otherwise?" Why is it that since the Clergy Reserves have been withdrawn, we have not increased? Are we to throw away our distinctive principles so as to become like the sects? Have they increased in ratio to the population more than we? These and the like we ought to have conference on. And in the meanwhile will Mr. Ruinsford, as he seems to have the figures at hand, tell your correspondent and others, whether the last question could not be answered therefrom in the negative, for if so, it is not the Church's stiffness, exclusiveness, or formality that is the cause of her non-increase, but something else in the spirit of the times.

TORONTO.

Holy Trinity.—The Mission services have been conducted during the past week by the Rev. Mr. Maturin, and have been largely attended with much interest and benefit. We hope to give fuller particulars next week; our space this week is crowded.

TORONTO.—A meeting of the Church Book and Tract Society was held at St. George's School House on the 9th of February. The Bishop owing to a previous engagement being unable to be present, the chair was taken by the Rev. J. D. Cayley, the first Vice-President. The Secretary's report showed that since the organization of the Society nine leaflets had been published on various topics. The total number printed being about 40,000, and the total number sold being 20,000. It appeared from the report that only about half the latter number had been sold in the Diocese of Toronto, the clergy of the Diocese not having extended the amount of support to the Society which had been hoped for. The report was adopted. Several amendments to the constitution of the Society were then proposed and adopted, the most important of which was one entitling all clerical members to receive back the amount of their annual subscriptions in publications of the Society. Every clergyman henceforth subscribing \$1 per annum to the society is therefor now entitled to get back a dollar's worth of the Society's leaflets. Messrs. Beverly Jones, C. J. Campbell, Peter Paterson, John Hague, R. D. Stupart, Alfred Patton and the Rev. W. C. Bradshaw were then elected members of the Society. The election of officers for the current year was then proceeded with and the following gentlemen were elected by acclamation. The Bishop of Toronto, President, Rev. J. Langtry, 1st Vice-President; and J. R. Cartwright, 2nd Vice-President; George Holmsted Esq., Secretary-Treasurer; and Messrs. Carter, Worrel, and the officers of the Society constituting the executive committee. The meeting then adjourned.

PARKDALE.—The annual Missionary meeting was held in St. Mark's Church on Tuesday evening Feb. 15th. Before the speeches there was a short service, taken from the Missionary service put out by the Bishops of the province. Prayers were said by the Incumbent, the Rev. J. M. Ballard of St. Anne's, reading the lesson, St. Matt. x. 16 to end. At the close of the service, the meeting was addressed by Mr. Geo. Mackenzie, Barrister, Toronto; and the Revs. A. W. Spragge of Bradford, and J. P. Lewis of Grace Church, Toronto. Mr. Mackenzie, who was the first to speak, urged the absolute necessity for each one to be filled in his own heart with a love for Christ, the words "My son, give me thine heart" must be first obeyed by each individual, and then the necessity for making appeals on behalf of our missions would no longer exist: each one would then give of his substance glad-

ly for the love of Christ. Mr. Spragge gave a most interesting sketch of the revival of church work in England in the last few years, and also the great progress of our Sister Church in the United States. He then referred to the needs of our own diocese, and urged his hearers to increased missionary zeal if they expected God to bless their home labours.

Mr. Lewis said he saw a great future for Canada, and the stronger the Church of England should be, the greater will be that future, the other creeds of Christendom being too narrow. A Liturgy is most essential: with extempore public prayer there is a fence put between the individual soul and God, while with a Liturgy the sinner goes right to the throne of grace.

A collection for the diocesan mission fund was then taken up, after which the Incumbent pronounced the benediction.

On the 18th inst., a deputation waited on the Attorney-General to represent to him a disability under which their church laboured in respect to religious services in the Central Prison and the Mercer Reformatory. The deputation consisted of his Lordship the Bishop of Toronto, the Ven. Archd. Whitaker, Rural Dean Boddy, and the Revs. Septimus Jones, J. Pearson, J. D. Cayley, J. P. Lewis, and A. J. Broughall. The Bishop, after introducing the members, explained the purpose they had in view. Formerly the religious services in the Central Prison were left entirely to the Prisoners' Aid Association, and they were afterwards taken charge of by the Ministerial Association. Out of 38 Anglican clergymen in the city only six were members of this organization, and under the present arrangement they could not get Anglican service on Sunday afternoon more than twice a year. Since holding his last confirmation in the Prison, he had been informed that he would not have an opportunity of holding any more. The clergy of his Church in the city were willing to hold services for those prisoners belonging to their body more frequently—say every Sunday afternoon not occupied by the Ministerial Association. After a few words from the Ven. Archdeacon Whitaker, Mr. Mowat stated that the matter had not previously been brought under his notice, and that their request seemed to him not unreasonable. The Government, he said, would look into the matter now that his attention had been called to it.

SHANTY BAY.—A few weeks ago the congregation presented the incumbent with a handsome Buffalo coat. Early in the autumn a lady of the congregation made him a present of a waterproof coat. The Xmas offering of St. Thomas' Church, Shanty Bay, was \$22 and that of St. Mark's, E. Oro, \$8, besides sundry articles for the parsonage larder.

WEST SIMCOE.—Deanery.—The annual missionary meetings in the southern portion of the above deanery were conducted by the Rev. John Fletcher A. M., Rural Dean of East York, during the latter part of last month, and the beginning of the present, and occupied a period of three weeks. In the parish of Tecumseth meetings were held in Trinity, St. John's, and Christ Churches, and in the very beautiful little church in the village of Beeton on Monday, Jan. 17th, and three following evenings. In consequence of an accident on the Nipissing Railway, the deputation reached the first of the above churches an hour after the appointed time. A good congregation waited patiently to hear from his lips reasons why they should continue to give the same support to the missionary cause, for which they had been noted in years long gone by. In this church he was assisted by the Rev. Mr. Soward, and on the two following evenings by the Rev. Rural Dean Osler. After the latter of these meetings, these gentlemen had to return to Lloydtown, to attend the Missionary meeting there. At Beeton the deputation was assisted by the Revs. Joseph and Alfred Fletcher. From the large attendance at the meetings in the parish, and the earnest attention paid to the addresses, and from the prosperous appearance of the village in which the last meeting was held, and the report given him of a similar state of things in the village of Tottenham, the neighbourhood of Christ Church, he (the Rural Dean) is fully satisfied that to do the work of the Church efficiently in that township there should be two clergymen engaged in it; that Tottenham and Beeton should not be limited any longer to fortnightly Sunday services, but that the portion of Tecumseth in which the villages are situated should, with the east part of the adjoining township of Adjala, be constituted a separate parish. On Friday, Jan. 21st, the deputation was driven through a heavy drifting storm to the Church at Pinkerton, in the mission of Cookstown, where, notwithstanding

the severity of the night, a reasonable number was present. On Sunday, the 23rd, he preached in the morning at St. John's, Cookstown; in the afternoon at Christ Church, Thornton, in the mission of North Essa, when the January mission collection was taken up; and in the evening addressed a large and attentive congregation at St. John's, Cookstown, on the subject of missions. On Monday, the 24th, an excellent meeting was held in Christ Church, Ivy, which was addressed by the deputation, and the Missionaries of Cookstown and Alliston. On the following evening a large congregation assembled in Christ Church, West Essa, where he was assisted by the Rev. Joseph Fletcher and the Rev. W. W. Bates. This church is built on the lot where was the first, of his out-stations, when, fully a third of a century ago, he discharged the duty of travelling Missionary of the County of Simcoe; and he was highly gratified at again enjoying the kind hospitality of the widow of the excellent man at whose house he used to hold service. The congregation, on the following evening, at Alliston was not large, which was accounted for by the fact that the Church in that village is small in comparison with the numerous bodies of Nonconformists which there, as in all other villages through the Province, manifest their love for Christ by setting up altar against altar, and by biting and devouring one another. In addition to this cause, strangers were kept away by excitements of the time; namely, a Roman Catholic bazaar and a skating carnival. Here in addition to himself and the Rev. Joseph Fletcher, the meeting was addressed by the Rev. Mr. Spragge. On the following day he was driven to the parish to which he was first appointed, and where he spent nine happy years among a simple and loving people, and was pleased to find that this love was still felt toward him by the few survivors of his old flock there, and by the children of such of them as had been called to their reward. This parish is now divided into six: in which clergymen or layreaders are actively engaged in Church work; and at one of the meetings no less than five of these were present. The first portion, that of East Mulmur, is now under the charge of Mr. Sibbald, Lay-reader, who expects soon to be ordained. Missionary meetings were held on Thursday afternoon at Trinity Church, Adjala; and in the evening at St. Luke's Church, Mulmur. On Friday a meeting was held at St. Paul's Church, Mono, which has been recently placed under the charge of the Rev. Mr. Watt; the meeting was addressed by the deputation, and by the Rev. W. F. Swallow and Mr. Morley, Lay-reader. On the following Sunday, Jan. 30th, the Supper of the Lord was administered in that Church in the forenoon, and a Missionary service held at St. John's Church in the afternoon. On Monday, a large congregation attended at St. John's Church, Mono Mills, and was addressed by the same persons that had been present at St. Paul's. At the meeting on Tuesday, at the Church of the Herald Angels in West Mono, which mission is under the charge of Mr. Morley, the deputation was agreeably surprised at finding that he was to be assisted by the Rev. R. E. Green of Toronto. There were also present the Revs. W. F. Swallow, Watt, and Rooney. On Wednesday a meeting was held at Elba in the mission of the last named gentleman; and the night being bitterly cold the result was a small attendance. On Thursday, there was a large congregation at St. Matthew's Church in the north of Mono, which was addressed by all the gentlemen who had been present at the Church of the Herald Angels, and a most excellent spirit was manifested. The services of the deputation were brought to a close on Friday by a well attended meeting at St. George's Church in the south of that township. We cannot but congratulate the Church on the marks of growing unity which these meetings evidenced; the great degree of earnestness and zeal which is displayed by the younger members of the ministry and the Lay-readers; they spoke with a freedom and power which were totally unexpected.

NIAGARA.

From Our Own Correspondent.

ELORA.—This parish sustained a great loss in the death of Edward H. Newman, who departed this life, Feb. 11, in the 67th year of his age. The deceased gentleman has been for twenty-five years or more, an active and prominent member of the Church, serving at various times as Churchwarden and Synod man. Brought up in England, and living for some time in the United States, he was both a steadfast, and an intelligent Churchman. The Church at Elora will miss him very much. One like Mr. Newman can ill be spared from that little flock, to whose welfare as a congregation, he gave more thought and time than our laity often find themselves able to bestow on Church matters. Consistent in his conversation, he was respected by those amongst whom he lived, and is regretted by his widow and by a large family of sons and daughters, as well as by many others who enjoyed his friendship and acquaintance.

HAMIL
for the M
Last we
amounte
some app
duties.
amounts
at St. Ja
collection
only amo

MARSH
the abov
After a
R. Lee,
Gribble,
delivered
former
followed
Thomas
R. C. Ca
large, an
and spir
where n
and the
dating a
the Sun
are at P
upon ha
tion, wh
upon ha
well qua

KINCA
the incu
Christm
the cong
the spir
years of
perform
The hor
stable w
the exar
others—
superior
sive mai

BROOK
acknowl
of his co
of oats,
house o

METC
due to t
been dis
ity to th
mas, or
its usua

KERW
signed o
with ch
window
ston
sills. 1

Churc
from Ja
St. Jan
Church,
somed
chandel
Kerwe
Church
anted t
Congreg
\$100 per
gation o
anted
both pl
Giver of

MEAF
this con
to reduc
so far s
pose?
the ladi
the Tow
\$154-00

The F
thanks,
Rev. F.

HAMILTON: Church of the Ascension.—The collection for the Mission Fund on Sunday last was over \$700. Last week a similar collection at Christ Church amounted to over \$300. This city appears to have some appreciation of the nature and extent of its duties. It is lamentable to contrast with these amounts the result of the recent Missionary Meeting at St. James's, Toronto \$109.97. While the Parochial collection for the whole year, in the same parish only amounts to 623.20.

MARSHVILLE.—A missionary meeting was held in the above place on the evening of the 15th inst. After a short service, which was read by the Rev. C. R. Lee, Incumbent of the parish, and the Rev. John Gribble, Rector of Port Dalhousie, speeches were delivered by the clergymen present. Mr. Gribble, the former Incumbent, was the first speaker, and was followed by the Rev. O. J. Booth, Rector of St. Thomas' Church, St. Catharines, and by the Rev. R. C. Caswall of Welland. The meeting was very large, and the addresses were unusually interesting and spirited. Marshville is one of the few places where none but Church of England services are heard, and the handsome little church, capable of accommodating about 250 or 300 persons, is generally filled at the Sunday services. Mr. Lee, whose head-quarters are at Port Colborne, is certainly to be congratulated upon having such an earnest and united congregation, while the congregation is also to be congratulated upon having a pastor so earnest, and in all respects so well qualified to cope with the work.

HURON.

(From Our Own Correspondent.)

KINCARDINE.—An excellent horse was presented to the incumbent, the Rev. Reginald H. Starr, as a Christmas present, in token of the appreciation by the congregation of their pastor's untiring efforts for the spiritual welfare of his people during the two years of his incumbency; and also to enable him to perform his duties with the greatest possible efficiency. The horse cost \$150, and was placed in Mr. Starr's stable without the slightest formality. We commend the example of this congregation to the imitation of others—with regard to the present of the horse, the superior excellence of the animal, and the unobtrusive manner in which the present was made.

BROOKE.—The Incumbent desires to make public acknowledgment of the kindness of his parishioners of his congregation, in the supply of about 100 bushels of oats, together with other necessary articles for the house or stable.

METCALF.—*St. Mary's Church.*—A similar tribute is due to this congregation. Its members have always been distinguished for their consideration and liberality to their clergyman in this way; and their Christmas, or new Year's presentation this year has been of its usually liberal character.

KERWOOD.—The contract for the new Church was signed on the 15th inst. Its dimensions are 50 x 32 with chancel, vestry and porch in addition. The windows are to be of stained glass throughout. Sandstone caps to buttresses, and sandstone window sills. It is to be ready for opening by October 1st.

Church work in the mission of Brooke and Metcalf from Jan. 1st, 1880 to 1881, may be thus epitomized: St. James' Church, Brooke, shed built 150 ft. long; Church, reshingled, plastered, papered and cal-somined, and chancel refurnished, pews painted, chandeliers, &c., added. The latter work in progress.

Kerwood congregation organized. Contract let for Church costing in all about \$2,500. Amount guaranteed to salary for three years, \$150 per annum. Congregation organized on 10th. Curate, Brooke—\$100 per annum to be guaranteed to salary. Congregation organized at Kerwood. \$100 per annum guaranteed to salary. Sunday Schools to be opened in both places. To God be all the praise: the only Giver of success.

MEAFORD.—*Christ Church.*—During the past year this congregation have been making strenuous efforts to reduce the heavy debt on their church, and have so far succeeded in raising about \$500.00 for that purpose? On Monday the 14th inst. St. Valentine's day, the ladies gave a very successful entertainment in the Town Hall, the proceeds of which amounted to \$154.00 to be applied to the same object.

ALGOMA.

(From Our Own Correspondent.)

The Rev. Mr. Crompton, has to acknowledge with thanks, \$10 from "A Lady," Oxford Mills, Ont., per Rev. F. W. Kirkpatrick, M.A., Kingston; \$10 from E.

Gegg, Esq.; \$10 from McLean Howard, Esq., per cheque, Toronto, "for any purpose you wish in your extensive district;" \$1 from Rev. T. D. Phillips, Trinity Church, Ottawa, Aspdin, P. O.

GRAVENHURST. The Annual Missionary Meeting in connection with St. James' Church has just been held. In order to provide something like an apology for a remedy to what the Rev. Mr. Carmichael terms "the chaos and confusion" of professing Christians, some preachers belonging to the various sects in the neighbourhood, appear to have responded to an invitation to honour the meeting with their presence. They did not seem inclined however to listen to the expressed desire for unity, for one of them spoke of outward unity as a dream not to be realized, and thought it an advantage to the cause of Christ, that there should be separate denominations or sects. So that this effort to further the cause of unity was, as might have been expected, a miserable abortion. The Rev. Mr. Cole was chairman, and as in duty bound expressed his dissent from such principles. He said he could not allow himself to be supposed to endorse the popular fallacy, that divisions could be advantageous to the cause of Christ, otherwise Christ would not have instructed us to the contrary, nor would the sin of schism have been treated by several of the Apostles in terms so solemn and severe.

Sunday, February 13th, the Bishop of the Diocese attended St. Peter's Church, Midlothian, in the township of Ryerson, for the purpose of holding a Confirmation therein. Saturday had been a very stormy day and immense drifts had formed along the road; added to this danger, the weather on Sunday morning was piercingly cold. Notwithstanding there was a large congregation met together, some coming as far as sixteen miles to the service. The Rev. Mr. Crompton, Travelling Clergyman, presented four male (ages from 57 to 34) and five females (ages from 46 to 14) candidates for confirmation. His Lordship's address to them was marked by his usual clearness, kindness and incisiveness of character. He very warmly expressed the pleasure he felt, to the members, in coming amongst them for the first time in their new church; contrasting the present state of things in February 1881, with what it was in Feb. 1879. When he paid his flying visit to them two years ago, he saw them as sheep having no shepherd, as if no man cared for their souls. Now he found a nice place of worship, free from debt, a good hearty service which bore evidence of the regularity of their presence there at a small, but good Sunday School in which the young ones of Christ's flock were being trained to know and appreciate their Church. He earnestly prayed that God would continue to pour down His blessing upon them and answer their future prayers as He had done thus far. There were thirteen at the Celebration.

There was to be Service with Confirmation in St. George's Church, Magnetewan, and Mr. Clark, and Mr. Irvin the Church warden drove to Midlothian, ten miles, with a party of friends for the purpose of escorting the Bishop to their village; a compliment his Lordship highly appreciated. At half past six o'clock there was a very large company assembled together in the new church. Mr. Pearce brought his organ, seven miles, and Mr. Crompton accompanied the chants and hymns, in addition to the service. There were five male (ages from 35 to 28 years) and three female (33, 24, 23 years) candidates presented for confirmation, all of whom attended at the celebration of Holy Communion which followed.

On Monday afternoon a picnic social was held in the church by the members from Pearce and Midlothian in addition to those from Magnetewan and the immediate neighbourhood. Mr. Crompton presented a report of the money received on account of the Church and its disbursement. The Bishop gave a clear and elaborate statement as to the position of this Missionary Diocese as an explanation why he is not able at present to appoint a clergyman to reside amongst them. He would but give them "want of funds" as the one great reason. A delightful three hours were spent, the Bishop going from group to group winning hearts wholesale by his genial urbanity and kindness of manner.

It is very desirable that a clergyman should be placed in the village of Magnetewan, which is the centre of an important section of country, but before this can be done, a house must be provided for him, in which he can live. Owing to peculiar circumstances a site could be secured which is every way suitable provided it could be taken at once. At present this seems impracticable owing to the chronic disorder, "no money." Towards this object contributions large or small will be gratefully received either by the Bishop himself or Rev. Mr. Crompton, Aspdin Post Office.

NEW YORK.

ORDINATION. On Monday the 7th inst., the Right Rev. John A. Paddock, D. D., Missionary Bishop of Washington Territory, held an Ordination in St. Ann's Church, New York, when the Rev. Ernest Edward Wood, late of Quebec, and sometime Incumbent of St. Mary's Church, Prince Albert, N. W. T., Canada, was admitted to the sacred order of Priesthood. The following clergy were present, viz.: Priests, Revs. W. J. Teabury, D. D., of the Church of the Annunciation; J. T. Atwell, of St. Philip's Church; J. H. H. Brown, U. S. N.; J. H. Appleton of St. Barnabas' Chapel; Thos. Sill and J. R. L. Nisbet, of St. Chrysostom's Chapel; John Chamberlain, assistant minister of St. Ann's Church; Edward H. Van Winkle of the Chapel of the Comforter; Edward H. Krans, associate Rector of St. Ann's. Deacons, Revs. F. R. De Rossett and G. F. Pratt of the General Theological Seminary; Jas. C. Kerr of the Church of St. Mary the Virgin, and the Rev. J. J. Rowan Spong of the Church of the Annunciation, who also acted as master of ceremonies.

The Clergy having been marshalled in due order hymn 232 "Onward Christian Soldiers" was sung as the procession, headed by Messrs. Massiah, Elliott, Wortly, Penney, Sargent and Davis, Students of the General Theological Seminary, in their academical dress, proceeded into the Church. Morning Prayer having been said at 9 a. m. a few opening Collects were read by the Rev. J. H. Appleton, after which the Rev. E. H. Krans preached the sermon from the text 2 Kings ii. 13th and 15th verses. It was a most admirable discourse, in which the great law and order of succession was ably set forth. Mr. Krans feelingly addressed the Candidate remarking upon his previous missionary career and pointing out that to-day his English Orders were to be "married" to those of the American Church.

Mr. Wood was afterwards presented in due form by this gentleman. The Litany was sung by the Rev. J. Chamberlain, and the Bishop was assisted in the Communion Office by Revs. Dr. Teabury, Atwell and Sill. The act of Ordination was exceedingly impressive as all the priests present united with the Bishop in the laying on of hands.

Many of the congregation remained behind to Communicate, and the grand old hymn, "The Church's one Foundation" was sung as a recessional.

It will be long ere this service is forgotten by those who were present. It is but another of the many links which serve to bind the Church of England in loving sympathy and union with her daughter, the Church of the United States.

We understand that the Rev. Ernest Wood is soon to start for the west with Bishop Paddock.

Correspondence.

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

CHURCH PROGRESS.

SIR.—On this subject, your columns have been opened lately to several letters. Your last correspondent urges the rousing of missionary zeal for foreign work. I take it that missionary work means the sending of the ministry to places destitute, or unable to sustain without external help the ministry of The Word and Sacraments.

Let the terms we use be graded by geographical or any other arbitrary limits—undoubtedly missionary work is the true work of the Church of Christ. One correspondent draws from the blue books, depressing facts as to the decay of the Church in Canada, while another would place these doleful facts before the rich to incite them thereby to increased contributions on behalf of Foreign Missionary work.

If we lay before our people the doleful facts concerning Prince Edward and Hastings and Northumberland counties, might we not also exhibit the more encouraging fact as to the increase of parishes, mission stations, church edifices, clergymen and communicants in, say the Dioceses of Huron and Niagara. I do not mention these dioceses for any purpose of invidious comparison with other parts of our ecclesiastical Province, but simply because I know more of the inner life of the two I have named. It seems to me to be rather a destructive method of arousing missionary zeal in the hearts of the rich to tell them—"We have a large and wealthy county at our doors with only four parishes, therefore let us be generous to foreign claims." Could we not state, backing up our words with figures, the great fact—that with the amount placed in the hands of our Mission Boards by the, at present, petty offerings of the rich—an incredible amount of work is done in rural and spiritually destitute fields. For example, we could tell them that in 1879-'80 in one diocese (Niagara,) the income derivable to the Mission Fund

from parochial offerings and collections was \$3,000, with which amount the stipends of 21 missionaries were augmented. Thus the mission offerings of the diocese were expended on missionaries (doing genuine missionary work) in rural parts at the average rate of \$145 to each of 21 clergymen.

This fact will sustain the assertion that the "petty offerings of the rich are made in the hands of the Mission Board agents, for a large amount of work in rural parts." To remedy this great disproportion between the wealth of the rich and their offerings to true mission work at their doors—your correspondent suggests an appeal for greater liberality to Foreign Missions. I would not for a moment discourage liberal donations to China, Africa, and especially Algoma; but I think the plan proposed to attain so commendable a result is the reverse of the reasonable and apostolic plan.

The reasonable plan is to strengthen the hub of your wheel before you increase the weight of the tire—to see to your column before you multiply skirmishers. To begin at Jerusalem, and thence extend to Samaria and the gentiles. The increase of foreign work must go hand in hand with, not precede the increase of home work. We are to strengthen the stakes and lengthen the cords. It is hardly a work of reasonable faith, to enlarge the circumference of your tent, unless you first drive home the stakes which hold it. We are rightly pointed to the marvellous increase of the Foreign Episcopate of England, as an evidence of increased missionary zeal.

It is important to remember that the increased zeal at home in foreign work, was the result of increased zeal for home work—and not zeal for home mission work, the result of zeal for foreign work.

If the pictures presented us in your columns lately by the writers on Church progress, be not too highly coloured, surely we need to arouse the zeal for home work, and we may be sure that a result will be increased zeal for foreign work. When the river is full grace will overflow the banks. The Universities missions in England, followed or rather preceded hand in hand with the rival of Church work at the centre, in the Universities themselves.

Dean Hook began at home, and extended his work in every corner of the great town of Leeds. Bishop Selwyn's zeal was also under God the creation of the revival of life at the centre of the English Church. I am not deprecating Foreign missionary work, although I could wish that the Provincial Board would tell us what they want, and when and how they propose to use the expected income; but it is useless to ply a people with appeals for foreign work, when their offerings to home work are yet so infinitesimally small. "We want," says one of your correspondents, "such a missionary wave to sweep over us as has swept over the Church in England during the last forty years." We do. Thank God its ripples have reached our shore. But let us not forget the fact, that the increase of the English Foreign Missions synchronizes with the expenditure of forty millions in special offertories for the work at home during that period.

It was as the once empty churches in London, in the cities and in country parishes began to fill, that the source of income for foreign work was increased; as the "slums" of London were missionized, so the heathens of India have been evangelized. Let us fill up the deserts and strengthen the oases of Prince Edward county, &c. By all means strengthen the hands of the Foreign Mission Board, but create centres at home from which to draw funds. You will never teach the missionary spirit to a people who have not learned to practice it first at their own doors.

In the city of Hamilton, I believe I am right in saying that there is *one* effort in the Home Mission field—and that effort is sustained by one of the two poorest congregations. In that city there are four churches situated on the less populous side of the central street, and one church in the more populous half the city. It would be a noble training school for missionary zeal if the four richer congregations of that city would combine to support a missionary or two among the mechanics and labouring classes, whom every one knows cannot be reached by pew-rented churches.

I say again to your correspondent's assertion that, "we want apostolic work, rather than a surfeit of apostolic talk." But what is apostolic work? Certainly we may not hope to rise to the plenitude of apostolic power, till we return to apostolic ways. The Apostles and the earliest Church had all things in common. Actual community of goods is not now practicable, but the principle is as true to day as it ever was. Talk of apostolic zeal! Can we imagine such a term in Apostolic days, as "a good living"? "Look not every man on his own things, but every man also on the things of others." Why, in the name of our Master—who though He was rich for our sakes became poor—should one congregation of the Church of Christ, possess a luxurious income, and a neighboring people be starving for the bread of life. In the world communism of goods may be impracticable; in the Kingdom of God, it is the ideal of pure Chris-

tianity. The reader may, say the endowment of such and such a parish, was specially given to the congregation. Surely that endowment was given to God. But, if to the congregation, can it say at that last day, "Lord, Thy ten talents hath gained other ten," if the greater part has been spent on self, when brethren, just beyond its parish lines, are wanting the Word and Sacraments. There is little apostolicity in that. St. Paul worked at his trade that he might be chargeable to no man. Verily it is this very thing that has given force to the scepticism of the world as to the grace of apostolicity, to which the Church may indeed lay a lawful claim.

When every congregation in this land, rich and poor, giving as God hath prospered its members, lay their offerings at the Apostles' feet—the Synod with its president—the Bishop—let it be in modern parlance) and the central representative body distributes to every part according to its needs, we may rise from apostolic talk to apostolic work. The Church in England has done great things for her Lord, and is increasing in apostolic work, as she rises to the principle of "all things in common" for the treasury of the Lord's Kingdom. With the reduction of her once immense "dignitaries' incomes" and division thereof over the Church, has come an increased blessing on the means used for the spread of the Gospel of Jesus Christ.

England ventures, noble as they are now, in the Foreign Mission field, are yet but light to what they may and by God's blessing will be, on the still further equalization of her clerical incomes, and the spread thereof over greater areas of usefulness.

The efforts of the mother Church in missionary work abroad have heretofore been the result of the private munificence of her members. There is ecclesiastical income there enough to support twice the number of clergy at home, and to send forth her missionaries two and two to their labours. The same is true in kind if not in degree of Canada.

A Church in Toronto is said to have an income of over thirty thousand dollars. How many missionaries at home, say in the county of Prince Edward, and how many missionaries in Algoma or China, or Africa, would such an income—and it is the Lord's property—support?

Other Churches in cities with rich congregations spend from six to eight thousand dollars a year upon themselves. I suppose there must be much wealth among the congregations of Montreal. I see that Holy Trinity has been sieged for debt.

I cannot think, sir, that it is so much increased offerings to outside work, that we need as it is greater offerings to the common fund of the Church. Oh that brethren would learn that if one member, the most unhonoured, suffers, the whole body suffers with it; that the Church would rouse herself to the fact that she is sent to "preach the gospel to the poor;" that the assemblies of the rich would cast of their abundance into the Lord's treasury *along side* of the widow's mite; that ambassadors for Christ might receive sufficient for the needs of themselves and families, no less if possible, certainly no more; that all the clergy might be supported from a common fund, with stipends proportioned to their needs and length of service, rather than to talents which are given by God surely not to gain a good living, but to expend in His service; that more rich would sell their lands and lay all at the Apostles' feet; then, indeed, might we expect a rich out-pouring of grace of God; then, indeed, would the wastes of Canada and China, and Africa, and India, soon "blossom as a rose," and the "knowledge of the Lord cover the land as the waters cover the sea."

The panacea, under God, for the present distress, is not to be found in increased appeals to a (according to your late correspondent's statements) disintegrated and ever decreasing flock, but in a return to fundamental principles: the centralization or centralizations of the offerings of every congregation and the distribution thereof to every man (home and foreign) as they have need. Here is a field for a Peter the Hermit, a crusade against Congregationalism in the Catholic and Apostolic Church of Christ.

Yours truly,

CHAS. E. WHITCOMBE.

Stony Creek, Feb. 14th, 1881.

HURON CONSTITUTION AND SUNDAY SCHOOLS.

DEAR SIR.—The diocese of Huron does not seem to have many admirers among the correspondents to the DOMINION CHURCHMAN, and from her Constitution to her Sunday Schools, she is made an object of bitter, and I think, uncalled for attack by men who "have nothing to gain, no personal feelings to gratify, no personal wrongs to avenge;" and who under cover of zeal for the welfare of the Church, make a personal attack upon our Bishop who has been supported in Synod by a trifling majority of 147 in a house of 150; and sometimes the *contra* vote has been represented by one solitary member. Never did the Synod ex-

press "signal disapproval" of the Bishop's canons in regard to the legitimate exercise of Episcopal prerogative. They were withdrawn by himself unsolicited, and I challenge Mr. Tibbs "to prove the want of confidence of the laity and clergy to their Bishop."

Upon the principle "woe unto you when all men speak well of you," Huron diocese occupies an enviable position, and no man can honestly interpret the records of the past few years as pointing to any other issue than a prosperous diocese, in which there is greater liberality and breadth of view; more charity in allowing the different opinions of a brother; a more satisfactory condition of both the Mission Fund and the Widows' and Orphans; and a higher standard of salaries for our clergy than in any other diocese in the Dominion. Jealousy is well termed green-eyed, for it makes every thing connected with the envied object look of such a sickly hue that it turns the beholder bilious.

I must also, if you will give me space, have a word with my old friend, Mr. Slemmont, good friend and good churchman, who writing under the caption of "Poison in the Cup," in your last issue, has also a hit at the diocese.

As a member of the Sunday School Committee, to which was entrusted by the Synod the by no means easy task of adopting or compiling a series of lessons for Sunday Schools, I ask to be allowed to correct some misunderstandings. All that we adopted of the International Series was the Bible Lesson, and that because the Sunday School Institute issues no leaflet. The Text Book recommended and most generally used upon the lesson, is "Eugene Stock's Notes," published by the Institute. The instructions given to the publisher in regard to the Catechetical Lesson, were that the notes and explanations were to be taken completely from the Institute publications, simply arranging the matter so as to grade the papers into Junior and Senior divisions. Till my attention was called to it by the various remarks in THE DOMINION CHURCHMAN, I never took the pains to compare the copy with the original; and very little explanation would suffice to dissolve the difficulties quoted; for what sane person ever yet supposed that faith was required in infants? and so I should understand the question to apply to the after conditions of union, as the Catechism teaches: "Thirdly, that I should believe all the articles of the Christian Faith." As to the "mere outward Baptism," that does savour of Bristol, your pet abhorrence, Mr. S—! It is an unfortunate expression, but the Sunday School Institute says, (p. 77 of Notes on the Catechism), "The water is not God's grace." And, again, (p. 75) "If the sign and the grace do not go together," thereby implying a possibility of separation, "it is not God's fault but ours."

I think that the publisher has fallen into the error of forgetting that the Catechism was written for children, who in infancy interposed no bar to the reception of God's grace, and not for adults, of whom Repentance and Faith are required previous to baptism. But to ensure faithful Catechetical teaching, the committee set forth as the Catechisms to be used in the Diocesan Schools—Calvary Catechism—Church Catechism—Church Catechism broken into short questions, and Sinclair's. What more does a Churchman want?

Yours faithfully,

EDWARD M. BLAND,

Rector of St. James' Church, Ingersoll.

As the subject of the Huron Constitution has now been fully ventilated, we think further discussion unnecessary.—Ed.

"EMASCULATED CHURCH TEACHING."

DEAR SIR.—A few weeks ago you were kind enough to publish a letter in which I took exception to your strictures on a series of Sunday School Lessons, issued by a quasi-Church publishing company in Toronto, my remarks being based on an examination of two of the leaflets referred to. Since then, I have read the article by "A Layman," on the same subject, and I feel bound to say that the extracts he gives from other papers of the same series, fully justify your former criticisms; and that I deeply regret having given even a qualified approval to a scheme of instruction, which under the guise of explanation, *contradicts* the teaching of the Church Catechism. While writing on this subject, permit me to draw the attention of your readers to the admirable course of Lessons published in the "Dawn of Day," the S. P. C. K. "Magazine for Sunday School and Parish Use." I am using them in my School, and can bear testimony to their value. The magazine contains, besides the lessons, a quantity of interesting reading matter, is well illustrated, and costs only fifteen cents per annum.

I am, yours very truly,

H. WATSON NYE.

Bedford, Que., Feb. 14th, 1881.

DEAR
esteemed
to suppo
think th
take the
students
nately, a
willing t
the mini
indeed I
discomfo
ton is b
faces th
always
smile, I
flock.
ment is
suits hi
clergym
services
reasona
hood.
mountai
man for
this, ar
authori

Magi

SIR,
dent w
that h
the tru
Award.
be set
forever
for the
and at
the sa
violate
As t
about
no apo
Wha
charge
for the
must
A mar
him.
Sir J.
or had
ers?
annua
with
nothin
the th
What
divide
betwe
separa
to the
own?
neithe
be ma
bond
Societ
clergy
impos
was to
also d
be ad
but th
those
the S
Arb
a cert
prope
duci
keep
belong
but w
heirs
Surel
solem
Th
mone
disch
were
the C
came
his a
ciety
as po
the c
ment
The S
was e

WHO WILL HELP US?

DEAR SIR,—After the eloquent appeal made by our esteemed and energetic pastor, Mr. Crompton, for help to support a resident minister at Magnetawan, I should think that some gentleman might be found to undertake the station, from among the large number of students annually leaving College. But, unfortunately, although many are able, very, very, few are willing to undertake the hardships inseparable from the ministry in the bush. Yet any young man must indeed be effeminate, should he shrink from a little discomfort in the service of his Master. Mr. Crompton is by no means a young man, yet he cheerfully faces the fiercest storms and worst of roads, and always has a hearty shake of the hand and cherry smile, for any of his numerous and widely spread flock. Truly his is a labour of love, for his appointment is no sinecure, and he works far harder than suits his years and health. Should we fail to obtain a clergyman, could not deacons be selected to conduct services, with the understanding that those who proved reasonably efficient, should be admitted to the priesthood. This is, in my opinion, the only way of surmounting the difficulty of obtaining a qualified clergyman for remote and sparsely settled districts such as this, and I respectfully submit the same to those in authority.

I am, sir, respectfully yours,
THOS. GEO. PEARCE.
Magnetawan, Muskoka, Feb. 9th, 1881.

THAT AWARD.

SIR,—In your issue of January 27th a Correspondent writes as follows:—"I cannot believe that he would seriously urge the Synod to violate the trust laid upon it by the terms of the Macaulay Award, which plainly state that a certain sum should be set apart from the Commutation Fund, and stand forever as a fund from which the Bishops of Huron, for the time being, should receive a salary of \$1,600, and an Archdeacon of Huron \$400 a year. Talk of the sacredness of a trust after asking the Synod to violate this!"

As the Diocese of Ontario is as much concerned about this "award" as the Diocese of Huron, I need no apology for noticing the foregoing statement.

What is "a trust?" Money or property given in charge to a certain person or persons to be managed for the benefit of a third party. It is evident that the gift must in the first instance be the property of the giver. A man cannot honestly give what does not belong to him. Were the Bishops of Toronto and Huron and Sir J. Macaulay the givers of the Commutation Fund, or had they any claim on it, or any part of it, as owners? Certainly not. The Bishops received certain annual payments as commuted clergymen in common with many other clergymen. Sir J. Macaulay had nothing whatever to do with the Fund except as the third arbitrator, to decide if the Bishops disagreed. What were the Bishops appointed for? Simply to divide the funds of the original Diocese of Toronto between the three Dioceses into which it was being separated. What right had the arbitrators to dictate to the dioceses what they should do with what was their own? The arbitrators did not give the money, neither could they withhold it. The disposition to be made of it was already settled in the terms of the bond given to the commuting clergy by the Church Society of the Diocese of Toronto. The commuting clergy were the donors—they alone had the power to impose a trust, to say for what purpose the money was to be employed, and they did so clearly. They also decided under what management the fund was to be administered, not the Bishops and Sir J. Macaulay, but the Synod. It is a confusion of terms to talk of those who would question this "award" as asking the Synod "to violate the trust."

Arbitrators are appointed or agreed upon to divide a certain property between the heirs. They divide the property, but it occurs to them that it would be conducive to the health of said heirs that each should keep a coachman and carriage. They say "so much belongs to each of you as heirs, we award it to you, but we impose a trust upon it that you shall, and your heirs after you, keep each a coachman and carriage." Surely the heirs will never think of violating this solemn trust.

The Commutation Fund arose from the sum of money given by the Government to the clergy as a discharge of their claims, when the Clergy Reserves were confiscated in 1856. This sum was entrusted to the Church Society of the Diocese of Toronto who became responsible to each clergyman for the amount of his annual income. The object of the "Church Society" was to secure the Capital Sum or as much of it as possible as an endowment for "the maintenance of the clergy." It was hoped that the interest, augmented from other sources, would pay the claims. The S. P. G. gave \$30,000 to assist in doing this. It was expressly stipulated that whenever the Diocese

of Toronto was divided the Synods of the new Dioceses should each have the management of its share of the fund subject to the limitation that it was for the "support and maintenance of its clergy."

When the Diocese of Huron was set apart, and the Diocese of Ontario was about to be set apart, it became necessary to divide the Commutation Fund. To accomplish this division the Bishop of Toronto represented Toronto Diocese, and the Bishop of Huron, Huron Diocese. Ontario not being yet set apart was unrepresented. Sir J. B. Macaulay was nominated as arbiter in case the Bishops of Huron and Toronto failed to agree.

It is evident that the work that Bishops Strachan and Cronyn were appointed to perform was to simply divide the Commutation Fund between the three dioceses. They could have no power to dictate to the dioceses what disposition they should make of their respective shares. This had been already done by the donors, as may be seen by the covenant between the Commuting Clergy and the Church Society. But Bishops Strachan and Cronyn after dividing the fund went on to say, that each diocese out of its share should pay annually \$1,600 a year to its Bishops over and above his Episcopal income, and \$400 a year to an Archdeacon. This decision has been called, I don't know why, "The Macaulay Award." Sir J. B. Macaulay signed the document *pro forma*. The Bishops having agreed, he was not called upon to interfere.

The Commutation Fund derived no benefit from Bishop Strachan's commutation, but on the contrary, lost. Bishop Strachan commuted for \$34,360; he drew annually for eleven years a salary of \$6,000; interest on Bishop Strachan's commutation, say at 8 per cent., \$2,760; amount paid to the Bishop in eleven years, \$66,000, or \$35,640 more than he commuted for.

It cannot fail to be observed that the appropriation to the Bishops and Archdeacons was from every point of view utterly illegal. But it was more; it was the cause of scandal to the Church ever since, that one of her bishops should take advantage of his position to vote himself \$1,600 a year.

This so called "Award" was never submitted to the Synod of Ontario. What occurred was this:—At the death of Bishop Strachan, that portion of the Commutation Fund which belonged to the Diocese of Ontario, but which had been retained in Toronto to provide in part for Bishop Strachan's salary, was paid over to the Diocese of Ontario, namely, \$20,901. This sum would not at 6 per cent. produce \$1,600 a year, so the Synod at its session in 1868 was applied to, to make up the deficiency \$345.92 annually. There was not a word about submitting the "Award." The application was resisted. The Synod refused to allow this additional sum to be taken from the Commutation Fund. Four motions to authorize it were voted down. The fifth motion allowing it, *only provisionally*, was carried by *one* vote. The yeas and nays were called for, but *are not recorded in the printed minutes* (Journal, page 563) the only instance in the whole Journal where, when the yeas and nays were called, the names were not recorded.

It has been said, "Why was this Award allowed to remain so long unquestioned? It is rather late in the day to begin now!" The "Award" was protested against publicly from the very first, but it must be borne in mind that it was only so recently as 1873 that the fund began to bear any fruit to the uncommuted clergy. Those acquainted with the foregoing facts—the older clergy—were commuted already, and had no interest in the matter, and of the rest many thought that nothing would ever come of the fund and were indifferent. Now, it is being actively canvassed in all the dioceses, even in the secular press. The matter can only be settled finally by the decision of the law. The Synod cannot settle it. Left as it is, it leaves us in uncertainty, if we were called upon to elect a Bishop, what would be his income. Let us at least, a small matter, obtain the highest legal opinion we can on the subject. I propose, with your permission, to refer to this matter again.

Yours truly,
F. L. STEPHENSON.

Almonte, 14th Feb., 1881.

REMEMBER THE DEPARTED

Why? Because you cannot help it. If you loved them here, you love them where they are.

Where? In the place they loved, and to which you resorted with them. But most of all in the Church, which tells you of your union with them in Christ.

When? At Holy Communion of course. For then you know the Lord Jesus comes. You meet with those that are departed, when He "stands between the living and the dead,"—not to separate them, but to draw them near to one another and to Himself.

How? By communion with God the Father of all, Who knows what they want and what you want, Who is ready to hear more than your heart dares to say for all you love.

Family Reading.

AN OLD WIFE'S VALENTINE.

The old wife stood at her garden gate
The eve of St. Valentine's Day;
She watched for the post, that like a Fate
Just stopped and then galloped away;
Just stopped, and then, in the waning light,
Passed over the hill and out of sight.

Her grandchild tugged at her shawl and gown,
And her daughter called, sweet and clear,
"Mother, come in, for the cakes are brown,
And the boys and father are here."
"Ah, yes," she said, "and the night is cold;
I quite forget that I'm growing old."

At breakfast lay at the father's place
A letter as white as the snow;
He looked at it with a curious face,
And said, "Now I want to know!"
The boys all smiled; the mother grew
Over face and throat a crimson hue.

He opened the dainty letter then,
And lo! in its satin fold
Was painted rose and forget-me-not,
And flies with hearts of gold;
And, under the whole, just one sweet line
"Forever, true as the Valentine."

He touched the note with a tender care,
And he went to his sweet wife's side;
He stroked with his hand her snow-white hair,
And he kissed her with loving pride,
Saying, with smiles and misty tears,
"My Valentine through fifty years."

"Oh, boys," he said, with a youthful pride,
"After fifty years of life,
If you find in your home, and by your side,
A fair and a faithful wife,
Count your life lucky, as I count mine,
And loyally kiss your Valentine."

NAMES AND CHRISTIAN NAMES.

A NAME is one thing; a Christian name is another. A name only marks the person who bears it from other persons. When that name is a Christian name it marks the person as one who has a place in the Christian household. The heathen have names; horses and other animals are named by their owners, and answer to the names given to them. But they have not Christian names; no more than men and women who have not been made Christians, though they live in a Christian land.

As soon as it is born into the world a child has a name, the name of its earthly natural father. People say, "There is another little Smith, or Jones born." Then the question comes, "What is the Christian name of the child to be?" it may be known by this name, as soon as the name is chosen; but it does not get the name as its Christian name till it is born into the Church, and made a member of the family of the heavenly Father. The Catechism teaches this plainly. The answer to the question, "Who gave you this name?" is, "My Godfathers and my Godmothers in my Baptism."

Some people ignorantly fancy that "registering is instead of baptising." It does seem strange that the act of a man sitting in an office and writing down that a child has been born to certain parents, can seem to anyone at all the same sort of thing as the act of a priest taking a child in his arms, as Christ's minister, and solemnly praying for it, and baptising it in the Name of the Father, the Son, and the Holy Ghost.

The parents, when they register a child, need not give it a name at all. They enter it as a male or a female child of John and Mary Smith, or whatever the names may be. The State makes a register of all the people who are born and who die in the country. It is a mere matter of counting heads, just as there is a record made of all the cows and sheep and horses in each county. There is nothing in it, which has in any way to do with religion, or with the child's soul.

But in Holy Baptism, a child is brought to Christ in the way Christ has taught, that Christ may fulfil His promise, and that being "born of water and the Spirit," the child may be made a member of Christ, the child of God, and an inheritor of the kingdom of heaven. It is not only one added to the number of human beings in the world, but one added to the Church, whose Christian name marks it out as a Christian, with a new claim on God and a new duty to Him.

A SHADOW OF RUSSIAN LIFE.

In a wretched faubourg of Moscow, hard by the barrier where the poorest inhabitants of the city dwelt, stood a low, two-storied wooden house of uninviting appearance. Its cracked window-panes were thickly encrusted with dust. One looked as though it might fall in at any moment.

In the courtyard, beside a ruined well, stood a little boy, bucket in hand, patiently waiting until a woman in patched and faded garments, in the act of drawing water, made way for him. The child was fair, but of that fairness which is so common in Russia. His hair had faded from early exposure to the burning sun. His little pinched face bore a touching expression of mute agony. His cotton shirt, soiled and torn, barely covered his lean shoulders, and revealed around his sun-burnt neck a tiny metal cross, suspended from a faded ribbon. He looked about ten years old, although younger, and when questioned by inquisitive neighbours, was fain to confess that he did not know his age.

"Well, Illouscha," said the woman in tattered garments, as she raised her pail and prepared to leave the well, "is your mother at home?"

"Yes, she is just come in," replied the child, as he threw his whole weight upon the handle of the well in order to bring it to the ground.

"And has she brought you anything nice?"

Illouscha was for a moment silent, and then answered briefly: "Only papa brings me nice things."

"Ay, ay, it is sad to lose one's father," murmured the woman, as with a deep sigh she turned with her pail towards the house.

The child filled his bucket with difficulty, and seizing his heavy burden, dragged it down the steep stones, stumbling at each step, and scattering the water on every side.

"Take care you don't roll down the stairs," said an old man in a shabby overcoat who was watching him from below. "What are you spilling the water for, you young rascal?" shouted the old man angrily. "Isn't it damp enough here in the house without flooding us like this? At your age you ought to be able to carry water properly."

The little fellow, breathless from exertion, passed on in silence, and then, stopping before a door he set the pail on the ground, lifted the latch, and walked in.

There Illouscha found his mother stretched motionless on the bed, her face buried in the pillow. He fixed his eyes on a disordered mass of black hair—for she had seized her head with her hands, and the kerchief with which she generally bound her hair had fallen to the ground.

The little boy leant against the doorpost and watch this figure without venturing to open his lips. The song of a workman in the yard was distinctly audible through the open window. He also heard the incessant trills of a canary, and the harsh voice of a matron scolding her cook. A *fiacre* rattled by, its driver shouting lustily, as he lashed his jaded beast; and presently, in striking contrast to the whirl of life, a funeral cortege crept slowly down the street.

Illouscha remained motionless, gazing fixedly upon the form stretched on the bed. Once or twice a slight shiver ran through his body, and a strange expression settled in his eyes, but he did not cry. It seemed to him as though his mother were dead. He remembered that she had complained of a pain in her side; how often had she told him that her legs swelled, and that she felt a heavy weight upon her chest! Only the day before, on going to bed, she had murmured plaintively: "I feel it is nearly ended—my time will soon come." But in the morning she had risen at daybreak to scrub the floors of a neighbouring office. She had come back weary, and had remained on her bed, mute and motionless, ever since.

The child shuddered at the thought of losing his mother. She was very severe, even cruel to him sometimes, ay! and beat him very often; but she was all that he had in this world. His father had gone to the war, and his kind old granny had been dead two years. Sometimes when his mother said, "Listen, you little rascal, if I were to die, you will have to wander about the world and beg," he would cry bitterly, for he had noticed how beggars were hunted, insulted, and accused of stealing, whenever they came near to his neighbours. He remembered also how on one occasion his mother had flung a crust of dry bread to a beggar, with the bitter reproach of kindred suffering, "Begone! I am no richer than thou!"

At thoughts of the sad prospect before him large tears rolled down his cheeks. At this moment the figure moved on the bed.

"Mother," he said softly, "mother—what ails you?"

At these words she raised herself slightly. Her face was pallid as wax, her eyes glassily fixed.

"Mother, I have brought some water," said Illouscha in a timid, hesitating manner. The woman put her feet to the ground, and looked round her sadly and sternly.

"Oh! life, cursed life!" she murmured; and then turning sharply to the boy, said: "Go and buy some bread." As she spoke she drew from under her pillow a handkerchief, in the corner of which she had knotted two twenty-kopeck pieces. Handing one of these to Illouscha she bade him not to lose it, and to be sure to count the change very carefully.

The child held the money tightly in his little hand, and as he turned to leave the room looked back and said gently, "Shall I buy some *kras* as well?"

"Do what I tell you," replied the woman irritably.

The patter of little bare feet was heard running down the stairs; then the child's fair head passed the windows of the *rez-de-chaussee* and disappeared round the corner of the house.

In five minutes Illouscha returned. His mother was once more stretched on the bed; this time she did not groan, but was breathing painfully.

"Mother darling, what is the matter with you?" asked the child. She made a sign with her hand, but could not speak. Then she began to toss about on the bed, first on one side, then on the other, her lips pressed tightly together. Illouscha stood apart, his eyes wide open, and holding tightly in his hand his copper kopecks.

He now became thoroughly frightened. His mother's sufferings touched him to the heart; he did not know what to say or do to help her; he did not even dare approach her.

For a long time he remained in this position; at last, feeling tired, he sat down. A quarter of an hour had passed, and yet the woman did not arise. The child at length got tired of remaining quiet, and seeing an earthenware bowl full of *kras* and chopped onions on the table, he took up a spoon and began to eat.

Through the narrow window he could see the workmen opposite preparing their midday meal. A woman had brought an enormous bowl of cabbage soup, which she placed on the table before them. The canary still trilled his merry song, the sun filled the room with his bright beams, and the child began to be more cheerful. His mother was quiet now, and he thought that she was no longer suffering.

All of a sudden the thought flashed across him: "Did they give me exactly the right change?" He laid the money, which he had held all this while tightly in his hand, very gently on the table, and began to count it. Twice he seemed to have a kopeck too little, and terror brought a cold sweat out on his forehead. The third time he counted with a trembling hand, for his mother never overlooked mistakes about money. He

had often heard her say: "I earn money very hardly by the sweat of my brow; what misery, what hardships have I not to undergo in order to earn these few kopecks, and I feel sure this striving for money will be my death. Day after day I slave from morning till night for strangers. I can scarcely move, but must work on, or we shall die of hunger. When, oh! my God—when shall I have a moment's repose? It will not be this side of the grave."

After counting his money for the third time, Illouscha breathed more freely, for it was right—not a kopeck short!

Beyond twenty he did not know how to count; all his knowledge of arithmetic stopped there, for his mother never gave him a larger sum than twenty kopecks. He knew that there were higher numbers, but had never troubled his head about them. The poor little fellow had not learnt much. He had been told that it was wrong to dip his bread into the salt; it was wrong to put the left shoe on before the right; and that no work would end prosperously that had begun on a Friday. His grandmother had also taught him that there was to be a double year before the last judgment; indeed she had taught him many such things, and he believed them all implicitly. Once, while sitting on a bench, crooning as children are wont to do, he happened to swing his little legs.

"What are you swinging your legs for?" cried his grandmother, "what evil spirit do you wish to amuse?" At these words Illouscha became quiet and confused, for he would not for the whole world conciliate a devil.

When his grandmother died, all her wise sayings were deeply imprinted on the boy's brain. Since then no one had concerned himself much about Illouscha or his education. His mother had no time to spare, for she worked from morn till night for their daily bread. His father only came home on *feite* day, when he brought Illouscha little presents, got drunk, beat his wife, and returned to barracks. "There is no help for it," he would say: "our life is such; a soldier cannot exist without brandy—he belongs to a race different from all others." Then turning to the child he would say: "Do you know, my boy, what answer the soldier will give to his God in the next world? I was born little, stupid I grew, drank in my prime, in old age was ignorant, and thus I died." These words were calculated to give the poor boy an insight into the deep miseries and temptations of a soldier's life. But he loved his father dearly, for to his child he was always kind. He petted him, and brought *bonbons*, chatted with him as with an old comrade, and confided all his troubles to him in spite of the great difference in age. But Illouscha's heart had been won by the riddles his father bade him guess, even more than by his *bonbons*. For instance, the old soldier would stand erect before his son, and in a serious tone of voice say: "A black sheet walks in at the window—guess what that can be?"

"It is a wolf," replies the child smartly.

"What an idea! a wolf! why should a wolf come in at the window?"

"The wind then?" replied the boy confusedly.

"No, no; guess again."

"A robber?"

"Wrong again," shouted the old soldier, as Illouscha ransacked his little brain for an answer.

"It is the night," quoth the father, with an air of importance, and then chuckled with a delight equal to that felt by the boy. This singular creature really loved his child, and well knew that his affection was returned with all the intensity of child love. The soldier's huge brown hands, his sunburnt neck, his loud laugh, all were dear to the boy—he seemed adorable. Illouscha was never weary of kissing his father's rough cheek, and would follow him up the street to see the last of him whenever he was forced to return to his regiment. A few months previous to the period

at which this story opens, the old soldier had left his home for the Crimean War.

Illouscha had long wept bitterly, and felt his absence acutely. His mother also cried, but silently and by fits and starts—sometimes rudely brushing away her tears to scold her child. She had a violent temper, and was detested by the other inhabitants of the house. There remained none with whom she had not at one time or other had a serious quarrel. The neighbours, who were in the habit of paying each other visits at odd moments, in quest of soap, candle-ends, or butter, studiously avoided her—they knew only too well the kind of answer they would receive:—

"Just go next door, please, they eat cabbage soup daily at my neighbour's."

None could guess why she was always so ill-tempered, and were content to suppose that she had been born so, and that her husband's blows had not softened her character. Alas! the dislike borne toward the mother fell also upon her child. The lodgers allowed him no peace. They called him "son of a dog;" drove him away when he came to draw water, and jostled him on the staircase as he went up or down. This cruel treatment, which seemed so unjust to Illouscha, made him timid and resentful. He shunned the neighbours persistently, and always choose the moment when the courtyard was deserted to take his bucket to the well. If some one by chance happened to say a kind word to him, he drew back abashed, not believing it possible that such advances could be sincere.

He had but two friends—two half-starved dogs, who passed their time prowling about the courtyard seeking in vain for something to eat. One of these dogs was a noted thief, and if by chance a door was left open, he would slip in and seize upon whatever he could find. The other one kept honest, although his only sustenance was the garbage scattered around the courtyard. This was Illouscha's especial friend. In his saddest moments he would go in quest of him, and having enticed him to some obscure corner, would kiss his wet muzzle affectionately, sobbing out bitterly; "I am poor, Orelka! thou also art poor, we are both very, very miserable!"

The dog appeared to understand the child's grief, and as he licked his face would gaze at him with his intelligent eyes as much as to say: "What can we do? nothing. It is evidently our fate, let us bear it patiently."

Night had crept over Moscow—the neighbouring clocks struck ten. The sky was black with storm-clouds, which swept swiftly over the roofs. Thunder growled from afar, and whirlwinds of dust in the streets betokened a coming tempest. Darkness pervaded the sick-room. Illouscha had shrunk terrified into its farthest corner. His mother stirred not, but lay there with her face buried in the pillow. Twice the lightning flashed through the room—he had always been afraid of lightning—he could bear the darkness no longer. Hitherto he had remained sitting in the dark because his mother forbade him to light candles in the summer-time, but fear of the storm gradually overcame the fear of his mother's displeasure, which generally found vent in blows. Illouscha crept softly across the room to the stove, and groping inside drew out an old lantern containing a small bit of candle. He next hunted about under the stove, and at length found, besides a piece of soap and an old stocking, a box of matches. Illouscha lit the candle, anxiously watching to see if his mother would wake. She groaned afresh, and tossed convulsively about, but without opening her eyes.

(To be continued)

SELF-DECIPLINE constitutes one of the principal and most essential elements of human character. It enables us in all circumstances to persevere in the performance of the great duties of life.

ONCE a 1
Hen
Toget
The Fro
And le

The wor
Who l
And bui
And s

One day
She fo
She said
brea
Said t

.. Nor I,
in t
Red F
But flew
And r

.. Who'l
Said t
And, sc
Frog

The litt
But a
And wh
.. Wh

.. Not I
yav
.. Nor
So the t
.. Wh

.. I will
squ
As th
.. Not n
Re
And

ONE
with l
her blu
ment.
cried,
ing lik
are sw

.. Sa
fully,
least b
the fa

when
she m
would
in the
Patty
were s

idea of
mothe:
.. Sure
.. Y

Her
True
that of
air, an
little b

.. I
.. But
and w

little t
sop's,
no, I'l
ing th

once b
swarm
.. M

mothe
and to
.. Y

and do
So
shaker

Children's Department.

A LITTLE TALE.

ONCE a Mouse, a Frog, and a little Red Hen,
Together kept a house;
The Frog was the laziest of frogs,
And lazier still was the Mouse.

The work all fell on the little Red Hen,
Who had to get the wood,
And build the fires, and scrub, and cook,
And sometimes hunt the food.

One day, as she went scratching around,
She found a bag of rye:
She said, "Now who will make some bread?"
Said the lazy Mouse, "Not I."

"Nor I," croaked the Frog, as he dozed
in the shade,
Red Hen made no reply,
But flew around with bowl and spoon,
And mixed and stirred the rye.

"Who'll make a fire to bake the bread?"
Said the Mouse again, "Not I;"
And, scarcely op'ning his sleepy eyes,
Frog made the same reply.

The little Red Hen said never a word,
But a roaring fire she made;
And while the bread was baking brown,
"Who'll set the table?" she said.

"Not I," said the sleepy frog with a yawn;
"Nor I," said the Mouse, again,
So the table she set and the bread put on;
"Who'll eat this bread?" said the Hen.

"I will!" cried the Frog, "And I,"
squeaked the Mouse;
As they near the table drew,
"Not much you won't!" said the little Red Hen,
And away with the loaf she flew.

PATTY'S SWARM.

ONE day Patty ran into the house with her yellow hair a-tumble and her blue eyes sparkling with excitement. "Mother, O mother!" she cried, her little brown hands fluttering like the wings of a bird, "the bees are swarming."

"Sure?" asked her mother, doubtfully. For, you see, Patty was the least bit in the world like the boy in the fable who cried, "Wolf! wolf!" when there was no wolf. Not that she *meant* to be, but so many bees would fly about making such a buzzing in the warm spring sunshine that Patty was oft'n quite certain that they were swarming, when they hadn't any idea of it. And that is why Patty's mother asked in that doubtful way, "Sure?"

"Yes'm," said Patty, meekly. Her mother stepped to the door. True enough, there was a roar like that of a very small waterfall in the air, and over the bee-hives floated a little black cloud.

"I do believe they are," she said. "But they're not all out yet, I guess, and will not begin to light for some little time. Run down to Mr. Jessop's, Patty, and tell your father—no, I'll go," with a smile, remembering that Patty had gone for her father once before, when the bees were not swarming, after all.

"May I go out and watch 'em, mother?" asked Patty, dancing heel and toe on the white kitchen floor.

"Yes; put on Aunt Nabby's shaker, and don't go too near."

So Patty got into Nabby's big shaker bonnet, which was so much

too large that you could not see her little round face, unless feeling quite sure it was there, you stopped and peeped in; and the brown calico cape almost reached the hem of her short skirts.

Then Patty went into the garden and sat down on a box by the cucumber bed.

She watched the dancing black swarm until her eyes grew heavy. The sun shone brightly, the west wind blew about her, warm and soft and fragrant. The buzzing of many bees grew louder and louder, until it seemed to swallow up every other sound. Then the big shaker began to droop, and that was all Patty knew, until—"Patty! Patty, child! Don't stir for your life!"

This was what called Patty out of Dreamland, her father's voice, deep and hoarse.

At first she wondered where she was. There was a roar, like distant thunder, in her ears.

"Don't move, Patty, dear. Don't lift your head!" That was her mother. The words sounded to Patty a great way off, and there was a tremble in them, and a sob at the last. What could it mean?

Patty was frightened, but she was a brave little girl, and had always been taught to obey. So she sat very still, with scarcely the quiver of an eyelid, and presently she felt the big shaker gently lifted from her head.

"All right!" said her father. And Patty looked up with a little cry to see the shaker—Aunt Nabby's shaker, truly, but bigger than ever with that great cluster of moving, buzzing bees hanging to it—disappear within an empty hive.

Then Patty laughed. "Did they light on my head?" she cried, jumping up. "What fun!"

But the mother took the little girl in her arms and carried her into the house and cried over her. Mothers are such queer people.

"That shall be Patty's hive," said her father, coming in later; adding, with a twinkle in his eye, "I've heard of a bee in one's bonnet, but I never saw so many bees on a bonnet before."

"Nor I," said Patty, laughing still. "They shall make me some honey to pay for that."

WHAT IS THE TONGUE FOR?

"SINCE God made the tongue—and He never makes anything in vain—we may be sure He made it for some purpose. What is it then?" asked a teacher one day of her class.

"He made it that we may pray with it," answered one boy. "To sing and talk with," said another.

"Yes; and I will tell you what He did not make it for. He did not make it for us to scold with, to lie with, or to swear with. He did not mean that we should say unkind or foolish, indecent or impatient, words with it. Now, boys, think every time you use your tongues if you are using them in the way God means you to. Do good with your tongues, and not evil. It is one of the most useful members in the whole body, although it is so small. Please God with it every day."

SELF-DISCIPLINE becomes a source of almost boundless strength in carrying resolutely to completion the difficult undertakings upon which we see fit to enter.

WHAT KILLED THE OYSTER?

Look at that oyster shell. Do you see a little hole in the hard roof of the oyster's house? That explains why there is a shell but no oyster. A little creature called the whelk, living in a spiral shell, dropped one day on the roof of the oyster's house. "The little innocents," some one has called the whelks. "The little villains," an oyster would call them, for the whelk has an auger, and bores, and bores, and bores, until he reaches the oyster itself, and the poor oyster finds he is going up through his own roof. He goes up, but he never comes down.

A writerspeaks of noticing on the shores of Brittany the holes in the oyster bored by its enemy, both burglar and murderer we should call him.

"A little sin, a little sin!" cries a boy who may have been caught saying a profane word, or strolling with a bad associate, or reading a bad book, or sipping a glass of beer. "Don't make too much of it!" he says.

Young friend, that's the whelk on the oyster's back. You have given the tempter a chance to use his auger, and he will bore and bore till he reaches the centre of all moral worth in the soul, and draws your very life away.

AN EASY PLACE.

A LAD once stepped into our office in search of a situation. He was asked:—

"Are you not now employed?"
"Yes, sir."
"Then why do you wish to change?"
"Oh, I want an easier place."

We had not the place for him. No one wants a boy or man who is seeking an easy place; yet just here is the difficulty with thousands.

Will the boys let us advise them? Go in for the hard places; bend yourself to the task of showing how much you can do. Make yourself serviceable to your employer at whatever cost of personal ease, and when the easy places are to be had they will be yours. Life is toilsome at best to most of us, but the easy places are at the end, not at the beginning of life's course. They are to be won, not accepted.

Hannah Moore says: "Idleness among children, as among men, is the root of all evil, and leads to no other evil more certain than ill temper."

Little Willie seemed to know this, for when he had nothing to do he would say, "Now, mamma, I have nothing to do; I am on Satan's ground, you know."

Boys and girls be careful to keep off his ground, and find something that will do you or some one else good, to do.

Good healthful play will come under this rule, and is much more beneficial every way than having nothing to do, and getting into mischief.

THE FASHION THAT NEVER CHANGES.—There is one fashion that never changes. The sparkling eye, the coral lip, the rose-leaf blushing on the cheek, the rounded form, the elastic step are always in fashion. Health, rosy, bounding, glad-some health, is very out of fashion; what pilgrimages are made, what prayers are uttered for its possession! Failing in the pursuit, what treasures are lavished in concealing its loss; or counterfeiting its charms!

JAPANESE BABIES.

"I never saw people take so much delight in their children," writes Miss Bird in her new book on the Japanese, "carrying them about or holding their hands in walking, watching and entering into their games, supplying them constantly with toys, taking them to picnics and festivals, and never being content to be without them. Both fathers and mothers take a pride in their children. It is most amusing, about six o'clock in the morning, to see twelve or fourteen men sitting on a low wall, each with a child or two in his arms, fondling and playing with it, and showing off its physique and intelligence."

BIRTHS, MARRIAGES and DEATHS.

Not exceeding Four lines, Twenty-five Cents.

Marriage.

HANNA CAMPBELL. On Tuesday, the 15th instant, at St. Paul's church, Perrytown, by the Rev. A. B. Clute, B.A., assisted by the Rev. H. T. Leslie, B.A., Toronto, John Alexander Hanna, Clerk in Holy Orders, Incumbent of Streetsville, to Eveline, fifth daughter of Thomas Campbell, Esq., of "Maple Grove," Perrytown.

Death.

STUCKEY. At Luther Village, on Monday, the 14th instant, Samuel Stuckey, aged 59 years; deeply regretted by all who knew him. "May his soul rest in peace."

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

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

1881.

Harper's Bazar.

ILLUSTRATED.

This popular periodical is pre-eminently a journal for the household. Every Number furnishes the latest information in regard to Fashions in dress and ornament, the newest and most approved patterns, descriptive articles derived from authentic and original sources; while its Stories, Poems, and Essays on Social and Domestic Topics, give variety to its columns.

HARPER'S PERIODICALS.

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

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

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

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

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

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

Address,
HARPER & BROTHERS, New York

BOARDING AND DAY SCHOOL,

For Young Ladies and Children, 119 O'Connor St., Ottawa. Conducted by Mrs. S. Sinclair, (widow of the late Samuel Sinclair, Montreal, and Miss Sinclair, formerly of the Church of England Ladies' School, Ottawa.)

To sisters and clergymen's daughters a liberal reduction is made. Superior accommodation for a strictly limited number of boarders.

REFERENCES

Kindly permitted to the Clergy of the Church of England in Ottawa and elsewhere; and to other friends and patrons of the School.

Term Begins Thursday, Feb. 10th, 1881.

CIRCULARS ON APPLICATION.

HELLMUTH LADIES' COLLEGE.

PATRONESS.—H. R. H. PRINCESS LOUISE.

Founder and President, the Right Rev. I. HELLMUTH, D.D., D.C.L., Lord Bishop of Huron.

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

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

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

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

THE BISHOP STRACHAN SCHOOL FOR YOUNG LADIES.

President.—The Lord Bishop of Toronto.

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

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

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

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

Fees, per Term, \$6 to \$18. Additional for boarders, \$45.

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

BOARDING & DAY SCHOOL FOR YOUNG LADIES, Fenelon Falls,

—UNDER THE MANAGEMENT OF—

Mrs. and the Misses Logan, (LATE OF HAMILTON.)

This School will re-open after the Christmas Holidays,

January 12th, 1881.

Circulars on Application.

ST. MARGARET'S SCHOOL.

UNDER THE DIRECTION OF

THE SISTERS OF ST. MARGARET

The number of boarding pupils is limited to twelve.

TERMS, inclusive, \$300 per annum.

Application should be made to

THE MOTHER SUPERIOR,

ST. MARGARET'S SCHOOL,

5 Chestnut Street, Boston, Mass., U. S.

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

BRACONDAL HILL, DAVENPORT ROAD, YORKVILLE

BOARDING AND DAY SCHOOL FOR YOUNG LADIES,

CAMBRIDGE HOUSE,

25 & 27 Tobin Street,—Halifax, N. S.

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

Two Resident Governesses, and Daily Visiting Professors.

Terms Begin

SEPTEMBER 3RD, NOVEMBER 10TH FEBRUARY 9TH

APRIL 20TH.

TORONTO COLLEGE OF MUSIC,

237 SIMCOE STREET.

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

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

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

TERMS MADE KNOWN ON APPLICATION.

THORNBURY HOUSE BOARDING AND DAY SCHOOL, for the Elementary and Higher Education of Young Ladies.

This School, hitherto conducted at 20 Gerrard Street West, by Mrs. ROLPH, widow of the late Hon. John Rolph, has been transferred to Mrs. HAYWARD, her daughter, and removed to 255 Jarvis Street, a few doors South of Gerrard St. Mrs. Rolph will continue to assist in the general management of the School. In addition to a staff of competent governesses, the services of the best masters have been secured. The

Terms Begin

SEPT. 4TH, NOV. 10TH, FEB. 10TH, APRIL 20TH.

For prospectus apply to

MRS. HAYWARD,

255 Jarvis St., Toronto.

TRINITY COLLEGE SCHOOL,

Port Hope.

LENT TERM

—WILL BEGIN ON—

Thursday, January 13th.

Applications for admission or information should be addressed to the

REV. C. J. S. BETHUNE, M. A.

HEAD MASTER.

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

PRIVATE TUITION,

Boys, Students at Upper Canada College, or elsewhere, can be

Assisted nightly in their Studies

—by the—

Rev. E. Ransford,

(L. B., CAMBRIDGE & TRIN. COLL. DUBLIN)

80 Wellesley Street, Toronto. Mr. R. also instructs pupils privately in all the subjects required for the University, Law, and Medical Matriculation Examinations.

Modern Languages a Speciality.

Terms, per Lesson, Moderate.

MR. SPARHAM SHELDRAKE'S

SCHOOL FOR BOYS.

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

"THE GROVE,"

Lakefield, Ontario

J. & R. LAMB, BANNERS.

Silk and Gold Banners, \$5.00 Each.

Larger Banners, \$10, \$25, \$50

Silk and Gold S. S. Banners, \$5.00 each

Send for Circular, 59 Carmine St. N. Y.

WHAT IS THE USE

Of suffering so with Dyspepsia, and Indigestion when one bottle of Smith's Compound Essence of Pepsin will cure you. Price, 50c. For Cholera Morbus—Use our Essence Jamaica Ginger.

For Diarrhea—Use our Blackberry Cordial, a pleasant and sure remedy.

Parties visiting Toronto during the Fair should not fail to call for anything they want in Drugs and Medicines, and Druggists' Fancy Wares, at "THE CITY PHARMACY," No. 274 Yonge Street, nearly opposite Wilton Avenue. Store open day and night.

EDWIN A. SMITH,

CHEMIST, Prop.



Church, School, Fire-alarm, Fine-tuned, low priced, warranted. (See also our 70 testimonials, prices, etc., sent free.) Blymyer Manufacturing Co., Cincinnati, O.

FURNITURE.

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

Carpets Cut, Made and Laid.

Furniture Re-stuffed and Covered.

J. A. SMITH,

369 Yonge Street, Toronto.

FIRST PRIZE AT PROVINCIAL EXHIBITION, 1870.



ONTARIO

—STAINED—

Glass Works

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

CHURCHES,

DWELLINGS,

Public Dwellings,

&c., &c.,

In the antique or Modern Style of Work. Also

Memorial Windows,

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

Designs and Estimates furnished on receipt of plan or measurement.

R. LEWIS, London, Ont.

SAVE YOUR COAL.

J. W. ELLIOTT'S

—PATENT—

Saver Hall Stove.

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

An Evaporator which is part of the Stove.

The cover is a water tank, and becomes an effective evaporator, which produces a greater or less amount of vapor in proportion to the intensity of heat.

There is a double heater, by means of which heat can be conveyed to any apartment above, and supplied with sufficient vapor from the tank. Also a combined hot air and steam bath is made if desired.

It is Simple and Easy to Control.

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

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

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

The fire can always be re-lighted without removing the coal. No screening or sieving, and no waste whatever.

For further information, apply to

J. W. ELLIOTT,

43 & 45 King Street East, Toronto.

P. O. Box 455.

VICK'S

ILLUSTRATED FLORAL GUIDE

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

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

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

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

Address. JAMES VICK, Rochester, N. Y.

ESTABLISHED 1869.

ONTARIO STEAM DYE WORKS,

(WHOLESALE AND RETAIL.)

334 YONGE STREET, TORONTO,

THOMAS SQUIRE,

Proprietor.

Merchants' Work a Speciality.

J. W. ELLIOT,

DENTIST,

NOS. 43 AND 45 KING STREET WEST,

Over E. Hooper & Co's Drug Store.

TORONTO.

REFERENCES.—The Right Reverends The Lord Bishops of Toronto, Huron, and Ontario.

HAMILTON & CO.

Sell DRY GOODS at the Wholesale Price

—and—

Cut any Length Required.

Twilled all-wool Canadian Blankets, at \$3.25
Black Lyons Silk at \$1.20, worth \$2.00
Best Spools, 3 cents each. Best Yarn, 60 cents per pound
Black Cashmeres, 45 inch, at 33 cents.

39 Colborne Street.

LABATT'S

INDIA PALE ALE & BROWN STOUT

HIGHEST AWARDS RECEIVED EVERYWHERE EXHIBITED.

For Sale by first-class Grocers.

JOHN LABATT,

London, Ont.

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

CLINTON H. MENEELY BELL CO.,

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

SPRING, 1881.

NEW GOODS

ARRIVING DAILY.

The Stock this Season

WILL BE

Unusually Large and Varied,

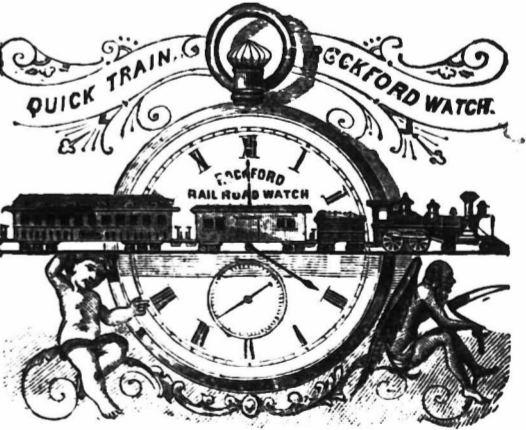
So that Gentlemen may have no difficulty in finding what they may require when placing their order for Spring and Summer

CLOTHING and FURNISHINGS.

R. J. HUNTER,

MERCHANT TAILOR, &c.,

Cor. King & Church Sts., Toronto.



DAVIS BROTHERS,

130 Yonge St., TORONTO

G. L. GARDEN.

273 King St. West, Toronto.

—Dealer in—

GENERAL GROCERIES & PROVISIONS, BOTTLED ALES, WINES AND LIQUORS.

CHEAPEST BIBLES ever furnished Agents. Extra Terms and Large FORSHEE & McMAKIN, CASH PREMIUMS CINCINNATI, O.