

Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

Vol. 8.]

TORONTO, CANADA, THURSDAY, FEBRUARY 23, 1882.

[No. 8.

Private Funds to Loan in Large or Small Sums: lowest rates.

WATSON THORNE & SMELLIE.
Barristers, Solicitors, &c.
Offices: Marshall's Buildings,
49 KING STREET WEST,
Toronto, Canada.
Horace Thorne,
Geo. H. Watson,
Robert Scarth Smellie.

WILLIAM G. STORM, R.C.A.,
Architect & Civil Engineer
Has had large experience in DESIGNING and CONSTRUCTING CHURCHES AND SCHOOL-HOUSES, as well as in General Building.
Plans and Specifications of every kind carefully and accurately prepared.
OFFICE:—18 & 19 Union Loan Buildings,
TORONTO STREET, TORONTO.

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

PRIVATE INDIVIDUALS wishing to secure GOOD LOANS for sums of \$100 to \$200, at 8 o/o to 10 o/o interest on Farm and Village property, please communicate with
G. S. HALLEN,
Solicitor and Notary Public,
Huntsville, Ont.

TIMMS, MOOR & Co.,
PRINTERS,
7 & 9 King-street East, Toronto,
Office over Willing and Williamson's store.

Every description of Church, Professional and Commercial work promptly executed at lowest rates.
Orders left at the DOMINION CHURCHMAN Office will receive our best attention.

BOTANIC GOLDEN HEALTH AND LIVER PELLETS.
If you are suffering from Liver Complaint, Dyspepsia, Costiveness, Piles, Pimples, Skin diseases, Headaches, Urinary diseases, and Diseases of the Womb. The best health restorative ever discovered, and declared by all who have used them. "Worth a Guinea a box."
Price Twenty-five cents.
Send for Circular.
D. L. THOMPSON & Co.,
Sole Proprietors,
394 Yonge-st., TORONTO.

HENRY WALTON,
MERCHANT TAILOR,
39 King Street West,
TORONTO, Ont.
Special attention to Clergymen.

\$1,000 Forfeit.
Immix Cancer Cure, Coaticook, P.Q., Canada.
CANCER CURED
without the use of the knife. The only Permanent Cure in the world.
For particulars enclose two 3-cent stamps to
(S. C. SMITH, COATICOOK, P.Q., Canada.
* * Highest references.

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

CHURCH GLASS IN EVERY STYLE.
\$72 A WEEK. \$12 a day at home, easily made.
Costly Outfit free. Address **TRUE & CO**
August Maine.

The Church Embroidery Guild.
ORDERS for all kinds of CHURCH EMBROIDERY, Altar Linen, Sets for private Communion, Coloured Stoles, Linen Vestments, Alms Bags, Altar Frontals, Desk and Dossal Hangings, etc., etc., received and carefully executed at the lowest possible cost.
Apply to the PRESIDENT,
173 Gerard-street, east.

MISS BURNETT,
French Millinery and Dressmaking,
FANCY GOODS,
FLOWERS, FEATHERS,
71 King Street West,
TORONTO.

E. MERRETT,
Artistic Wall Papers.



PAPER HANGING a Specialty.
Royal Windsor Gros Grain Silks.
THESE goods are same as supplied to Royal Family at Windsor.

Prices: \$1.50 ... worth \$2.25.
\$1.75 ... " \$2.50.
\$1.95 ... " \$3.00.
\$2.25 ... " \$3.50.
All goods sold by the yard at wholesale price at
A. B. Flint and Macdonald,
35 COLBORNE STREET, TORONTO.

JACKSON RAE,
General Financial and Investment Agent. Municipal or other Bonds or Stocks bought and sold. Loans on Mortgage or other securities effected. Advances on Stocks, Merchandise or Commercial paper negotiated.
Is agent for International Ocean Marine Insurance Company (Limited), and is prepared to insure merchandise inwards or outwards; also cattle shipments (including the mortality risk), at current rates. P. O. Box 1535. Office 319 Notre Dame Street, Montreal.

SPRING 1882.
NEW GOODS arriving weekly.
Remainder of WINTER STOCK clearing out very cheap.
Usual liberal discount to Students.
R. J. HUNTER,
MERCHANT TAILOR AND FURNISHER,
101 KING STREET EAST,
CORNER OF CHURCH ST.,
TORONTO.

REFRIGERATORS, ICE CREAM FREEZERS.
WATER FILTERS. WATER COOLERS.
AT THE
Housekeeper's Emporium,
HARRY A. COLLINS,
90 YONGE STREET, WEST SIDE.

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

ARMSON & FLOYD,
IMPORTERS OF
SILKS, LACES, AND TRIMMINGS.
49 King-st. West,
TORONTO.

J. F. MUIR & CO.
MANUFACTURERS OF
Hats Caps and Furs,
51 King-street West,
Marshall's Buildings,
Toronto.

THOMAS BAKER,
ENGLISH AND FOREIGN THEOLOGICAL BOOKSELLER,
20, Goswell Road, London, England.
ESTABLISHED 1849.

T. BAKER'S stock consists of upwards of 200,000 volumes in every branch of Theology, Biblical, Critical, Patristic, Liturgical, Devotional, Controversial, and Hortatory.
Catalogues, published periodically, and sent post free on application.

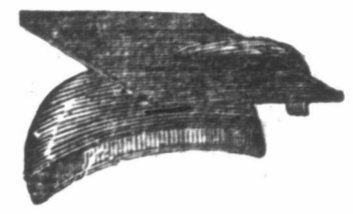
NEW BOOKS FOR
Sunday-School Prizes
OR LIBRARIES.
From the S. P. C. K., and other publishers.
A large stock to select from.
Catalogues sent free to applicants.
ROWSELL & HUTCHISON,
76 KING STREET EAST,
Toronto.

ESTABLISHED 1842.
GEORGE HARCOURT AND SON,
MERCHANT TAILORS,
AND
Hats Makers.
Awarded Diploma and Silver Medals at Toronto Exhibition 1881.
All kinds of Clerical Academic made to order on the shortest notice.
Special reductions to Students.
Address:—65 King Street East,
TORONTO.

O. P. Dilbeck's
GRAPHIC GAME OF
CONSEQUENCES; Susceptible
of hundreds of changes, introducing the most ludicrous situations; affording an almost endless source of mirthful amusement for social gathering.
THE FUNNIEST AND MOST AMUSING GAME IN EXISTENCE.
A Sure Cure for the Blues.
The Best Cure for Bashfulness.
In strong fancy box, mailed free for 30 cents.
CLOUGHIER BROTHERS,
BOOKSELLERS AND STATIONERS,
25 KING STREET WEST,
TORONTO.

PICTURE FRAMES,
MIRRORS,
ENGRAVINGS, &c

THOS. BROADWOOD,
117 1/2 Yonge St. 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.

—FOR—
BOOTS & SHOES
Be sure and go to
H. & C. BLACHFORD
87 & 89 KING EAST.
They have the
Largest & Best Assortment
—IN—
TORONTO

HO!
FOR A MERRY CHRISTMAS.
Order your delicacies at Bilton's and get a sprig of Holly and Mistletoe. Sweet Oranges, fine Dates, Kentish Cob Nuts, extra fine new Naples Walnuts, new Pecans, Italian Chestnuts, new China Ginger, finest new French Prunes, &c., &c. Game, Saltwater Fish (all kinds), Oysters in keg, can, and bulk, put up specially for holiday.
HILTON'S
188 Yonge Street
Toronto.

GZOWSKI AND BUCHAN,
50, King Street East, Toronto,
BANKERS & STOCK BROKERS
American and Sterling Exchange, American Currency, etc., bought and sold. Stocks, Bonds and Debentures bought and sold on commission.
G. S. GZOWSKI, Jr., **EWING BUCHAN.**

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.
Each Machine warranted for 5 yrs.

ELASTIC TRUSS
This Pad differs from all others, in cup-shape, with Self-Adjusting Fall in center, adapts itself to all positions of the body, while the BAL in the center presses back the protruding THE FINGER. With legs pressed the truss is held securely day and night, and no radical cure is possible. It is easy, durable and cheap. Sent by mail. Circular free.
Eggleston Truss Co., Chicago, Ill.

D. FLACK AND SON,
398 Gerard-st. East, Toronto.
DEALERS IN
GENERAL GROCERIES,
PROVISIONS, ETC.

Seeds

We have advantages as Seedsmen of which we wish to tell the public. Thirty years experience as PRACTICAL MARKET GARDENERS AND FLORISTS, gives us such knowledge as to enable us to judge not only what are the best kinds for Fruit, Flower or Vegetable crops (whether for Private or Commercial Gardening), but also to thoroughly test the quality of all Seeds and Plants. Our Greenhouses and Frames in Jersey City, are the largest in America, covering upwards of four acres, solid in glass, employing an average of seventy men throughout the year.

We send our Illustrated Catalogue of "Everything for the Garden," on application **FREE.**

PETER HENDERSON & CO.

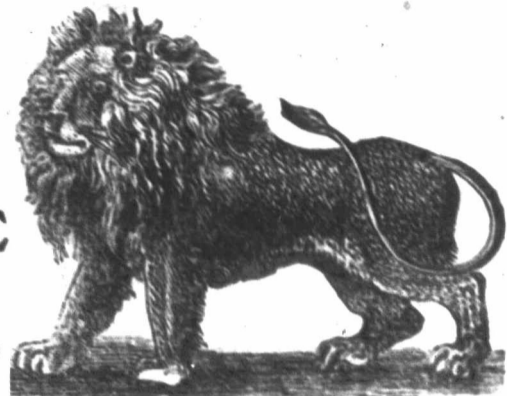
35 Cortlandt Street, New York.

Plants

THE GOLDEN LION WINTER SALE

a new going on.

BARGAINS IN EVERY DEPARTMENT



SPECIALLY.

Millinery, Mantles, Carpets, Dress-Goods, Silks, Ready-Made Clothing.

R. WALKER & SONS,

33 to 37 King-st., 16 Colborne-st., Toronto.

Dundas-street, London.

MENEELY & COMPANY, BELL
FOUNDERS, West Troy, N.Y. Fifty years established. Church Bells and Chimes. Academy, Factory Bells, etc. Patent Mountings Catalogues 72 E. No. 100.

CANADA STAINED GLASS WORKS

ESTABLISHED 1856.

All Kinds of Church and Domestic Glass

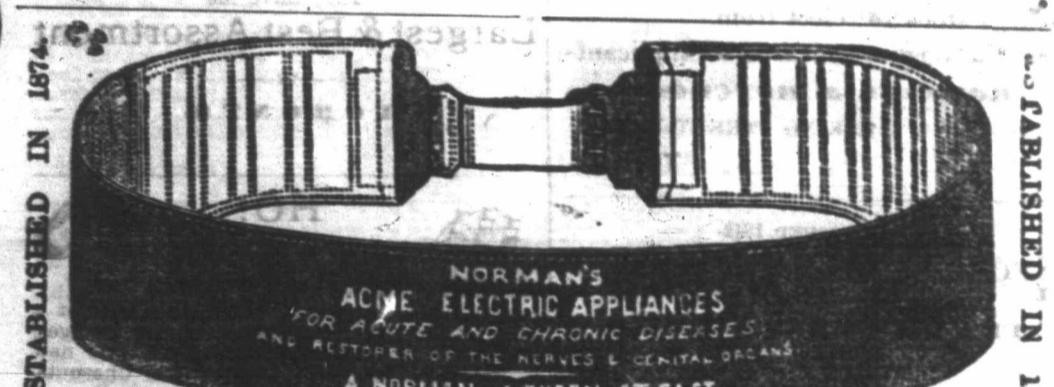
JOS. McCAUSLAND,

76 King Street West, Toronto

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.

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



NORMAN'S Celebrated ELECTRO-CURATIVE APPLIANCES.

Relieve and cure Spinal Complaints, General and Nervous Debility, Rheumatism, Gout, Nervousness, Liver, Kidney, Lung, Throat and Chest Complaints, Neuralgia, Bronchitis, Incipient Paralysis, Asthma, Sciatica, Sprains, Consumption, Sleeplessness, Colds, Indigestion.

Ask for Norman's Electric Belts, and you will be safe against imposition, for they will do their work well, and are cheap at any price.

TESTIMONIALS.

Mr. Norman, Toronto, January 26th 1878,
Dear Sir,—I have much pleasure in certifying that your Electric Belts, Baths, &c., were found most efficacious in my family, after the prescriptions of some of our local medical advisers had been persistently tried in vain. ALEX. S. MACRAE.
A. Norman, Esq., Waterville, N. B.
Dear Sir,—Please send me a waist belt. Enclosed find price. Head band got for my wife has almost cured her of neuralgia. Yours truly, C. L. TILLY.
Mr. Norman, Dalkeith, Ontario.
Dear Sir,—I am pleased with the belt I got from you, and wish you would send circulars to the following addresses. Yours truly, N. M.
Mr. A. Norman, Belgrave, Ontario.
Dear Sir,—The belt I got from you last September did me lots of good. I was not able to work then, but I am now. Please send me another and a pair of kneecaps and two pair of insoles. Enclosed amount \$21. Please send them by mail. Yours truly, JAS. PEAREN.
Numbers of such testimonials can be seen at my office, proving that they are doing a good work, and worthy the attention of all sufferers. Circulars free. No charge for consultation.

BATHS.

I have entirely refitted my establishment with marble and other baths, which are now the best in the city. Electric, sulphur and vapor baths, and hot and cold baths always ready. Ladies and gentlemen, whether invalids or not, will find these baths toning, strengthening, cleansing, enlivening, cheering and comforting. Come and try them.
A. NORMAN, 4 Queen Street East, Toronto.
N.B.—Trusses for Rupture, best in America, and Electric Batteries always on hand at reasonable prices.

MARBLE WORKS.

CHARLES WATSON

Manufacturer of
MONUMENTS, MANTELS, TABLE TOPS,
PLUMBER'S SLABS, &c.

Also dealer in
Slate Bathtubs, Washing-tubs, Sinks;
Black-boards, Tiles, Pastry-slabs, Window
sills, &c., &c.

30 Adelaide St. West.

H. J. MATTHEWS & Bro.

93 YONGE STREET, TORONTO.

Gilders & Art Dealers,

Pier and Mantle Mirrors,
Picture Frames,
Engravings, Paintings, &c.

Immense Success OF THE

WILLIAMS SINGER SEWING MACHINES

At the late Exhibitions.

First Prize Medal ... at Toronto
Two First Prizes and
Diploma ... at Montreal.
First Prize ... at Kingston.
Two First Prizes ... at Halifax,
Dominion Exhibition.

TORONTO OFFICE—58 King-st., west,
GEO. DAWSON,
Manager.

TO ORGANISTS—BERRY'S BALANCE HYDRAULIC ORGAN BLOWER.

These Engines are particularly adapted for Stowing Church or Parlor Organs, as they render them as available as a Piano. They are Self-Regulating and never over-blowing. Numbers have been tested for the last four years, and are now proved to be a most decided success. For an equal balanced pressure producing 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 Builders. Estimates furnished by direct application to the Patentee and Manufacturer, WM. BERRY, Engineer, Brome Corners, Que.

LESSON COMMENTARY

On the International Lessons for 1882. Covering not only the lessons for the whole year, but the entire book of Mark, and accompanied by the Revised Version Text; a revised reprint of the 'Cambridge scholar's Commentary.' Prepared by G. F. Maclear, D.D., and J. J. S. Perowne, D.D. Price, 10c, postpaid. The Book is put up in strong postal card covers. No similar work for less than \$1.00. Large sales are expected, and orders will be filled in turn. We also publish a complete Bible Dictionary of two thousand complete articles, 5 1/2 columns, and nearly 100 illustrations, for 1c, postpaid; The 'Teacher's Compendium,' nine books on teaching, in one; The 'Ideal Sunday-school,' 'Sunday-School Management' (a choice book for teachers); 'Word Pictures' and 'Normal Half Hours,' each for 10c., postpaid. Address,
DAVID C. COOK,
148 Madison St., Chicago.

GAS FIXTURE MANUFACTORY.

The undersigned are prepared to manufacture all styles of Church Gas Fixtures to order. Estimates and designs furnished on application.
D. S. KEITH & CO
King St. West, Toronto.

THE SCOTTISH, ONTARIO, AND MANITOBA LAND COMPANY.

LIMITED.—
This Company offers for sale on easy terms choice Building Lots in the cities of Toronto and Winnipeg, and Farm Land in the Province of Manitoba.

Apply at the Company's Office, 34 Toronto street.

Hon. ALEX. MORRIS,
Chairman Toronto Board.
W. B. SCARTH,
Commissioner

PETLEY & Co.,

WILL OFFER FOR THE
Next Thirty Days,
BEST QUALITY

BRUSSELS CARPETS

AT
\$1.25
PER YARD.

PETLEY & Co.,

GOLDEN GRIFFEN,
TORONTO.



Notice to Persons skilled in fitting up Electric Lights.

SEALED TENDERS addressed to the undersigned and endorsed 'Tender for Electric Lights,' will be received at this office until the arrival of the Eastern and Western Mails on TUESDAY, the 21st day of FEBRUARY next, for Lighting the Locks, &c., on the new part of the Welland Canal by means of Electric Lights. A plan, showing the relative position of the proposed lights, can be seen at this Office and at the Office of the Resident Engineer, Toronto, where a printed copy of general conditions and other information can be obtained, either on application personally or by letter. Tenders must be made in accordance with the general conditions. This Department does not, however, bind itself to accept the lowest or any tender.
By order,
P. BRAUN,
Secretary.
Dept. of Railways and Canals,
Ottawa, 21st January, 1882.

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. F. SHARPE

CHEAPEST BIBLE

FORBES & McMAKIN, CASH PREMIER
CINCINNATI, O.
Many suffer from supposed Organic disease of the Heart, when the trouble is only an irregularity in the circulation of the vital fluids, which Burdock Blood Bitters will promptly remedy. Trial bottles 10 cents.

Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

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 subscriptions fall due by looking at the address label on their paper.

Frank Wootten, Editor, Proprietor, & Publisher.
Address: P. O. Box 419.
Office, No. 11 York Chambers, Toronto St., Toronto

Alex. S. Macrae, M.S.A., (of London, England)
BUSINESS MANAGER.

LESSONS for SUNDAYS and HOLY-DAYS.

Feb. 24. St. MATTHIAS, Apostle and Martyr.—
Morning... 1 Samuel 2, 27 to 36. St. Mark 1, v 21.
The Athanasian Creed to be used.
Evening... Isaiah 22, v 15. Romans 8, to v 18.
26. FIRST SUNDAY IN LENT
Morning... Genesis 19, v 12 to 30. St. Mark 2, 23
(to 3, v 13)
Ash Wednesday Collect to be used every day in Lent.
Evening... Gen. 22, to 30; or 23. Romans 9, to 19.

THURSDAY, FEBRUARY 23, 1882.

THE case of Martin v. Mackonochie is comprised in this month's list of the Judicial Committee of the Privy Council.

The population of Paris, according to the recent census, is 2,225,910—making an increase of 237,105 during the last five years.

The Churchmen of Nottingham are about to start a fund of £60,000, with which to provide eleven new churches. The Bishop of Lincoln heads the subscription list with £1,000.

The Bishop, cathedral staff, and other clergy of the diocese of Carlisle, number 379, with an annual income of about £80,000. The number of benefices has increased from 124 to 293 in the last fifty years.

At a recent "temperance" meeting in Newcastle Town-hall, the Bishop of Durham said he had tried total abstinence for about six years, and he believed it was the best system for every one. He slept better at night and worked better by day.

The eastward position and other similar observances at the church of St. Swithun, St. Peter's, Bournemouth, were omitted by Bishop Ryan, when he acted as incumbent of the church. The observances have been reinstated by the present vicar because he thought it right that the churches affiliated to St. Peter's, should, as far as possible, conform to it in matters of ritual.

In a recent sermon preached by Father Ignatius, at the Concert-hall, Colleshill-street, Birmingham, he said—"How is it the Salvation Army has such power? It was because its members believed what they talked about; because they had taken Christ at his word; because they had a mighty love of souls, and would go through fire and water to win a soul. Therefore, he said, 'God speed the Salvation Army!'" "With such men as Wesley, General Booth, St. Francis Xavier, St. Francis of Assisi, the Gospel would be a different thing

from the cut and-dried fashionable, worldly formality, which it too often is in our midst."

While recognizing a certain amount of truth in the remarks of this eccentric preacher, we cannot help noticing how often "extremes are very apt to meet."

In obedience to the Pastoral of the Archbishops and Bishops of Ireland, the 13th ultimo was observed as a day of humiliation by the Church there. The special services, of an impressive character, were largely attended. The Archbishop of Dublin preached at Christ Church Cathedral on the words, "Now, therefore, thus saith the Lord of Hosts, consider your ways." He recommended his people to remember that we are as answerable to God for the use we make of chastisement as for that of other blessings.

The Bishop of Cork in his sermon at the Cathedral, preached on the same occasion said:—"He had seen indications of a mistaken view on the part of some individuals, who had expressed objections to the appointment of that day. But those gentlemen made a mistake as to what the Church of Ireland was. He hoped the Church of Ireland would never be identified with only one class of the people. When they saw the lamentable state of their country—when they knew that deeds of cruelty and wrong were wrought in the land—if they were the Church of Ireland, surely it became them to humble themselves in the sight of God, and ask for grace, mercy, pardon, and protection. If he were to speak of classes, which he had no wish to do, surely no one would say that any one class in Ireland was altogether free from blame in reference to the condition of the country at the present time. He classified the evils at present affecting the country under the heads of want of industry, want of temperance, and want of truth. In the Bible they read that God sent punishment on nations and communities in this world, and they could not help thinking that their country was in this respect suffering for its sins. Unfortunately, they now saw a line separating class and class, as well as people of different religions. Perhaps the very troubles which now existed would tend to increase this barrier, and cause a more dangerous feeling between one class of society and another. He appealed to men all to pray to God that He would unite together the hearts of the rich and the poor, the high and the low."

At Naas, the Rev. Maurice De Burg, in his sermon on the same occasion, remarked:—"Let us confess to-day that in the former days of our ascendancy we bore ourselves too proudly and too harshly. We leaned more on the strong arm of physical force than on the powerful and enduring influence of forbearance, gentleness, and sympathy towards those over whom we had obtained the mastery. Our religion had too much of a political cast. We relied too much on the arm of flesh. There was throughout the land a love of pleasure of which we have for some time been reaping the bitter fruits. Perhaps this fault, more than any thing else, was the seed sown broadcast through the land which is now yielding the largest harvest of sorrow."

The Bishop of Lichfield and the Hon. Mrs. MacLagan recently entertained about a hundred mothers (members of the St. Mary and Christ Church meetings) to dinner at the Palace. They had previously been conducted through the Cathedral, where a short service was held in the Lady chapel. After the dinner music was given, and Mrs. MacLagan delivered a friendly address to her guests. An address was also given by the Archdeacon of Ely; and the thanks of the visitors were expressed by Archdeacon Iles and the Rev. H. M. Scott.

DIOCESANISM.

WE have coined the above word to express a prominent and growing defect in the working of the Canadian Church. While our bishops cry out, and very properly, against the spirit of Congregationalism which is pervading our parishes, the same foe, though in somewhat different garb, is insidiously invading the larger field of diocesan organization.

In the desire for material and spiritual prosperity which animates the respective dioceses of this ecclesiastical province the fact of the larger organic Church existence whence they derive their life is largely overlooked. In this way the Church as a whole is hampered in her aggressive work, her broad spirit is fettered and her line of march narrowed.

For instance, at the last meeting of the Provincial Synod, active sympathy was manifested with the growing necessities of the Algoma district and the North-west territories, and a central mission board was appointed. Their monthly publication was severely criticised by the Bishop of Toronto in his recent Charge to the Synod, and they have since retaliated by reminding his Lordship that since the action of the Provincial Synod, his diocese has never contributed one iota of information to the provincial journal. In her zeal for her own prosperity, the Toronto diocese has forgotten the needs and aims of the province of which she forms a part. The outcry that is now arising from different quarters as to the Canadian Church's neglect of her eldest-born missionary offspring in the Algoma district, a neglect which preyed bitterly upon the mind of the sweet-souled Frederick, of Algoma, is but the legitimate outcome of the narrow diocesanism which is drying up the springs of her missionary zeal.

Another evidence of the existence of the spirit is seen in the non-observance of a Dominion, or at least provincial thanksgiving day by the Church. Each bishop selects his own day, and that generally a Sunday, because the laity do not attend week-day services in sufficiently large numbers to ensure a liberal offering. The Governor-General appoints a week-day, and through the official organ of the Dominion calls for its due observance. The clergy are thus placed upon the horns of a dilemma. They must either "render to God the things that are God's," and obey the Church, or "unto Caesar the things that are Caesar's," and obey the State. Before the Queen's representative appointed a day for the whole Dominion, the Church was loud in her denunciation of the State. Now the State may well retort upon the Church. She has forgotten

that the triennial meeting of the Provincial Synod is but the outward expression of her corporate life as a provincial organization, and therefore neglected through her metropolitans to co-operate with the highest State authority in rendering an annual all-Canada tribute of thanksgiving to Almighty God for His temporal and spiritual gifts.

Once more. Such are the arrangements as to the disposition of the Widows' and Orphans' Fund and the surplus commutation fund in the several dioceses that a clergyman who has once fairly identified himself with any Canadian diocese is chained within its geographical limits. Men know little of one another outside their diocesan boundaries, and gradually grow to look upon the Church, as almost contained within them. The result, too, is most disastrous to our missionary work. If a clergyman of experience and judgment feels moved to give himself to the work in Algoma and Manitoba, the financial question of entering a new field of labour where no Widows' and Orphans' Fund and no surplus Commutation Fund exist, becomes a serious and, in many an instance, an insuperable barrier to his removal from the diocese where its own *diocesanism* has chained him.

How the financial difficulties are to be met it would be premature at this early stage to say. But as to the *general principle* at stake, let there be ample recognition of the presence of the evil. Let the Church open her eyes to the fact that the steady drift of our diocesan organization is toward a narrow and exclusive way of viewing the wide and varying interests of the whole Church. Let us make the bond that binds our several dioceses in our province a living bond. Let our metropolitans be such in deed. Let the provincial organization be something more than a triennial meeting of delegates in Montreal. To begin with, let us have this year an official call from the head of this ecclesiastical province to an *all-Canada observance* by the Church of a Dominion thanksgiving day, and an *all-Canada aggressive movement* of men and means into the great mission fields that invite our energies and claim our piety and zeal. A grand future is opening before the Canadian Church. But she must go forth to possess this fair land untrammelled by any details of organization and fully conscious of her oneness with the body of Christ.

THE LATE DR. RYERSON.

ANOTHER of the old inhabitants of Canada, whose name is so well known in connection with education in this country, passed away from earth on Sunday morning last at the age of seventy-nine years. His career has indeed been "a long, a busy, and a memorable career." He was born in the township of Charlotteville, county of Norfolk, March 24, 1803. His father, Colonel John Ryerson was a native of New Jersey, was a strong Churchman, and distinguished himself as a loyalist in the Revolutionary war. His three eldest sons also took an active part in repelling the United States' invaders in 1812. The younger son Eger-ton was brought up to farming, but being naturally of a studious turn, obtained a situation as assistant teacher in the London District Grammar School. He afterwards became extensively and widely known for the interest he took in education, although politics sometimes engrossed a considerable share of his attention; and his published letters on the rebellion of 1837, and on other subsequent occasions, have had considerable influence upon several parliamentary elections. He also

contributed largely to the discussion on the iniquitous Clergy Reserves Act.

In 1844, he received the appointment of Superintendent of Public Schools in Upper Canada. The remaining part of his life was chiefly devoted to the cause of education. He made several extensive tours through the United States, Great Britain, and continental Europe in order to become thoroughly acquainted with the most valuable educational systems. He embodied the results of his first tour in an elaborate report published in 1845. From the time of his appointment to 1876, Dr. Ryerson's life-work was essentially educational, and by it he will be chiefly remembered. From the time of his appointment till 1876, a period of thirty-two years, he continued to administer the school affairs of the Province of Ontario, with a large amount of energy. In 1857 he made his second tour to Europe, where he obtained copies of paintings, two or three of which are very fair, for his educational museum. In 1876, owing to his increasing infirmities, he was at his own request, relieved from the arduous duties of Chief Superintendent, the functions of which have since been vested in the Minister of Education.

OUR MISSIONARY DIOCESE.

OUR Missionary Diocese! And what is that? And where is it? These are questions which it has now become necessary that Churchmen in this ecclesiastical province should either be able to answer, or should make the best efforts in their power in order to find an answer. We can imagine that after the events of the last few months both these questions have been asked in the East—they have rolled across to the West; for as a body, Churchmen in this part of the world would seem to have no very definite idea of the matter. In England Churchmen seem to think they know that here in Canada we have a missionary diocese; which, as it is close to us, and therefore easily accessible, and also as it is partly heathen, with many of its inhabitants speaking a different language from our own, may well supply all the romance supposed to belong to missionary operations, and therefore all the enthusiasm necessary to ensure ultimate success. In India, in China, and in Japan, the question, "What and where is the missionary diocese of the ecclesiastical province whose representatives, episcopal, priestly and lay, meet triennially in Montreal?" would soon find an answer. Among the Hottentots, the Maories, the Australians, and the cannibals of the South Seas, there would be no difficulty in obtaining a straightforward reply to the questions we have named. But from the manner in which the whole subject has been neglected and passed over in this country, we can hardly imagine that either the nature of the diocese or the locality of it have received any satisfactory recognition here; while from the miserably small subsidies that have been doled out for the use of that important diocese, no one could imagine for a moment that Algoma would be regarded as the missionary diocese of Eastern Canada. Soon after it was proposed to construct Algoma into a separate diocese, it was somewhat ostentatiously set forth that one hundred thousand dollars as an endowment would be the very smallest sum that would be necessary for Canada to raise in order to make anything like an efficient beginning. But what has really been the case? Simply that not one dollar of endowment has yet been raised! The en-

dowment would have deprived the diocese of its missionary character perhaps; but it has never yet been attempted. It was at the same time stated that the sum of twenty thousand dollars a year would be required in order to carry it on as a missionary diocese. Again we ask, What has really been the case? A bishop was appointed without any security for support, and less than one-tenth has been raised from the whole of this ecclesiastical province, in order to carry on the work which had been so nobly marked out. The late Bishop was doubtless a martyr to the supineness, the indifference, the greediness of Canadian Churchmen, who soon learned to ignore their responsibilities and to repudiate their obligations.

In a short time the Provincial Synod must be called together to go through what, under present circumstances, will be almost a solemn mockery—the election of a bishop for "our missionary diocese!" It has become more evident than before that there is another consideration more urgent still, and that is, the question of support—either in the shape of endowment, and thus making it an independent diocese, like any other in the province, or some means of securing a greater approach to certainty in larger annual contributions from the various dioceses which have already promised their assistance. Experience has shown that the annual contributions cannot be relied on; and therefore before another bishop is sacrificed, the question of endowment should be universally and energetically taken up, and there is little question that it would meet with a satisfactory response. There is then no time to be lost in the matter. The first thing the Provincial Synod ought to do is thoroughly to comprehend the nature of the situation, and to make arrangements for providing an endowment of the diocese—especially of the Bishop's income. This having been secured, the election or appointment of a bishop would suggest less idea of being nothing more than a farce.

There appears to have been a great deal of blundering about the Algoma bishopric from the beginning. Previous to the appointment of the late Bishop Fauquier, the action of the Provincial Synod, or rather its want of proper action in the formation of a general missionary committee or board which would have applied itself to "the development of the enterprise," was generally condemned, and it was intimated that had the Synod taken the course pointed out, the results would have been very different from those we were called upon to contemplate. We were further told that had this been the case, "We should have witnessed an outburst of missionary enthusiasm which the Church in Canada has not yet experienced, and which would have supplied in a very short time an endowment fund adequate to all the demands; and we should have a diocese duly defined, and a bishop ready to enter upon his self-sacrificing work, rather than the miserable abortion which has struck sorrow into the hearts of a multitude of earnest Church people, and which has done much to retard the movement so happily begun."

These remarks were made public before the appointment of the late Bishop, but after the selection of another gentleman who, however, declined the post. It was further remarked that the Provincial Synod "elected a missionary bishop for Algoma; but it neither specified the salary he should receive, nor made the smallest provision for the payment of the necessary expenses in working the mission,—although its own canon expressly stipulates that the House of Bishops shall be satisfied that adequate provision has been made for the support of a missionary bishop. . . There is yet

nothing which vision" for th which will sa is worse, ther gested toward

Most of u culties unde taking Bish dinary gentle from issuing length and b adequate m justified hisd again this y the usual sufficient eff vision" need diocese.

SICKEN

A MILI the at present confidence fears, the Buhkwijet Garden Riv doctor in selves enti and the G fidence in not removi mission wa are kept which has and have teachers may plea the sickne

There i Indian B deaths ha

The R diocese Marie on weeks' to Ontario, to report pects of seems to must be a more bishop is that arri lic meet to visit; on beha little Ir

The l ready s posed s

The has a Rev. J He urq sary to do not be un our re "It

nothing which borders upon the "adequate provision" for the support of a missionary bishop, which will satisfy the House of Bishops; and what is worse, there is not a single effort made or suggested towards raising that provision."

Most of us have heard something of the difficulties under which the late excellent and painstaking Bishop laboured; although the extraordinary gentleness of his disposition prevented him from issuing a voice of loud complaint through the length and breadth of our country, as the want of adequate means he so keenly felt would have justified his doing. The Provincial Synod must meet again this year in its usual course, if not before the usual time. Let us hope, a proper and sufficient effort will be made to furnish the "provision" needed for this interesting and important diocese.

SICKNESS AT THE INDIAN HOME.

A MILD form of typhoid fever has broken out at the Shingwauk Home, and three boys are at present sick with it. In order to maintain the confidence of the Indians and to stay unnecessary fears, the Indian chiefs Augustine Shingwauk and Buhkwijjenene were invited to come over from Garden River and meet the Indian agent and the doctor in consultation. They expressed themselves entirely satisfied with all the arrangements, and the Garden River Indians show such confidence in Mr. Wilson's management that they are not removing any of their children, although permission was given them to do so. The sick boys are kept in a large well ventilated dormitory, which has been fitted up temporarily as a hospital, and have an Indian woman to nurse them. The teachers and boys meet daily for prayer that it may please Almighty God to avert the spread of the sickness, and that the sick ones may recover.

There is also a great deal of sickness on the Indian Reserve at Garden River, and sixteen deaths have occurred within the last few months.

The Rev. E. F. Wilson, Commissary of the diocese of Algoma, expects to leave Sault Ste. Marie on the 7th of March for a six or seven weeks' tour through the Huron, Niagara, Toronto, Ontario, and Montreal dioceses, his object being to report on the present position, wants, and prospects of the missionary diocese of Algoma. It seems to be admitted on all sides that something must be done to place this missionary diocese on a more satisfactory financial basis before a new bishop is appointed. Mr. Wilson therefore hopes that arrangements will be made for holding public meetings at such places as time will allow him to visit; he also hopes to address Sunday-schools on behalf of his Indian Homes, and will have a little Indian boy with him.

The Bishops of Toronto and Montreal have already signified their hearty approval of the proposed step being taken.

BOOK NOTICES.

THE CONTEMPORARY.—The number for January has a very severe article on the landlords by the Rev. J. P. Mahaffy, the well-known Irish scholar. He urges the importance of united action as necessary to their protection. With his proposals we do not deal, but the following paragraph will not be uninteresting to his fellow-countrymen among our readers. He says:—

"It is impossible to unite the landlords so easily

for the first demand must be: 'Contribute to a general fund; and this must be enforced, not by violence, but by persuasion. There was only one class of gentry throughout the country who could have worked such an organization easily, and persuaded the landlords to join it. I mean the old clergy of the Established Church. They were themselves squires or the sons of squires; they were connected with the county families; they were looked up to by all classes as men of education and importance. These men could have done a great deal in the present crisis. But they have been swept away by the disestablishment, and still more by the disendowment of their Church, which reduced their incomes, degraded their status, and above all, abolished, in most cases, the comfortable rectories which were the place of meeting for the surrounding country. Among the losses sustained by Ireland owing to recent legislation, there is probably none so disastrous as the expulsion of this, the most enlightened and educated class of country gentlemen, and the only gentlemen whose residence was permanent and even compulsory. Their disappearance has been an irreparable loss to Irish society, for with them have disappeared many laymen who had a taste for educated life, and who have gone to seek it in cities or foreign countries."

The following also is amusing:—

"The great and paramount cause of this condition of things is the want of education. How often, when I have been urging on parents the necessity of sending a boy to school, have I heard the fatal formula, 'He doesn't require to work,' expressed in a tone of assumed modesty, as if I had made a social blunder, by presuming that the boy was, like myself, obliged to work for his livelihood. 'What does he want with education?' said an old lady to me once in the same connection: 'Isn't he a fine handsome boy, and can't I keep him till he grows up? Then he will go over to England, and some rich lady will treat herself to him.'"

LENTEN THOUGHTS: being a Series of Brief Meditations on the Collects, Epistles, and Gospels for the Season of Lent. A New Edition. New York: Thomas Whittaker. 1882.

This volume, if not all that could be desired from a Churchman's standpoint, will be found very useful as a devotional manual during Lent.

If properly studied and meditated upon, its contents will tend to instruction as to the meaning and intention of the Great Fast, and the aim of the Church in instituting it. The meditations are short and eminently devotional, and as they are drawn up for the morning and evening of each day throughout the season, may profitably be used either at family worship or whilst the soul is communing with its Maker in the silence of its own chamber. The book is handsomely got up, and the price, 90 cents, brings it within easy reach of the majority.

Diocesan Intelligence.

ONTARIO.

From Our Own Correspondent.

GLOUCESTER.—The annual missionary meetings have been recently held in this part of the diocese, beginning at Trinity church, Archville, thence through the large township of Gloucester, which comprises one mission. Five nights were required to visit each station, at four of which there are church buildings, the fifth being at present but an outpost, this being but the second occasion on which a deputation has paid it a visit. But railway enterprise will soon open a way for regular Church work, a lot having been already donated for the erection of a church. The deputation appointed by the Bishop consisted of Rev. H. Pollard, (convenor), rector of St. John the Evangelist, Ottawa, and Rev. A. Phillips, incumbent of Hawkesbury. Mr. Phillips being detained at home by illness in his parish his place was ably filled in one instance by the Rev. Rural-dean Bogart, incumbent of St. Alban's, Ottawa, and again by the Rev. Buxton Smith, locum tenens Christ Church, Ottawa. The incumbent of the mission, Rev. H. B. Patton, and Rev. Mr. Bliss, curate of Archville, accompanied the deputation to the out-stations, addressing each meeting at the request of the convenor he being the sole representative of the appointed deputation who visited these stations. The convenor spoke most earnestly and effectively, and we hope that his addresses, which, after speaking of the special object for which they were assembled, were of a general character, and conveyed much information as to the general work of the Church, her divine authority,

etc., will have a beneficial and lasting effect on the congregations who were fortunate enough to hear them. The practical result of the meetings in this mission was on the whole encouraging, especially when it is recollected that the mission of Gloucester was, a few years since, all but dead. Church life almost extinct, and this, too, not through any fault of the people. Under the incumbency of the Rev. Mr. Patton a remarkably good work has been done, fresh life and zeal has sprung up, and to-day the mission of Gloucester, though comparatively a poor one, is yet alive to the fact that from the Church, and from her alone, they receive blessings beyond calculation, and there are to be found earnest men and women who fear not a drive of several miles in the worst of weather, so long as they have the privilege of joining in the Church's worship. They can rely on their clergyman being at his post, be the weather what it may, and they are there too. In the past few years a substantial brick church has been erected, free of debt, at the headquarters of the incumbent; and now it is in contemplation to erect a parsonage and another church at one of the out-stations. Thus the work of the Church goes on, and new life and vigour infused, she being almost dead, again revives; and notwithstanding all the enticements of dissent, by her divine authority, regains her strength and fulfils her glorious mission.

BELLEVILLE.—The annual missionary meeting in connection with Christ Church was held in the Metropolitan Hall on Sunday evening last. Interesting and practical addresses were delivered by the Rev. R. Lewis, M.A., rector of Maitland, and the Rev. A. Elliot, B.A., of Camden East. The internal work of the new Christ Church is going on rapidly.

HILLIER.—On Thursday, the 2nd inst., a number of friends of the Church in Ameliasburg, called on their clergyman, the Rev. John Halliwell, at the parsonage. After a very enjoyable feast, liberally provided by the visitors, they presented him with a very complimentary address, accompanied with a purse of \$51.50, with other substantial evidences of their esteem.

ROSLIN.—The congregations of Christ Church, Thomasburg, and St. Paul's, Roslin, held a pleasant social entertainment at Thomasburg, on the evening of the 8th inst. The chair was filled by Jas. Haggerty, Esq., Reeve of Huntingdon, in his usual happy manner. The musical part of the programme was ably rendered by Miss Dulmage, Miss Higginbotham, Mr. Brickman, Mr. Fetherston, and Mr. Riggs, of Belleville. A feature of the evening's entertainment was a very instructive lecture by the incumbent, Rev. G. Gardner. \$134 was realized by the entertainment.

TYENDINAGA.—Mohawk Mission.—A very successful entertainment was given at the Church house on Thursday evening, 9th February. A. L. Roberts, Esq., of Shannonville, occupied the chair. Addresses by the chairman, Indian agent, and missionary, and songs, dialogues and readings were the order of the evening. To Miss Johnson, school teacher, and the Misses Hill is due the credit of getting up the entertainment. A handsome cake, disposed of by the sale of tickets, fell to the lot of Mr. Thos. Blanchard, who at once presented it to Mrs. E. H. M. Baker. The amount of \$25 was netted on the occasion for the bell fund of All Saints' church.

LYNDEHURST.—On Thursday evening, the 2nd inst., the congregation of the church in this place held a most successful tea-meeting, John Ormiston, Esq., presiding in his usual happy manner. Spirited and able addresses were delivered by Messrs. George Taylor and W. B. Carroll, the latter gentleman also giving two entertaining readings. The musical part of the entertainment comprised choruses by the choir of Christ Church, Gananoque, two solos sweetly sung by Miss Cowper, and last, but not least, Joe Laughton gave us no less than six of his best comic songs. The ventriloquism by Mr. Chris. Knight, of the silver cornet band, was well received. A pleasant feature of the programme was the selling of a beautiful cake, the same being knocked down to George Taylor, Esq., who presented it to Mrs. Osborne. We are pleased to learn that upwards of \$100 was raised. The money thus realized was in aid of the ladies' fund for furnishing the new church which is being erected here, and which is costing over two thousand dollars.

BELLEVILLE, Christ Church.—The annual missionary meeting in connection with this church was held on Sunday evening, the 12th inst. The congregation was good. The appointed speakers were the Rev. Rural-dean Lewis, M.A., rector of Augusta, the Rev.

A. Elliot, B.A., of Clarke's Mills and Mr. Parker, a teacher in the Deaf and Dumb Institute in the city. The rector, Dr. Clarke invited the Hon. L. Wallbridge and Mr. Simpson, two members of his congregation to address the meeting. Mr. Simpson made various complaints and objections to which the Rural-dean replied. The new Christ church, a massive stone structure with clerestory, promised to be very handsomely finished inside. The internal work is being pushed forward rapidly, and it is hoped the church will be ready for occupation at Easter.

St. John's.—A Missionary meeting was held on the 4th inst., and was highly successful. The evening was fine and the congregation was large. The speeches were hearty and the singing excellent. Addresses were delivered by the Rev. R. D. Baker, the Rev. D. F. Bogert, B.A., and Mr. Parker. The Rural-dean closed by a stirring appeal to the congregation in behalf of the cause. The collection was \$15. The Rev. R. S. Forneri, incumbent, read the following official declaration, making St. John's a legal and canonical parish:

DIOCESE OF ONTARIO, CITY OF BELLVILLE. BOUNDARIES OF ST. JOHN'S PARISH, WEST BELLEVILLE.

In the name of God, amen.

Whereas it has been represented to me, T. Bedford-Jones, LL.D., Archdeacon of Kingston, by a memorial under the hand of the Rev. Richard S. Forneri, M.A., incumbent of St. John's church, West Belleville, Ont., J. W. Brown and Albert Geen, churchwardens and lay-delegates to the Synod, and numerous heads of families, belonging to St. John's church, that they have been established as a separate congregation for the space of four years, and that they desire to maintain their separate standing.

And whereas for the purpose of securing and consolidating their parochial position, the said memorialists have declared their desire to have a new and distinct parish constituted and erected by canonical authority, to be called St. John's parish and have petitioned me, having jurisdiction, in accordance with the terms of section 4 of the 12th of the Canons of this diocese to set apart and erect the aforesaid parish.

Wherefore, in compliance with the said petition, and acting upon the provisions of the canon entitled "Canon for the Erection and Division of parishes and settlement of their Boundaries," that is to say Canon xii of this diocese, and having duly considered the statements of the said petition of the said congregation of St. John's church, and weighed the objections thereto, and exercising all care with regard to the rights and claims of neighbouring parishes, I, T. Bedford-Jones, LL.D., Archdeacon of Kingston, do, by my Archidiaconal authority, and as far as in me lies, and by law I can, hereby set apart, erect, and constitute the new and distinct parish of St. John in West Selleville, assigning and granting to it the following boundaries:

ON THE EAST Cedar street west side from Moira street to Bridge, thence east to Coleman street and south to the bay.

ON THE WEST, The city limits.

ON THE NORTH, Moira street south side.

ON THE SOUTH, The city limits.

Given under my hand the fifth day of January in the year of our Lord one thousand eight hundred and eighty-two.

T. BEDFORD-JONES, LL.D.,
Archdeacon of Kingston.

Thereby approve of the boundaries of St. John's parish, as above determined and defined by the Archdeacon of Kingston.

Ottawa, Jan. 10th, 1882.

Correction.—In our report of a week of missionary meetings in Lenox and Addington, which appeared last week, the printer substituted "partial" for "practical" in the sentence "one thing which no doubt gave the people satisfaction was the practical character of the Archdeacon's addresses."

A NEW MISSION.—The Bishop of Ontario has opened a new travelling mission at Mattawan, above Pembroke, on the Ottawa river. Rev. Mr. Bailey, B.A., of St. Augustine College, England, and S.P.G. missionary at Madagascar, has been appointed to the charge. For this object the Mission Board has voted a grant of \$600, for one year.

TORONTO.

SYNOD OFFICE.—Collections, etc., received during the week ending February 11th, 1882.

MISSION FUND—January Collection.—Etobicoke, St. George's, \$5.24; Christ Church, \$3.84; Norwood, 52 cents; Westwood 48c.; Trinity College chapel, Toronto,

\$28.75; St. John's chapel, Weston, (Home Missions, \$2.25), Domestic Missions, 25 cents; Orillia, St. James', \$8.72; St. Luke, \$7.37; York Mills, \$3.07; Dysart, West Dysart, 39 cents; Guildford, 88 cents; Grafton, \$4.60; Perrytown, \$1.15; Clarke, \$1. Elizabethville, \$1.53; Seymour and King, Christ Church, \$5.51; Percy, \$3; St. Philip's, Weston; \$2.41; Christ Church, York township, \$25; Cookstown, St. John's \$2.28; Pinkerton's, 76 cents; Trinity East, Toronto, \$6.16; Newcastle, \$31.41; Church of the Redeemer, Toronto, \$59.94; Omeme, Christ Church, \$5.50; St. James', Emily, \$1. St. John's, Emily, \$1; Alliston, \$1.03; West Essa, 81 cents; St. Mark's, Otenabee, \$1.15; Lang, Otenabee, \$1.88; Albion, St. James, 70 cents; Palgrave, 40 cents; St. George's, 69 cents; Charleston, 49 cents; Campbell's Cross, \$1.65; Cavan, St. Thomas', \$5; St. John's, \$2.25; Christ's, \$2.50; Trinity, \$1; Church of the Ascension, Toronto, \$57; St. Stephen's, Toronto, \$27.59. **Thanksgiving Collection:** St. Matthews', Riverside, 5.50; Christ Church, Omeme, 4.75. **Missionary Meetings:** Orillia, 13.60; St. James', Emily, 1.10; St. John's, Emily, 2.15; Alliston, 1.96; West Essa, 2.03; Trinity Church, Midland, 2.50; Etobicoke, Christ Church, 14.05; St. George's, 3.23; Cavan, St. John's, 4.25; St. Thomas', 7.00; Christ's, 6.12; Trinity, 3.66; St. Matthew's, Riverside, 6.50. **Subscription:** Mrs. Palmer, (widow of late Archdeacon Palmer), 20.00. **Parochial Collections:** St. John's, Emily, 11.70.

PERMANENT MISSION FUND.—James Henderson, annual subscription for 1882, \$100.

ALGOMA FUND.—St. John's chapel, Weston, 1.10; St. Philip's, Weston, 25 cents.

WIDOWS' AND ORPHANS' FUND.—Annual payments under New Canon: Rev. C. E. Sills, 7.38; Rev. A. J. Fidler, 8.93; Rev. A. Fletcher, 7.20; Rev. E. W. Murphy, 7.20. **Donation:** A friend in Scotland, 3.13. **October Collection:** St. George's, Toronto, 117.79; Christ Church, York township, additional 5.57; Church of the Ascension, Toronto, 81.00; Thornhill, 5.85.

BOOK AND TRACT FUND.—St. George's, West Mono. for library books, 10.00.

TRINITY COLLEGE.

On Tuesday night, the 14th inst., a large and influential gathering took place in the Convocation Hall of Trinity College to consider the report of those charged with the duty of considering how best to further the interest of the institution by the endowment of two new professorships, the erection of a chapel, and other alterations necessary for its welfare.

The chair was taken at half-past eight o'clock by Hon. Senator Allan, Chancellor of the University, who was supported on his right and left by the Right Revs. the Bishop's of Toronto, Ontario, and Niagara, Chief Justice Hagarty, and the Revs. Provost Body, Canon Carmichael, (Hamilton), J. D. Cayley, and J. Langtry. In the body of the hall were assembled a large number of clergy from the city and the diocese in general, most of the lay members of the corporation, many graduates of the College and prominent laymen, with a considerably more than a sprinkling of ladies. The south gallery was occupied by the undergraduates.

The proceedings were opened by Chancellor Allan, whose address was exceedingly practical. He pointed out that the whole expense of the proposed improvements was estimated at \$100,000, of which \$17,000 had already been subscribed, and that as soon as the sum of \$90,000 was in hand the work would be begun. He was glad to be able to congratulate the meeting on the fact that all sentiments of opposition to the college were rapidly passing away. He enumerated the advantages of possessing an institution like Trinity College, where young men could receive a sound religious training. To the latter point he bore the most emphatic testimony, and laid the greatest stress upon it as the principal end for which the College was founded. The Committee appointed to make an appeal to the friends in Toronto had been working industriously since the end of last year, with the result above stated.

The following letter was then read from the Bishop of Montreal:—

Bishop's Court, Montreal, 9th February, 1882.

My dear Mr. Provost,

Your letter reached this on the 6th instant, when I was absent on duty. I hasten to express my regret that I cannot be with you and aid in your efforts to make Trinity what you wish—"a thoroughly liberal Church of England University and Divinity School"—that would indeed be a boon to the Dominion. I am prevented attending by two obstacles: One, that I had to make my appointments far ahead, therefore cannot break in upon

them—the other, that I am not conversant with the constitution of Trinity consequently could take no intelligent part in advocating any course that would be likely to promote your object. I am very sorry, for I do sympathize with you in the arduous work before you, and in the belief that Trinity might be a great blessing to our Church, with prayer,

I am, truly yours,

W. B. MONTREAL.

His Lordship the Bishop of Ontario thought that as the country was in a prosperous condition, the present was an excellent time to begin the work. He referred in the most glowing terms to the past of Trinity, and looked forward to a still more brilliant future for her. He laid especial stress on the necessity for being at least abreast of the times with respect to modern thought and the researches of modern science, wherefore he urged upon those present to exert themselves in the task of raising money for the new chairs. The two professorships which they wished to endow were Divinity and Physical Science, the latter being, in his opinion, the more important, so important in fact, that if only one professorship could be endowed, he should prefer that the Science chair should have the preference. At the same time not only should these two be founded, but also one of Biblical Greek, which was now a study preeminently calling for a man fully up to the work. In his (the speaker's) days it was a new study, the chair of Biblical Greek having been founded while he was at the University of Dublin. He desired to combat an idea which was only too prevalent in Ontario, namely, that the College was only a Divinity School, and not a University affording the means of a thorough education in all the faculties. As a proof of what he meant he might state that out of 388 students who had matriculated at the College since its foundation, only 152 had entered the ministry. "The clergymen who had received their education at Trinity College," the Bishop said, "had proved themselves to be as sound in doctrine as any he had ever examined." He spoke in the highest terms of those who were working in his diocese, and wound up by a eulogy on Provost Body, which was received with cheers.

Chief Justice Hagarty, one of the oldest members of the Convocation, said he had heard all the detrimental statements against the College, and after weighing them carefully in his own mind had dismissed them as groundless. The object of all churches was to advance spiritual things, and when he heard Christians, or so-called Christians, fighting among themselves, he concluded that they had forgotten the true aim of religion. He regarded all the petty quarrels among Christians with horror. If there was any thing in the world on which people differ, surely it was the great mysteries of religion. He wound up by endorsing the soundness of the Protestant Christian training received at Trinity College.

The Bishop of Niagara gave a most interesting review of the history of the various Church colleges that had been successively founded in Ontario, and interspersed his speech with racy anecdotes of Bishop Strachan, the venerated founder of the University. He hoped the day was not far distant when a chapel which would be a credit to Toronto, would be erected.

The Bishop of Toronto said that though the youngest bishop present he was nevertheless the father of Trinity College, inasmuch as, like the king, the Bishop of a diocese never died, and he was the successor of Bishop Strachan. After speaking in the most enthusiastic and hopeful terms of Trinity College, endorsing its past as well as its present, his Lordship expressed in most emphatic terms his fixed intention to spare no pains to further its interests in every way, as an institution meet to be commended for the imparting of sound learning and religious education. He congratulated the Corporation upon securing the services of Mr. Body, who was proving himself to be so able a Provost. The medical school in connection with the College he considered to be one of the largest parts of the institution. The Bishop concluded with an earnest exhortation to the students of the College to prove themselves worthy sons of a worthy mother.

The Rev. Provost Body said that since he had assumed control of the College, nothing had occurred to make him regret his connection with the institution. Since he last addressed a similar gathering in the Convocation Hall, he had had the opportunity of examining the students. The results had been thoroughly satisfactory, and he could conscientiously assert that the papers sent in would stand comparison with those of any students at his own *Alma Mater* of Cambridge. Like the Bishop of Ontario the Provost protested against the College being considered a mere theological school instead of what it was, a university in every sense of the word. He mentioned as an instance of the prevailing fallacy that an intending student had sent him a post card addressed "Trinity Theological School," which had first been taken to another institution bearing a somewhat similar name, and then returned to the postmaster at Toronto, who had written on it "Queen-street." This was hardly how Trinity ought to stand before the world. He paid the highest possible compliment

to the Tr daughter Hope, and entire course

The Rev. emotion, zeal and Provost.

church in like spirit, like in tone fallen to the ranks of England.

The Rev. present (inc was no nee appointed ed, as he w behind the be the first founded, so the subject College.

After ref hall, the T Buck favo vocal music and the eve

It may b already sul in the room from Toron only, ther amount rec

PROTEST

PRIVATE report fro

The Bill copal Divi was taken

A petitio Toronto in opposed it school of t the contrc tions were

Mr. Tho under the Trinity Co and had i Synod hac late its de ment. H Strachan objections true that in Arts at Churches terian Ch confer de

Knox Col E. D. Sch and havir he could E. D. Sch It was confer ho

The Bi laid over It was un prefaced sions in t sel) had that he v in the Cl but of th simply o measure The cour but there byterian cation. officially correct. there wa founded thus an Trinity tention t that tim opinion

The B ral inter drawn in lel wou

to the Trinity College Medical School, and the daughter institution, Trinity College School, Port Hope, and endorsed from the bottom of his heart the entire course of study adopted by the College.

The Rev. Canon Carmichael, who spoke with great emotion, paid a touching tribute to the Christian zeal and the unwearied earnestness of the new Provost. Mr. Body, he said, had preached in his church in Hamilton a sermon breathing such a Christ-like spirit, and so thoroughly sound and Churchman-like in tone as to cause him to thank God that it had fallen to the lot of Trinity to have such a head. He was sure Provost Body would be a shining light in the ranks of the Canadian branch of the Church of England.

The Rev. J. Langtry begged to assure the company present (including the Bishop of Ontario) that there was no need of any professor of Biblical Greek being appointed at Trinity College. Those who had listened, as he was not ashamed to confess he had listened, behind the door of the Provost's lecture room would be the first to insist that no such a chair need be founded so long as Provost Body was able to handle the subject in the way he at present did in Trinity College.

After refreshments had been served in the dining hall, the Trinity College Glee Club and Mr. Edgar Buck favoured the company with some excellent vocal music, after which the young folks had a dance, and the evening's entertainment came to a conclusion.

It may be added that in addition to the amount already subscribed more than \$1,300 was subscribed in the room, and as the sum already received comes from Toronto or from the members of the Corporation only, there seems but very little doubt that the amount required will soon be raised in Ontario.

PROTESTANT EPISCOPAL DIVINITY SCHOOL.

LEGISLATIVE ASSEMBLY.

PRIVATE BILLS COMMITTEE.—We clip the following report from *The Globe* of Feb. 16.

The Bill to confer power upon the Protestant Episcopal Divinity School to confer degrees in divinity was taken up.

A petition of the Bishops of Ontario, Niagara, and Toronto in opposition to the Bill was read. They opposed it on the ground that the school was not a school of the Church of England, and was not under the control of any Synod of the Church. Other petitions were read in opposition to the measure.

Mr. Thomas Hodgins said that the school was not under the control of the Synod. He contended that Trinity College was not under control of the Synod, and had not been established by the Synod, and the Synod had no power to deal with its finances, regulate its degrees, or make enquiries into its management. He referred to the corporation of the Bishop Strachan School as being in the same position. The objections raised had no foundation in law. It was true that Trinity College had power to confer degrees in Arts and Divinity, but there were also in other Churches institutions similar to this. The Presbyterian Church had Queen's College, with power to confer degrees in Arts and Divinity, but it had also Knox College, peculiarly a divinity school. The P. E. D. School sent its students to University College, and having conferred the power upon Knox College he could not see why they should refuse it to the P. E. D. School.

It was agreed that the section asking for power to confer honorary degrees should be expunged.

The Bishop of Toronto asked that the Bill might be laid over until the next session of the Legislature. It was unfortunate that the counsel for the Bill had prefaced his advocacy of it by a reference to the divisions in the Church, as he noticed that he (the counsel) had prejudiced his case. He stated distinctly that he was not present in the interests of any party in the Church. He was not the Bishop of a party, but of the whole Church. He based his objection simply on the broad ground that the request for the measure did not emanate from the Church as a body. The counsel had instanced the case of Knox College, but there was this essential difference—that the Presbyterian Church was a unit in supporting the application. The statement that Trinity College was not officially connected with the Synod was not strictly correct. When Trinity College was incorporated there was no Synod, but the College was officially founded by the then Bishop of Toronto. There was thus an essential connection between the Church and Trinity College. He had not been notified of the intention to apply for the powers asked, and thought that time should be given to have an expression of opinion from the Church.

The Bishop of Ontario opposed the Bill in the general interests of the Church. A parallel had been drawn in the case of Knox College, but a better parallel would be that of a few Presbyterians at Kingston,

without reference to Queen's College or the Presbyterian Synod, asking for such powers. The Presbyterians would very properly say that the matter should first have been brought before the Synod. His great objection to the Bill was that persons who were not responsible to the Synod and bishops of the Church of their own motion attempted to establish an institution for conferring degrees. It was dangerous that persons, without reference to the authorities of the Church, should attempt to get the power of an *imperium in imperio*. He also objected because it would be another step in the depreciation of degrees. The Synod of Toronto should first have an opportunity of saying whether they wanted the institution. The Attorney-General, in conversation with him, had said that he did not see how the objection that the authorities of the Church had not been consulted could be got over. If no interests would be jeopardized, he asked the Committee not to pass the Bill.

The Bishop of Toronto said that he was a visitor of the P. E. D. S., but had not been consulted, the first intimation he had being the advertisement in the paper.

Mr. French said he thought it might be left over for another year, to give time for bringing the matter before the authorities.

Mr. Hodgins said that the Synod had no jurisdiction over the educational institutions of the Church. He dwelt upon the sanction which the School had from those high in position in the Church. It had been built by the laity, and sanctioned by those who held the purse strings of the Church. If the application were rejected now it would come back with greater force next year.

Mr. Fraser called attention to the fact that the notice for the Bill had only been given on the 1st of February.

Mr. Gibson (Huron), addressing Mr. Hodgins, said he must admit that he had done something like smuggling the matter in. (Laughter.)

Mr. Hodgins then conferred with the promoters of the Bill, and agreed to allow it to stand over until next year.

The Committee allowed the Bill to be withdrawn, and remitted the fees.

Church of the Ascension.—The wardens of this church have seen fit to change the organist, Mr. Bayley having failed to give satisfaction. This did not please the choir, who came to church but declined to go into the choir seats. We record this in order to suggest to choir members that they ask themselves, "For whom do we sing in the choir, to please the organist or for the praise and glory of God?" If the former, they are far better away, their services are a profanation and mockery. We have noticed in the *Toronto Mail* several most offensive allusions to this change, and can only express our regret that a newspaper should be prostituted to the ends of personal spite, as we happen to know that these paragraphs were written by one who seizes every opportunity to annoy those who do not submit to the dictation of the small clique of which he and the organist are notoriously members. The congregation of this church have been stirred up by this, and have organized a choir far larger and far more efficient than the old one. The organist *pro tem.* has a high reputation as an organizer of Church choirs, and, if encouraged, will soon make the services at the Ascension, worthy the congregation.

St. John's.—On Friday, y^e 17th daye of February, 1882, at candle light, y^e Olde Folkes's Concerte was given in y^e Hall of Sainte Andrewe. Some of y^e Good Olde Tunes and Worldlie Songs were played and sung by divers Respectable and Knowing Gentlemen and Faire and Well-skyll'd Ladies. They were clothed in y^e costumes of y^e Olde Dayes. Babies were left at y^e Doore in charge of y^e Sexton till y^e close of y^e exercises. Y^e monie payed in for y^e entertainment is for y^e Organ Fnn'de of S. John's church. A goodlie and greatlle delighted company, well nigh dcc. were in y^e halle

DEER PARK, Christ Church.—The annual mission meeting was held in the school-room of Christ Church, Deer Park, on 3rd inst. The chair was filled by the Rev. T. W. Patterson, M.A., who after a brief introduction called upon the Rev. Alex. Williams, M.A., who delivered a very impressive address upon the claims of missions and the spiritual blessings flowing to those who support them. He was followed by Mr. John Hague who took the ground that the world was held on lease from the Supreme owner by the Church, and that the main covenant of the lease called for the systematic cultivation of the land. He then sketched the history of the Church of England before the arrival of St. Augustine, and adduced that record of work as an instance of the diligence with which the Church had fulfilled its duty, and argued that such long and faithful service to God and coun-

try constituted an irresistible claim to public honour and support as the best assurance of continued zeal in the mission field. The Rev. W. Lewis, M.A., Grace Church, then urged with much power the duty of the Church to the North-west, as the home of future millions. The meeting was admitted to have been unusually interesting. We congratulate Mr. Patterson upon having one family at least in his parish who maintain best traditions of the old land; almost the whole meeting being entertained after its close at the residence of one of the parishioners, as we have often seen done in the princely homes of England. Such kindness has a most estimable influence.

DURHAM AND VICTORIA.—The quarterly meeting of Ruri decanal Chapter was held at the rectory, at noon. There were present Rev. Rural-dean Allen, Revds. Dr. O'Meara and Dr. Smithett, Revds. Messrs. Chafee Forster, and Jones. The afternoon was profitably spent in considering the sixth chapter of Galatians. Service was held in Christ Church, Omemece, at half-past seven, prayers were said by Rev. Dr. O'Meara, the first lesson was read by Mr. Jones, the second by Mr. Forster. The sermon was preached by Mr. Chafee, of Perrytown, the text being the fourth and fifth verses of the fifteenth chapter of the Gospel according to St. Luke. A collection was taken up in aid of the W. and O. F. It was decided that the next meeting of the chapter should be held the first Tuesday in May, at St. John's, Port Hope. The Scripture subject of consideration to be the first chapter of St. Paul's Epistle to the Philippians. John W. Forster, secretary.

HURON.

From Our Own Correspondent.

LONDON.—*Bishop Cronyn Hall:* The lecture delivered on "Ireland and the Irish," by the Rev. W. H. Ramsay, on Tuesday evening, Jan. 30th, was exceedingly interesting. It was *per se*, a good illustration of the people of the Western Isle, from grave to gay, rich at times in Irish humour, provoking the most serious to laughter, and again grave, pathetic, and sadly tragic. His description of the varied scenery was truly poetic. The beauties of Wicklow and Killybegs were graphically delineated. To us the most sadly interesting part was that which treated of the spoliation of the Church of Ireland by the Gladstone ministry. When they were engaged in forcing that measure, the lecturer on every occasion stated his decided opinion that the discontent of the Irish agitators and their followers would not be satisfied with the disendowment of the Church. The status and property of the landlords would be the next object of attack. The lecturer was so far correct, but he might well have added that the act of sacrilege would not be unpunished. They who with profane hands robbed the Church of God, would, and that at no far distant date, experience the penalty of retributive justice. They sowed the wind, and they reaped the whirlwind.

The lecture was highly appreciated by a large audience. Ven. Dean Boomer presided, and on the platform were Revs. A. Brown, E. Newman, F. L. Checkley, and Hill.

On the succeeding evening there was in the Bishop Cronyn Hall a concert under the auspices of the C. E. Y. M. A. The hall was crowded, and all were delighted with the pleasures of the evening. The Association, we have the pleasure of stating, is more than holding its ground. The advantages of such a reading-room free to all, with its periodicals, unexceptionable in character, and an excellent library are great blessings.

CHATHAM.—At Christ Church the Rev. N. H. Martin, in his sermon at evening service, described the question of the success or failure of Christianity as evinced in the light of the history of past ages and present events. He maintained that, notwithstanding the continuous efforts of unbelievers, the attendance at divine service was not decreasing, and that the labours of missionaries in China and India are rewarded with the most cheering results.

"One faith, one baptism." The Rev. Mr. Beckwith, of the diocese of Michigan (American Church), officiated in St. George's, Sarnia, diocese of Huron, on Sunday.

LUCAN.—Rev. Vincent de Lorany, priest, by some means imposed on the good nature of his lordship the Bishop, who gave him an introduction to the Rev. Thos. Magahy, incumbent of Trinity Church, Lucan. It was however stipulated that he (the priest) was not to make a move, except upon the advice of Mr. Magahy. He represented himself as a convert from the Roman Catholic faith, and told some blood-curd-

ling tales of the hardships he underwent in consequence of his apostasy. He remained in the vicinity of Lucan a short time, and gave one or two lectures in the Town-hall and then went to Exeter, and announced himself as a portege of the Rev. Mr. Magahy, his purpose being, he said, to deliver lectures in aid of the Sabrevois mission in the Province of Quebec. The proceeds of the lectures have not been accounted for to Mr. Magahy, and the priest is at present lecturing in the county of Perth.

MORAVIAN INDIAN RESERVE.—The missionary to the Indians in this reserve, the Rev. R. F. Dixon, is not relaxing in his efforts to bring the red men into the fold of the Church, and they heartily respond to his invitation. They are now sparing no labour to erect a house of worship. They have already hewed and delivered nearly all the timber for their church, and the framing will be commenced with as little delay as possible. The further construction of the building will be proceeded with, as the funds are received from subscribers. Nearly two hundred dollars have already been raised, but this is a very small sum to commence with. The Indians are contributing liberally what they can, viz., their labour. We hope their wishes will be realized, and that the earnest appeal of the missionary in their behalf will bring in an adequate fund for the purpose. The three brick churches in the Delaware Reserve were built by funds from friends in England, on appeal from the Muncy and Oneida Missionary, the Rev. P. Chance. Surely this one can be built by the Church in Canada.

PROSPECT HILL.—In all our missions the ladies of the Church are invaluable assistants in raising funds for Church purposes, a great part of the work is done by them. In visiting the afflicted, and as Sunday-school teachers, their aid cannot be too highly appreciated; and Prospect Hill is no exception to this general rule. The Ladies' Aid Society of Trinity Church, have been very energetic in raising funds for parochial work. A very successful festival for that purpose was recently held here, when the result from the efforts of the ladies was the addition of the sum of one hundred and fifty-eight dollars. A very pleasing feature was the presentation by the ladies to Mrs. English, wife of the incumbent, of a very kind address, and a handsome silver cake-basket and butter-cooler, as a token of their appreciation of her untiring efforts to assist in Church work, and also of her services as organist.

INGERSOLL.—The annual Sunday-school entertainment in connection with St. James's church, has been held in the schoolroom, and none of that happy class, Sunday-school scholars, could enjoy their festival more heartily; and the hearty enjoyment of a holiday is a pretty good indication of close study and good work in the hours of business. The Rev. E. M. Bland, Mrs. Bland, Mr. H. Bland, and Miss Bland, aided by Mr. Perkins and the churchwardens, were ushers on the occasion, and well they acted their parts. The room was crowded, there being over four hundred persons present. The children were seated in front of the platform and in the north and south of the room, and their friends in the rear. After the opening services—the singing of a hymn, and prayer—the rector gave to the deserving scholars, certificates of merit. The regularity of attendance and the proficiency in studies were shown by the certificates in accordance with the class-books; e.g., For regular attendance on fifty-two Sundays throughout the year, four certificates were awarded; for attendance not less than fifty Sundays (the absence caused by sickness), six certificates; absent for any other cause than sickness (only one excuse being admitted), four certificates. There were in all for punctual attendance, proficiency in learning, and good conduct, over seventy certificates awarded. The fact that the home of some of the pupils is from three to four miles from the school reflects greater credit on them for their regular attendance. We need not tell of the feast of luxuries provided for them, of the magic-lantern, and of the feast of song. All went well—as well as the friends of the school could desire. Need we add that the Sunday-school of St. James's is truly a Church Sunday-school in every respect.

MEAFORD.—*Christ Church:* The annual bazaar and entertainment in aid of the above church, was held in the Town-hall on Tuesday the 14th (St. Valentine's day), and in every way proved a great success. Thanks to the ladies of the congregation, the tables were well furnished with a variety of useful and ornamental articles.

A dinner of the most *recherche* description was served in the hall between the hours of 12.30 and 2.30, the appreciation of which was amply testified to by the large number who partook of it, while a liberally supplied refreshment table was provided throughout

the day. The programme in the evening consisted of songs and readings, while the Meaford brass band gave a choice selection of music at intervals. Towards the close of the evening the incumbent, the Rev. C. H. T. Channer, in an amusing speech proposed a vote of thanks to the ladies who had worked so cheerfully and indefatigably in aid of their handsome Church. The hall in the evening was densely crowded. The proceeds throughout the day amounted to the handsome sum of \$185.

ESSEX CENTRE.—The members of the Church here are contributing in labour as well as in money to the building of a church in this village. They are now hauling brick to the lot obtained for erecting the sacred edifice as soon as spring comes.

ALGOMA.

From Our own Correspondent.

THE REV. P. T. ROWE, B.A., Garden River, begs to acknowledge, with many thanks, from the C. W. M. A. Society, Toronto, per Mrs. E. O'Reilly, one surplice, and one set altar linen.

THE REV. W. CROMPTON wishes to make the following acknowledgements, viz: a cheque for £20 sterling for Burk's Falls church, per Miss Reid, England; \$3 for general fund, and \$4 to be divided between Pearceley and Burk's Falls, from G. and A. H., Toronto; and \$12 from the "Goodwood Algoma Mission Box," per B. R. Robb, Esq., "to be applied to such object you may deem best." So confident did he feel that his appeal would be responded to, he consented to furnish the stove, etc., and shingles for the church at Pearceley, in addition to the cash he had in hand for them. He says:—"Words fail me in attempting to speak my gratitude, and I can but leave the matter in the hand of Him for Whose honour these gifts are made."

S. S. Teacher's Assistant

TO THE INSTITUTE LEAFLETS.

THE COLLECT, ETC.

No. 14.

First Sunday in Lent.

FOR three or four days past we have been making our commencement of the Lenten fast; and now we have arrived at the first "station," as it were, on the road through the forty days. What message has the Church for us as we look up for spiritual refreshment to-day. Prefacing that continuous undertone of Lent, derived from the Ash Wednesday Collect,— "Worthily lamenting our sins and acknowledging our wretchedness,"—comes to our lips to-day a prayer for grace to use a beneficial and operative kind of abstinence, which will tend to subjugate the flesh to the control of the Spirit. This is the great difficulty of Christian life on earth, the striving of the flesh against the Spirit, the lowest against the highest part of our nature as men. It might be an easy matter, comparatively, for us if we were relieved of this pressure of the natural body to proceed on our way heavenwards; but God's design is that we should not leave it unrenewed, but carry on through a process of discipline and purification. To obey the "motions" or impulses from above is not so easy when we are clogged by the rebellious demands of the carnal within us. Hence the practical necessity for correcting the balance by "abstinence" on the part of the flesh. In the preface of our Prayer Book is the "Table of the Vigils, Fasts, and Days of Abstinence to be observed in the year." Do we faithfully observe them? Besides the forty days of Lent, there are many others there mentioned. There are sixteen "vigils," or fast days preceding the festivals of the Church's year, the twelve Ember-days, three Rogation-days, and all the Fridays in the year, making, with Lent, about 120 days, or just about one-third of all the days of the year. This is an important question, "What ought we to do in order to observe those days. No wonder that at the beginning of this solemn period of Lent, the Church trains us to pray for guidance to use abstinence of such a kind as will conduce to the desired spiritual effect. Perhaps the due consideration of the meaning of a "vigil" may lead us to a better view of the whole subject of abstinence. These vigils seem to be intended as a practical exemplification of the feeling that solemn period of watchfulness (as the word "vigil" means) appropriately precludes enjoyments of a festal period, as the Greek feast of Heaven is preceded by the probation of earthly life. Only

those who carefully, rightly, moderately use the period of probation, are fitted for the full enjoyment of the glorious hereafter. To a great extent the choice of suitable abstinence must be left to each individual's conscience. What would be abstinence, or self-denial for one night not be might be the reverse—for another. Still there are certain great principles to guide us. Those things which pumper, gratify, inflame our fleshly nature are to be avoided during the periods of discipline. The use of "flesh-meat," as it is called, has generally been considered one of such things; but it is after all only a type, an example, of the sort of things from which we are to abstain. Every one who addresses himself candidly to the subject can select other indulgences which in his own case encourage the flesh against the spiritual part of his nature.

The Epistle of to-day gives St. Paul's list of spiritual exercises, introducing "watchings and fastings;" the Gospel recites our Lord's forty days of fasting. With such specific exemplars, we must be dull indeed if we cannot see how to exercise self-discipline upon our fleshly parts.

This week occurs the commemoration of St. David, who is known as the "patron saint" of Wales, as St. George of England, St. Patrick of Ireland, and St. Andrew of Scotland. In the case of St. David there is good reason for the selection of the saintly name as peculiarly associated with Welsh Church history. He was during a part of the sixth century the champion of the truth in that Church, and as archbishop, the leader of the clergy. The Welsh, under such leadership, were as resolute in opposing the inroads of false doctrine, as the encroachments of Romish doctrine over their Church; though the latter did not appear till after St. David's death. On the next day, 2nd of March, occurs the commemoration of St. Chad, another famous name in the British Church but a century later. The cathedral of the diocese of Lichfield traces its origin to the days of this Bishop, 1,200 years ago; and over thirty churches in the Midland counties of England keep alive his memory by their names, where his labours were so abundant for the Church's good.

THE CATECHISM.

- Q. What is the Eight Commandment?
 Q. What does this commandment forbid?
 A. Robbery, theft, and every kind of dishonesty.
 Q. How does the catechism explain it?
 A. "To be true and just in all my dealings . . . to keep my hands from picking and stealing . . . and to learn and labour truly to get mine own living."
 Q. What is the connection of this last clause with the eight commandment?
 A. Because unless I learn and labour to get my living in a lawful way, I shall be tempted to live dishonestly on the labours of others.
 Q. Mention some common forms of dishonesty?
 A. Buying or keeping what we have reason to believe has been stolen; wilfully misrepresenting the value of what we sell; depreciating what we buy; taking advantage of the ignorance or necessity of buyers.
 Q. Are there not other forms of dishonesty?
 A. Yes: using short weights and scant measures; adulterating what we sell [explain], and not returning what we have borrowed or found. Dent. xxxv. 13-16; Lev. xix. 35; Meah vi. 10.
 Q. Mention other ways still.
 A. Contracting debts with no sufficient prospect of being able to pay. Psalm xxxvii. 21; Romans xiii. 8.
 Q. Is it wholly wrong to borrow?
 A. No: but it is better to deny one's self than to borrow.
 Q. Give some other ways of breaking this commandment?
 A. It is broken by such as represent themselves to be poorer than they are, in order to excite pity and obtain relief; and by those who beg, when they can work. It is broken by bankrupts who conceal their property, that they may not fully pay their debts; by those who burn their property to defraud Insurance Companies; by those who do not do their best to fulfil their contracts; by those who do not faithfully administer wills, and by all who use their neighbour's property without his consent.
 Q. How do servants offend against this commandment?
 A. When they waste their time and neglect their work; when they waste or give away, even for charity, their masters' goods without their consent.
 Q. In what other ways do men break this wide and holy law?
 A. By selling their votes at elections, or their patronage, [explain].
 Q. What sins seem to be akin to the sin of dishonesty?
 A. Gambling, betting, and reckless speculating.
 Q. Is dishonesty a deadly sin?
 A. Yes: 1 Cor. vi. 9, 10.
 Q. What must we do to obtain the forgiveness of this sin?

A. We must keep unlawful
 xix. 8.
 Q. What u
 A. Conter
 brews xiii. 5
 Q. Name
 mandment?
 A. Withh
 from God an

For infor
 temptations
 character, I
 February 9

The temp
 every act o
 literally tri
 every aspe
 us to enter
 it was only
 mind as th
 sonal enco
 Prince of
 could any
 knew no
 further q
 simply tri
 principle
 men it con
 the sinful
 world and
 within us
 story of T
 to be mad
 points ten
 sin." Fo
 sinful pas
 bridled d
 of what v
 God, in p
 will was
 ing in Hi
 the door
 in Satan'
 was an o
 Father's
 to make
 the natu
 Sin, as
 by delig
 these are
 not be
 which is
 it contin
 Him.

The t
 lays ope
 It lifts
 consciou
 what is
 world a
 the my
 upon us
 sin to be
 of our t
 as the
 the ga
 second
 tempta
 The we
 our wil
 adopte
 so long
 tempts
 and ev
 they c
 learn f
 the po
 has no
 itself.
 Next i
 power
 as the
 ear, t
 sense
 direct
 dange
 the a
 Th
 our li
 ing, s
 lator
 any s
 care f

Th
 Lord
 by tr
 show
 the u
 God.
 fact

A. We must repent, and make restitution. If we keep unlawful gains, we keep the sin too. St. Luke xix. 8.

Q. What are great securities against this sin?
A. Contentedness, trust in God, and industry. Hebrews xiii. 5, 6; Eph. iv. 28.

Q. Name one other way of breaking the eighth commandment?

A. Withholding alms from the poor, and offerings from God and His Church.

THE TEMPTATIONS.

For information as to the probable scene of the temptations, and a general explanation of their character, the reader is referred to our issue of February 9.

The temptation in the wilderness was mysterious as every act of our redemption is mysterious, but it was literally true. Every incident of the narrative, and every aspect of our Lord's life and character forbid us to entertain even for a moment the suggestion that it was only a trance, a vision, a mere illusion of the mind as the sceptics have maintained. It was a personal encounter between the Prince of Light and the Prince of Darkness. But how? it has been asked, could any allurements be a temptation to Him who knew no sin? The answer must be found in the further question, What is temptation? It means simply trial, and consists in the contest between principle and inclination. In the case of ordinary men it comes both from within and without. From the sinful lusts of the flesh within as well as from the world and the devil without. There is ever a traitor within us ready to throw the gates open [illustrate by story of Tassisa]; but Christ, though it behoved Him to be made like unto His brethren, and though "in all points tempted like as we are," was "yet without sin." For although he possessed to the full all the sinful passions of our nature, yet they had no unbridled dominion over the ever indwelling perception of what was right, or over the ever ruling will of God, in perfect harmony with which His own human will was attuned. In his own words Satan had nothing in Him. No rebellious, evil lust ready to open the door and lead a helping hand to bind its master in Satan's chains. But the trial was real, for there was an opposition between obedience to His Heavenly Father's will, with just so much doubt suggested as to make choice perplexing, and the desire to satisfy the natural and otherwise sinless cravings of hunger. Sin, as Gregory observes, is first by suggestion, then by delight, and lastly by consent. The two latter of these are from our evil nature, and therefore could not be in Christ. But insinuation or suggestion, which is from the devil, this He had to endure; but it continued to be without and found no place in Him.

The temptations of our Lord Jesus Christ then lays open to us the reality and nature of our own. It lifts the veil which is upon our eyes, the unconsciousness which is upon our hearts, and shows what is really going on at all times in the spiritual world around us, by what we are beset, and what are the mysterious powers that are exerting themselves upon us. We learn too in the first place that it is no sin to be tempted; nor is our being tempted any proof of our being sinful. Perfect beings may be tempted as the angels in heaven, and sinless ones, as Adam in the garden, and Christ in the wilderness. In the second place we learn that nothing can convert a temptation into sin but the consent of our own wills. The worst temptations, so long as they are without our will, are no part of us; by consent they become adopted and incorporated with our spiritual nature, and so long as we refuse to yield it matters little what temptations beset us. They may distress and darken, and even for a time seem to defile our hearts, but they cannot overcome us. In the third place we may learn from this temptation the nature and limits of the power of temptation. First, it is plain that Satan has no power over the will of man except through itself. It must be won by self-betrayal, or not at all. Next it would appear that he can have no direct power over the affections. He must approach them as they lie round the will, through the eye and the ear, the touch and the imagination. Through the senses the avenues of temptation are ready and direct, and all the world around us ministers to dangers, and this teaches us where to watch against the approaches of the Tempter.

The first temptation shows us the sin of seeking our livelihood in any unlawful ways, by fraud, stealing, speculation, gambling, or by such trades, speculations, or undertakings, as involved any dishonesty, any suppression of principle, or any mistrust of God's care for us.

The second temptation is simply this, that our Lord should obtain the powers and gifts of the world by transferring his allegiance from God to Satan. It shows that to seek for worldly power or influence by the use of unlawful means is a direct revolt from God. For what do men really acknowledge in the fact of using unlawful means, such as force, wrong,

falsehood, deception, equivocation, to accomplish their ends, but that they are putting their trust and venturing their hopes of success in the powers of darkness. And any man who invokes them makes himself a subject of that kingdom, and a liege and worshipper of its prince.

The third temptation is the type of a very subtle and dangerous class of temptation; those I mean which beset persons of a truly religious life. Sins of presumption, self-trust, and spiritual pride.

CROSS BABY.—Nothing is so conducive to a man's remaining a bachelor as stopping for one night at the house of a married friend and being kept awake for five or six hours by the crying of a cross baby. All cross and crying babies need only Hop Bitters to make them well and smiling. Young man, remember this.—*Traveller.*

Biblical Notes and Queries.

Question.

Will some clergyman be good enough to state in answer to this, what the Church of England really teaches respecting the necessity and essentiality of Baptism? And also what she teaches concerning the future destiny of infants who die unbaptized? Whether it is possible for such to enter heaven, or not?
J.W.B.

Correspondence.

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

SIR.—The enclosed letter was sent to the office of the *Evangelical Churchman* more than three weeks ago. Two numbers have been issued since, but no notice has been taken of it. Will you be good enough to give it insertion, perhaps the Hon. gentleman would prefer answering my questions in your columns.
Yours etc.,
J. LANGTRY.

To the Editor of the *Evangelical Churchman.*

SIR.—In the report of the proceedings of the annual gathering of the P.E.D. School, on the 19th ult., the Hon. S. Blake is reported to have said among other things, "While feeling very doubtful with such lecturers as the Messrs. Langtry and Ford, who openly pronounce themselves sacerdotalists, etc."

In reference to this statement will you allow me to ask Mr. Blake to give a plain categorical answer to the following questions.

1. What is sacerdotalist?
2. Wherein does the person guilty of being a sacerdotalist differ in doctrine or practise from the doctrinal statements and prescribed usages of the Church of England?

3. Where, and when did the Rev. Messrs. Langtry and Ford openly pronounce themselves sacerdotalists. For myself, I have never pronounced, proclaimed, professed, or even thought myself to be a Sacerdotalist, Ritualist, Sacramentarian, or anything else, but only an honest and true-hearted son of the Church of England. According to the natural grammatical and necessary meaning of her doctrinal statements, and prescribed usages. I may however be mistaken, and as I do not wish to live with the sin of heresy upon my soul, I shall be greatly obliged to Mr. Blake if he will tell me plainly what this Sacerdotalism is, which he implies disqualifies me to be a teacher in the Church of England, and wherein I have been guilty of it. And I promise him that I will either retract it publicly, or cease to be a teacher.
Yours, JOHN LANGTRY.

"POIEIN, TO OFFER."

SIR.—In reply to Mr. Carry's communication in your last issue I beg to observe that I did not say, in my last letter, that I could find but one place where *poiein* is translated to offer, but that among all the various passages quoted in the lexicons in illustration of the various meanings of the word, I could find but one where it is so translated. The lexicon I chiefly referred to is Robinson's Greek and English lexicon of the New Testament, in which the verb *poieo*, with its numerous significations, occupies quite ten columns. In Liddell and Scott's lexicon the same word occupies two and a half closely printed columns, and I do not find the word "offer" used once as a rendering of the Greek text, although I do find *poiein hira*.—Latin: "*sacra facere, to do sacrifice,*" and *to do sacrifice of course means to offer sacrifice;* but this is Alexandrian. The whole question, however, is most satisfactorily treated of in an admi-

nable Charge to his clergy delivered recently by the Bishop of Ontario, and which has been kindly forwarded for my perusal by a friend.

As I said, in my last communication, I am quite prepared to accept Mr. Langtry's translation, myself; but I still object to it in connection with a tract issued for general distribution among our congregations.

Peterboro' Feb. 11, 1882. VINCENT CLEMENTI.

LAWLESSNESS IN HIGH PLACES.

SIR.—For the third time within a short space acts of lawlessness have been performed by clergymen of the Church in Toronto, which, if performed by High Churchmen, would have evoked a howl from Messrs. Blake, Sheraton, A. H. Campbell, and the party in general. Not long ago the Rev. Septimus Jones, having already a large and commodious school-room, placed his new church at the disposal of the Yorkville Bible Society, and allowed them to hold a public meeting within its walls, and ministers of Protestant sects to perform acts of worship therein. On the occasion of some memorial service in the Metropolitan Church the Rev. W. S. Rainsford also took part publicly with the sectarian ministers in the devotional exercises therein gone through. Only the other day the Rev. Septimus Jones assisted at a wedding in a Methodist meeting house in Yorkville, and officially pronounced the benediction. This, I suppose, was his first episcopal act as president of the Ministerial Association, and acting bishop for Toronto. As such he can, I apprehend, give himself a dispensation, and absolve himself from the consequence of communicating in things sacred with those outside the Church.

ROBERT J. WILLIAMS.

Toronto, Feb. 6th, 1882.

ALGOMA.

DEAR SIR.—Allow me, through the medium of your valuable paper, to protest against the inertness and downright neglect that are characterizing the older dioceses with regard to the diocese of Algoma.

Since the decease of its beloved Bishop, on whose indefatigable energy in collecting the means to continue the work in his diocese, the clergy were forced to depend for the larger part of their stipend, the self-denying little band of missionaries labouring for their master in that bleak barren tract of country known as Algoma, have been totally forgotten by their prosperous brethren in the front districts. For five months there are some who have not seen anything in the shape of money, except the mite that their people have been able to afford through the collection, etc. Is this justice? God knows that when they receive the whole of their salaries they can never afford anything but the bare necessities of life.

But enough: I will not trespass on your kindness any more. Hoping that this rough reminder will have the desired effect.

Yours sincerely, T. E. LLOYD.

INFALLIBILITY AND INVISIBILITY.

SIR.—Mr. Bovan's apt remarks on the visibility of the Church lead me, with your permission, to add: Take away the "Infallibility" of the Bishop of Rome, and where is Popery? Take away the "Invisibility" of the Church, and where is Low-Churchism, Methodism, &c.

These twin anti-Christian tenets are the prime disturbers of the Holy Catholic Church. Not even the divinity of the Son of God is plainer stated in Holy Scripture than the visibility of the Church of Christ; and yet the Protestant Episcopal Divinity School in Toronto teaches that the Church of Christ is invisible. Hence its low esteem of the ministry and sacraments, hence its existence in opposition to Trinity College; hence the existence of the *Evangelical Churchman* in opposition to the *DOMINION CHURCHMAN*; hence the wide-spread dissensions among our congregations, retarding fearfully our Christian progress.

Would that Low-Churchmen would acknowledge the broad fact, blazoned on the page of Holy Writ, that the one, Holy, Catholic, Apostolic, Church is visible and indestructible; then we would be one united phalanx, fighting under the Banner of the Cross, against Christ's foes, the world, the flesh, and the devil.

Yours, &c.,
A. SLEMMONT.

Baysville Jan. 28th, 1882.

ART AND OIL.—The Norfolk (Va.) *Virginian* of Jan. 16th, 1881, refers to the remarkable cure effected by St. Jacobs Oil in the case of Prof. Cromwell,—known the country over for his magnificent Art Illustrations—who had suffered excruciating torments from rheumatism, until he tried the Oil, whose effects were magical.

Children's Department.

MY LITTLE SISTER'S VALENTINE.

ONLY a bunch of roses,
Tied with a silken band,
But an offering meet, for the roses sweet
Were plucked by her own dear hand.

Only a bunch of roses,
Yet, dear, it seems to me,
That each rose and stem is a brilliant gem
That grew on a golden tree.

Only a bunch of roses,
Emblem, darling, of thee,
For thy saucy lips, like the dainoth's tips,
Have pouted and curled at me.

Only a bunch of roses;
Thy cheeks are like the pink,
Thy brow is as fair as the whitest there,
Ay, fairer, darling, I think.

Only a bunch of roses,
Sent from across the sea,
And the crystal drop I find at the top
Is a tear you shed for me.

Only a bunch of roses,
Born on a sunlit shore;
Their beautiful smile will last for awhile!
Their fragrance, for evermore.

Only a bunch of roses,
Theme of the poet's lay;
Their life has fled, and their beauty dead;
They're ten years old to-day.

Only some faded roses,
Kept in a memory dear,
And the crystal drop I find at the top
Is only a big salt tear.

Only a bunch of rose-leaves,
Whose gay, gay life is spent;
Ah, never again, in pleasure or pain,
On you will her eyes be bent.

Faded now are the roses;
Faded, alas, is she,
And over the stone, where she's sleeping alone,
I've planted her own loved tree.

Only some faded roses,
Whitened, and dried, and old;
Ah, pride of the hour, your beautiful flower,
Your story has long been told.

TEMPTATION.

TEMPTATION, and how to overcome it, is a subject for thought which we shall do well to ponder over throughout the whole season of Lent. In the lone wilderness, more than eighteen hundred years ago, our blessed Lord was tempted, personally tempted, by the devil; and, armed with the sword of the Spirit, which is the Word of God, He fought and overcame that evil one. Three times was the Lord Jesus attacked, and three times, after a sharp conflict, He came off victorious. The weapon which was so powerful in His hand is

within our reach also, but we too often neglect to use it at the right time, and so, unlike our Captain, we are beaten and dragged away captive by the enemy of God and man. Thus it was with a young girl, once a Sunday scholar, whose sad history shall now be related to you.

Jane Clark lost her father when she was very young, but she was carefully brought up by her mother, a decent, respectable woman, who worked hard as a laundress that she might maintain her child. She placed her daughter at school so early, and sent her so regularly, that Jane, who had also the advantage of good abilities, kept above other girls of her own age, and was at the top of the first class before she was thirteen years old. Mrs. Clark had just determined to take her from school, and teach her washing and ironing at home, when a violent fever seized the poor woman and carried her off before she was able to form any plans about her daughter's future life. Jane was at first quite stunned by sorrow and desolation. Her home was gone, and she had no relations to look to. Friends, however, were kind to her, and she soon found a comfortable home at the vicarage, where she was taken on trial as an under-servant.

Here Jane by degrees recovered her spirits. The servants were kind to her, the work not too hard, and she had an excellent mistress. Her mother, always fearing to spoil an only child, had in fact been very strict with her, so that she really had more liberty now than before, as well as more company. This she enjoyed very much, while at the same time her active mind began to form plans for a still brighter future. Though she had always been accustomed to quiet country ways and plain dress, yet she looked forward to going to London some day, and getting into high service, where she might wear handsome clothes, and go out a good deal. These foolish thoughts ran in her head constantly; still she had sense enough to know that she could never get on without a good character from her first place, so she continued attentive to her duties.

When Jane Clark was fifteen years old, her mistress, Mrs. Grant, who had hitherto provided her with clothes, began to pay her regular wages. This delighted the girl very much, for she felt it was a step to independence. A few months later a London family came to the neighbourhood for the summer. Jane watched them with admiration, and listened to every thing she could hear about them. She managed to make acquaintance with the kitchen-maid, and hearing that a girl would be wanted in the nursery when the family returned to London, she determined to get the place if possible. She grew careless in her own work, and when her mistress found fault with her she gave warning.

Mrs. Grant was as much surprised as if her own little girl had talked of leaving her. She spoke kindly but seriously to Jane, and at last discovered the girl's wish to go to London. It seemed best then to let her apply for the situation. Mrs. Grant gave her a good character too, speaking as kindly as she could about the way in which she was leaving her, and as Jane was a nice-looking girl, and had been well taught, she got the place and went to London.

From the first, however, Jane had difficulties about money. Her wages were higher than they had been before, but somehow they did not go half as far. Perhaps she did not spend them as wisely as she had under Mrs. Grant's eye, and she had no time allowed her for making and mending her clothes. Certain it was when she had been six months in London she found herself without a penny to go on with for the next quarter.

Just at this time the under-house maid was ill, and Jane was put to do her work for a few days. While going round the rooms one morning she found in one of them a handful of money lying on the dressing table. She knew that the visitor who slept in that room last night was going away early this morning, so she gathered up the silver and ran towards the housekeeper's room. Yielding to a sudden temptation, she tucked half-a-crown up her sleeve, then knocked at the door and gave the rest to the housekeeper, who hurried away with it, for she knew the gentleman was on the point of leaving the house. Meanwhile Jane put the stolen half-crown in her pocket, and returned to her work. In a few minutes the housekeeper sent for her, and gave her another half-crown, which, she said, the gentleman had left for her. Jane turned so red and then so pale, that the housekeeper thought she must indeed be badly off to feel so much about half-a-crown. She never guessed the girl's misery at that moment, when the gentleman's kindness brought her sin before her, and fixed remorse in her heart.

Poor Jane! temptation had come suddenly, and she was unprepared to meet it; and now, though she did wish the half-crowns back in the gentleman's pocket, she never thought of confessing her theft and making restitution. So her self-reproach wore away. She found the money very useful during the next quarter, and managed to forget how it had come. She had of late been irregular in saying 'er prayers and reading her Bible; now she left off doing either, thus laying herself open to further temptation. I must tell you very briefly how it came.

It was the custom in the family for the children to be dressed and taken downstairs every evening. One day little Master Willie, before coming up again, strayed into the study where his papa was busy writing letters, and, without being noticed, carried off what he called a pretty paper. He showed it to Jane, who saw it was a cheque for five pounds, so she offered to take care of it till to-morrow, and slipped it into her work-box. When the little ones were in bed she examined the paper, satisfied herself that it really was worth five pounds, and determined to say nothing about it unless it was inquired for. While making this resolve, the command "Thou shalt not steal" did echo in her heart, but she put it aside. Several days passed, and neither master Willie nor any one else mentioned the paper; so, asking leave to go out one evening, she changed it at the draper's shop, and bought a new bonnet and mantle. The very next morning inquiry was made about the cheque, which had not been received by the person to whom the master believed he had sent it by post. The servants all denied any knowledge of it, nor did Jane's composed manner betray her.

Then the mistress told the children of the loss; and while she was explaining to them the value of the cheque, little Willie exclaimed, "I found a pretty paper in a cover in papa's study, and Jane said she would take care of it for me, but she never gave it to me again." A policeman was sent for, and though Jane persisted that she had only taken an old bit of paper from the young gentleman and thrown it behind the fire, her guilt was too clearly proved. She could not account for the three pounds now in her purse, or her new bonnet or shawl, and the shop was traced where she had changed the cheque and bought them. Her mistress was sorry for her, but she could not screen her from punishment, and the girl was committed to jail.

Thus at the early age of seventeen did Jane Clark become the inmate of a prison. Such a history may well make us pray, "Lead us not into temptation." Let us also learn from it to fight manfully when we are tempted, and not to yield to the foe as though we had no weapons to fight with, no leader to follow.

GRATITUDE AND FAITH.

I REMEMBER AN old woman, whose great wish it was to obtain an almshouse in which to spend the last few years of her life. She had taught herself in her old age to read, by attending the daily services of the Church. After several unsuccessful applications she got what she desired. I went to see her on the first day that she took possession of her new home, and my visit was quite unexpected. She was reading her Bible.

Two things struck me: one was how grateful some people are for small mercies, and how ungrateful others for God's greatest gifts. The other thing was, that if we all as eagerly desired the mansions that God prepares for us as this poor woman did the almshouse, we should be sure of reaching, because we should live so as to be found fit for our Heavenly Home.

LENT.

ASH-WEDNESDAY is the first day of Lent.

Lent is the great fast of the Church. The word Lent means *spring* and we call the fast by the name because it comes in the spring time.

At this season we remember how our blessed Lord fasted forty days and forty nights in the wilderness, and how He was tempted by the devil. Christ, who did no sin, was tempted for our sakes. When you are tempted to be naughty, remember that your Lord too was tempted, and that He will surely help His little child if you call upon His holy name.

Our dear Lord did no sin, but we, when we are tempted, do very often sin. When the devil tempts you to be naughty, you very often are naughty. Therefore, at this time, when we remember our Lord's temptation, we think very sorrowful of our sins, and how often we fail when we are tempted. So the Church teaches us to pray to God every day in Lent to forgive us our sins, and help us to be very sorry for them in our hearts.

Even children can keep Lent as the Church bids them keep it. They can remember how the blessed Lord fasted at this time, and they can deny themselves in some little thing; they can give up some little pleasure or amuse-

ment for His
their Father
to do wrong
themselves;
their hearts
naughty, and
very sorry for
forgive them

ONTARIO RE
STANGUISHEM
acknowledgen
ing further
Reward Book
Henry Pel
Campbell, T
strong, St. J
Toronto, J

THOUGHT

EVEN the
fresh glory
therefore w
upon us wit
Any enli
lead to a ne
lightenmen
Stand w
stances or
on no accou
them; we r
on nothing
we desire
which God

There is
the honour
there is but
base men,
says:—Hov
ness and sh
The takin
questionin
Riches n
arm robber
cloud our u
over turn u

PR

- Wheat, Fall,
- Do. Spring
- Barley...
- Oats
- Peas
- Rye
- Flour, brl.
- Beef, hind q
- Do. fore q
- Mutton ...
- Lamb
- Veal, fat
- Ca
- Hogs, 100
- Potatoes, ne
- Carrots bag
- Beets bag
- Turnips
- Onions, bag
- Cabbage do
- Beans,
- Parsnips do
- Parsley, doz
- Caulliflower,
- Apples, bar
- Chickens, p
- Fowls, pair
- Ducks, brace
- Geese ...
- Turkeys
- Butter, lb n
- Do. 4lb
- Eggs, fresh
- Wool, 1 lb
- Hay, 1 ton

FEEES A
tors are
are interi
believe ti
which we
bed for
visits, ov
attendan
tle of Ho
save the
ness.—P

ment for His sake; they can pray to their Father in heaven to help them not to do wrong when they are tempted themselves; they can think sadly in their hearts how often they have been naughty, and pray to Him to make them very sorry for their naughtiness, and to forgive them for Christ's sake.

ONTARIO REFORMATORY FOR BOYS, PEN-ETANGUISHENE.—The Bishop of Toronto acknowledges, with thanks, the following further donations to the fund for Reward Books, etc., to date:— Henry Pellatt, Toronto, \$20; A. H. Campbell, Toronto, \$5; Rev. G. M. Armstrong, St. John, N.B., \$5. Toronto, February 20th, 1882.

THOUGHTS OF MANY HEARTS.

EVEN the Cross and tribulation add fresh glory to the Name of God; therefore we also should take such upon us with thorough willingness. Any enlightenment, that fails to lead to a new and holy life, is no enlightenment.

Stand we in whatsoever circumstances or situation we may, we are on no account to attach ourselves to them; we must place our dependence on nothing that can deprive us of, if we desire to obtain and keep that which God alone can give.

There is but one honour, and that is the honour which is in God's sight; there is but one fear which does not debase men, and that is the fear that says:—How can I do this great wickedness and sin against God? The taking up of the faith is not by questioning, but by following.

Riches not only harm us in that they arm robbers against us, and that they cloud our understanding; but they moreover turn us away from God's service.

PRODUCE MARKET.

Table with columns for commodity names (Wheat, Do. Spring, Barley, Oats, Peas, Rye, Flour, Beef, Do. fore quarters, Mutton, Lamb, Venison, Hogs, Potatoes, Carrots, Beets, Turnips, Onions, Cabbage, Beans, Parsnips, Parsley, Cauliflower, Apples, Chickens, Fowls, Ducks, Geese, Turkeys, Butter, Do. dairy, Eggs, Wool, Hay) and prices in cents and dollars.

FEES AND DOCTORS.—The fees of doctors are an item that very many persons are interested in just at present. We believe the schedule for visits is \$3.00, which would tax a man confined to his bed for a year, and in need of daily visits, over \$1,000 a year for medical attendance alone! And one single bottle of Hop Bitters taken in time would save the \$1,000 and all the year's sickness.—Post.



THE GREAT GERMAN REMEDY FOR RHEUMATISM.

Neuralgia, Sciatica, Lumbago, Backache, Soreness of the Chest, Gout, Quinsy, Sore Throat, Swellings and Sprains, Burns and Scalds, General Bodily Pains, Tooth, Ear and Headache, Frosted Feet and Ears, and all other Pains and Aches.

No Preparation on earth equals St. James Oil as a safe, sure, simple and cheap External Remedy. A trial entails but the comparatively trifling outlay of 50 Cents, and every one suffering with pain can have cheap and positive proof of its claims. Directions in Eleven Languages. SOLD BY ALL DRUGGISTS AND DEALERS IN MEDICINE. A. VOGELER & CO., Baltimore, Md., U. S. A.

BIRTHS, MARRIAGES & DEATHS.

Death. HARLEY.—At her residence, Kingston Road, Riverside, on the 19th instant. SCARNA HARLEY, widow of the late John Harley, in the 63rd year of her age.

MORPHINE HABIT. No pay till cured. Ten years established. 1000 cured. State case. Dr. Marsh, Quincy, Mich. \$66 a week in your own town. Terms and outfit for Address H. HALLETT & Co Portland, Me.

\$1.00 S. S. Library Books for 5c.

CONTINUATION OF CATALOGUE. IMMENSE SUCCESS. Over 1,250,000 Sold already. 12,500 Schools now using them.

Table with columns for book titles, original prices, and names of authors or publishers. Includes titles like 'More than Conquerors', 'The Scathed and The Saved', 'Castle Williams', etc.

Complete Catalogue (156 books) free on application. Sample book and envelope, 6 cents, post paid. Prices in Lists asserted.—Five or more books, at 6 cents each; 10 or more, at 5 cents each; 15 or more, at 4 cents each; 20 or more, at 3 cents each; 30 or more, at 2 cents each; 40 or more, at 1 cent each; 50 or more, at 5 cents each; 100 or more, at 4 cents each; 200 or more, at 3 cents each. Subscription price per year (24 numbers) \$3.00. The Envelope Addition.—This consists of a strong manilla envelope, large enough to take in any one number of the Library, and which answers not only to protect the books from wear, but as a library member's exchange card. It has printed on it blank for name, residence, and class number and library number of member, catalogue of books, library rules, and a simple plan of exchanging and keeping account of books. The envelopes cost but 1 1/2c. each; no more than ordinary library cards. At other Sunday-school goods at marvelously low prices. NAME THIS PAPER. Address, DAVID C. COOK, 148 Madison-St., Chicago.

TEMPERANCE REVOLUTION

Publishes temperance literature, in shape and price suited to general distribution. Dollar books for 5 cts. Monthly papers, to individual addresses, 5 cts. a year (15 kinds). Plans to sow whole towns with temperance literature the year round for a song. Also, Band of Hope goods, including library and weekly paper, so cheap, penny collection more than buys them. Thirty-six column catalogue free. Send us names of live temperance workers, so we can reach them. Address The "Temperance Revolution," 148 Madison st., Chicago.

PORCELAIN Co., Toronto, Ont.

CHINA, LAMPS, GLASS, BRONZES, CROCKERY, BRIC-A-BRAC. Parian and Terra Cotta Statuary &c. Porcelain Compy, 29 King St. West.

50 all Lithographed chromo cards, 2c. 2 alike. 10 Agts. big outfit, 10c. GL. BECARD Co., No. 147

The North American Mutual Life Insurance Co.

Guarantee Fund. \$100,000 Deposited with Dom. Gov. \$50,000. Hon. ALEX. MACKENZIE, M.P., President. Hon. ALEX. MORRIS, M.P., Vice-President.

THE TONTINE INVESTMENT

POLICY of The North American Mutual Insurance Company combines in one form the greatest number of advantages attainable in a Life Insurance Policy. It appeals at once to the intelligence of all who understand the principles and practice of Life Insurance. All Policies whether on Life or Endowment Rates, are subject to no higher charge in Premium Rates, in taking the "Tontine Investment" form. The extra benefits of this are conditioned only upon continuance of the Policy for a certain specified term or Tontine period of ten, fifteen or twenty years, selected by the insured himself. Two things most desired in Life Insurance are the certainty of protection in early death, and profit in long life. These are combined in the "Tontine Investment Policy" of the North American Mutual Life Insurance Coy., which also issues Annuities and all the ordinary approved forms of Life Policies. Agents wanted. Apply to Wm. McCABE, Managing Director.

The grand outlets of disease from the system are the skin, the Bowels, and the Kidneys. Bardock Bitter is the most safe, pleasant and effectual purifier and health restoring tonic in the world. Trial bottles 10 cents.

PRICES REDUCED FOR 1882.

Blackwood and the Four Reviews ONLY \$10.00 THE REPRINTS OF THE

Four Leading Quarterly Reviews,

The Edinburgh Review (Whig), The Westminster Review (Liberal), The London Quarterly Review (Conservative), The British Quarterly Review (Evangelical).

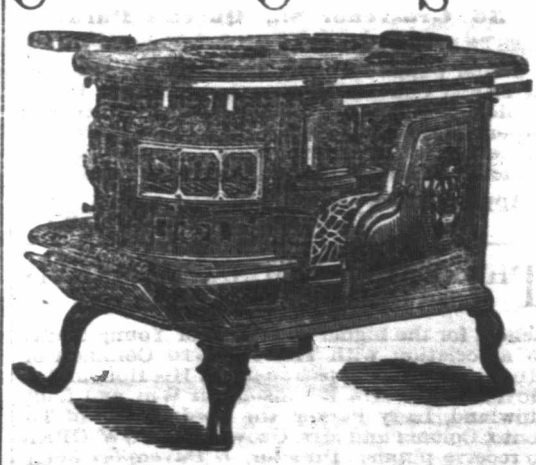
AND Blackwood's Edinburgh Magazine, which have been established in this country for nearly half a century, are regularly published by THE LEONARD SCOTT PUBLISHING CO., 41 Barclay Street, New York. These publications present the "best foreign periodicals" in a convenient form and at a reasonable price without abridgment or alteration.

TERMS FOR 1882 (Including Postage)

Table with columns for subscription terms and prices. Includes 'PAYABLE STRICTLY IN ADVANCE' and rates for one, two, three, four reviews, and Blackwood's Magazine.

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

Have You Seen The COMBINATION COOKING STOVE



The only Coal Cook Stove on the right principle in America; the latest, and most economical. WHY? Because it has five holes, three being directly over the fire; and it has a circular firepot, by means of which the fire need never go out, and the OVEN is ALWAYS ready for use. GREAT STOVES GUARANTEED. Read one of many testimonials: Mr. Moses.—We have been using one of your Combination Cook Stoves for nearly two months, it has given us satisfaction in every way, is a GOOD BAKER, and the fire has never been out. 243 Yonge-street, Mrs. CHAS. HOWARTH, January 2, 1881. Medal awarded at Toronto, 1880. F. MOSES, 301 YONGE STREET, TORONTO. Patent rights for sale.

The Purest and Best Medicine ever Made.

Accompanied of Hops, Senna, Mandrake and Dandelion, with all the best and most curative properties of all other Bitters, makes the greatest Blood Purifier, Liver Regulator, and Life and Health Restoring Agent on earth. No disease on a possibly long exist where Hop Bitters are used, so varied and perfect are their operations. They give new life and vigor to the aged and infirm. To all whose employments cause irregularity of the bowels, or urinary organs, or who require an Appetizer, Tonic and mild Stimulant, Hop Bitters are invaluable, without intoxicating. No matter what your feelings or symptoms are what the disease or ailment is use Hop Bitters. Don't wait until you are sick but if you only feel bad or miserable, use them at once. It may save your life. It has saved hundreds. \$500 will be paid for a cure if they will not cure or help. Do not suffer or let your friends suffer, but use and urge them to use HOP BITTERS. Remember, Hop Bitters is no wine, drugged, drunken nostrum, but the Purest and Best Medicine ever made; the "WATERGATE" and "HOT" and no person or family should be without them. D. C. is an absolute and irrefutable cure for drunkenness, use of opium, tobacco and narcotics. All sold by druggists. Send for Circular. Hop Bitters Mfg. Co., Rochester, N.Y. and Toronto, Ont.

