

Dominion Churchman.

Vol. 7.]

TORONTO, CANADA, THURSDAY, JUNE 9, 1881.

[No. 23.]

\$50,000 to Loan in Large or Small Sums: lowest rates.

ROBERT SCARTH SMELLIE,
Barrister, Solicitor, Conveyancer &c. Office,
Marshall's Buildings,
49 KING STREET WEST,
TORONTO, Canada.

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.

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

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 1/2 to 10 1/2 interest on Farm and Village property, please communicate with
G. S. HALLEN,
Solicitor and Notary Public,
Huntsville, Ont.

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 1526. Office 319 Notre Dame Street, Montreal.

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

CHURCH GLASS IN EVERY STYLE.
HENRY WALTON,
MERCHANT TAILOR,
39 King Street West,
TORONTO, Ont.
Special attention to Clergymen.

PORCELAIN Co.,
Toronto, Ont.

CHINA, LAMPS,
GLASS, BRONZES,
CROCKERY, BRIC-A-BRAC.
Parian and Terra Cotta Statuary &c.

Porcelain Compy.
29 King St. West,

A REAL NECESSITY.—No house should be without a bottle of HAYARD'S YELLOW OIL, in case of accident. There is no preparation offered to suffering humanity that has made so many permanent cures, or relieved so much pain and misery. It is called by some the Good Samaritan, by others the Cure-all, and by the afflicted an Angel of Mercy.

A STUDENT OF TRINITY COLL. wishes to HELP a Priest as Lay Reader, during the Long Vacation. Apply to "C" Dominion Churchman Office, Toronto. References from Rev. S. Darling, Norway, Ontario.

ANY CHURCHWOMEN willing to GIVE THEMSELVES UP ENTIRELY to WORK for our BLESSED LORD and His Church, can hear of such work by addressing "Harriet B." Dominion Churchman Office, Toronto.

HOUSEKEEPER. A LADY desires the position of HOUSEKEEPER; has had great experience, and can furnish the most satisfactory references. Address B. R. Box 388, Windsor, Ont.

Algoma Diocese.
WANTED, a CLERGYMAN in full Orders and good standing, to take charge of the Prince Arthur's Landing and Thunder Bay Mission, on the 1st July, 1881. For particulars apply to the
Missionary Bishop of Algoma,
SAULT STE. MARIE, ONT.

H. C. HARDY & SON,
No. 10 Wall St., New York.
Transact a general Banking & Brokerage business.
HENRY C. HARDY FREDERICK HARDY
Mem. N.Y. Stock Exg. Mem. N.Y. Stock Exg.
" " Produce " " " Produce " "
" " Mining Stk " " " Mining Stk " "
" " Cotton " " " Cotton " "
Securities bought and sold at the New York Stock Exchange in person, for cash and on margin. Interest allowed on deposits.

NEW TESTAMENT.—REVISED VERSION.—Oxford and University Press Editions.
—LIST OF SIZES AND PRICES:—
Nonpareil, 32mo: Cloth, red edges 30c.;
Imitation Morocco, 60 cents; Turkey Morocco, \$1.25; Turkey Morocco circuit, \$1.75.
Brevier, 16mo: Cloth boards, 75 cents;
Imitation Morocco, \$1.00; Turkey Morocco, \$1.75; Turkey Morocco circuit, \$2.50.
Long Primer, Crown 8vo: Cloth boards, \$1.35; Imitation Morocco, \$1.75; Turkey Morocco, \$2.75; Turkey Morocco circuit, \$3.50.
Pica, Demy 8vo: Cloth, bevelled, \$2.50; Turkey Morocco, \$5.50.
Pica, Royal 8vo: Cloth, \$3.75; Turkey Morocco, \$7.50.
Mailed Post free, securely packed. Orders should be given at once, as the demand is very great.

CLOUGHIER BROTHERS,
BOOKSELLERS,
25 KING STREET WEST,
TORONTO.

STUDENTS
Should bear in mind the LIBERAL DISCOUNT given by
R. J. Hunter
To all Students attending College here and procure their summer outfit at his first-class Establishment.

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

SOLE AGENT AT TORONTO for
JULIUS KING'S PATENT
SPEX. SPEX.
Suit any sight without hurting the eyes.

RYRIE,
THE JEWELER,
113, YONGE STREET, TORONTO.

50 all Lithographed chromo cards, no 2 alike, 10c Agts. big Outfit, 10c. GL. BECARD Co., Northford

A FULL STOCK NOW ON HAND.

THE OXFORD PRESS EDITIONS OF THE REVISED VERSION OF THE NEW TESTAMENT.

A Liberal Reduction from these Prices to the Clergy.

Nonpareil, 32mo:—
Cloth boards, red edges \$0.30
Roan, limp 0.60
Turkey Morocco, limp 1.25
Turkey Morocco, circuit 1.75
Brevier, 16mo:—
Cloth boards, red edges 0.75
Paste grain Roan, limp 1.00
Turkey Morocco, limp 1.75
Turkey Morocco, circuit 2.50
Long Primer, Crown 8vo:—
Cloth boards, red edges 1.35
Paste grain Roan, limp 1.75
Turkey Morocco, limp 2.75
Turkey Morocco, circuit 3.50

Long Primer (Old faced), Crown 8vo:—
Cloth boards, red edges 1.35
Paste grain Roan, limp 1.75
Turkey Morocco, limp 2.75
Turkey Morocco, circuit 3.50

Pica, Demy 8vo:—
Cloth bevelled, red edges 2.50
Turkey Morocco, boards 5.50
Pica, Royal 8vo:—
Cloth bevelled, red edges 3.75
Turkey Morocco, boards 7.50

THE GREEK TEXT OF THE NEW TESTAMENT, with the Revisers' Readings.

Demy 8vo:—
Cloth, boards 3.75
Turkey Morocco, boards 7.00
Foolscap 8vo:—
Cloth, boards 1.50
Turkey Morocco, limp 3.25

COMPANION TO THE REVISED VERSION OF THE NEW TESTAMENT. Explaining the reasons for the Changes made in the Authorized Version. By Professor ROBERTS, D.D., a member of the English New Testament Company. With SUPPLEMENT by a Member of the American Committee of Revision. Price 30 cents in paper; 60 cents in cloth.

ROWSELL & HUTCHISON,
76 KING STREET EAST,
Toronto.

TORONTO CHURCH SCHOOL FOR BOYS.

Classes for PRIVATE TUITION in the School house, at 80 WELLESLEY STREET.
Summer Term begins 21st April; Half term 25th May.

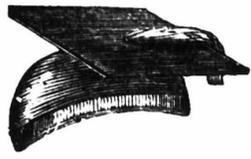
Applications to be made to R. HARRISON, M.A. N.B. Pupils also instructed privately at 38, Lambey Street, Toronto.

GEORGE HARCOURT AND SON,
(ESTABLISHED 1842)
MERCHANT TAILORS.

CLERGYMEN'S VESTMENT & ROBE MAKERS.
We claim to be the oldest and best established Gentlemen's Clothiers in the city, and have long made a speciality.
Gowns, Surplices, Stoles, Bands, Collars, College Caps, Gowns, &c. Queen's Council's and Barrister's Robes and Bags, Uniforms and Boy's Clothing of every description.
65 King Street East,
(Near the Cathedral), TORONTO.

FRECKLES.
ABEL'S FRECKLE LOTION
will remove and prevent FRECKLES and TAN, will cure Pimples on the Face in one week. No colouring or paint used in the manufacture of **Abel's Freckle Lotion.** It is free from all impurities, such as Lead, Chalk, &c. It will make a grey complexion clear and beautiful. One trial will convince the most sceptical. If your druggist does not keep it, send to
J. DILWORTH, Chemist,
168 King Street East, TORONTO.
Sent free on receipt of one dollar.

H. J. MATTHEWS & Bro.
33 YONGE STREET, TORONTO,
Gilders & Art Dealers,
Pier and Picture Mirrors,
Picture Frames,
Engravings, Paintings, &c.



B. & M. Saunders,
Robe Makers, &c.,
— HAVE REMOVED —
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.

MARBLE WORKS.
CHARLES WATSON
Manufacturer of
MONUMENTS, MANTELS, TABLE TOPS,
PLUMBERS' SLABS, &c.
Also dealer in
Slate Bathtubs, Washing-tubs, Sinks;
Black-boards, Tiles, Pastry-slabs, Window-sills, &c., &c.
30 Adelaide St. West.

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

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

COAL AND WOOD.
BEST QUALITIES
Pittston and Scranton Soft
Coal, Blossburg and
Lump Lehigh.

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

LOWEST RATES.

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

TELEPHONE COMMUNICATION BETWEEN ALL OFFICES.

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

Domestic Sewing Machines.
A. W. BRAIN.
SOLE AGENT.
All kinds of Sewing Machines Repaired.
Also Findings and parts for all sewing mach
7 Adelaide Street East, Toronto
Each Machine warranted for 5 yrs—
Domestic Paper Fashions for Sale.

OAK HALL.

N^{OS.} 115, 117, 119, 121

KING STREET EAST.

TORONTO.

THE GREAT ONE PRICE

CLOTHING HOUSE,



A full assortment of
CLERICAL CLOTHING
always in stock.

BLACK LUSTRE and
Russell Card Coats.

BROAD CLOTH Suits
from \$10.00 to \$18.00.

OUR STOCK of
MEN AND BOYS' CLOTHING
is the Largest in Canada

MEN'S SUITS
from \$6.00 upwards.

BOYS' SUITS
from \$4.00 upwards.

REMEMBER THE ADDRESS:

OAK HALL,

Opposite the Cathedral.

**DOMINION
ORGANS AND PIANOS.**

ESTABLISHED 1871.

The Largest and Most Complete Factory

In the Dominion---140 x 100.

Highest Honors ever awarded to any Maker in the World.

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

WE ARE NOW MANUFACTURING

SQUARE & UPRIGHT PIANOS,
The Best in the Market.

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

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



REMOVAL.

W. WHARIN,

Watchmaker & Jeweller.

ESTABLISHED 1854.

Begs to announce that he has

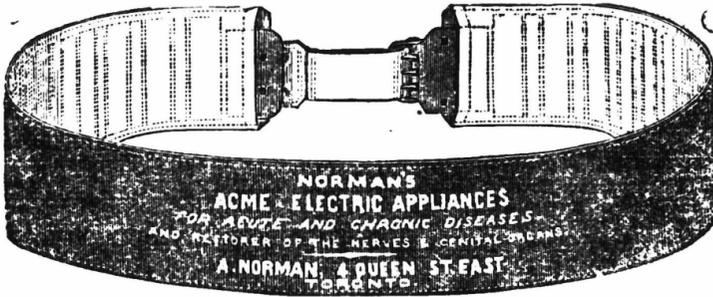
REMOVED FROM 28 KING STREET WEST,

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

Marshall's Buildings, 47 King St. West,

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

ESTABLISHED IN 1874.



ESTABLISHED IN 1874.

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 25th 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.

TEA! T! TEA!

OUR ANIMAL TEA "ALPHABET."

(By Our Own Poet.)

A lligator, beetle, porcupine, whale,
B obolink, panther, dragonfly, snail.
C rocodile, monkey, buffalo, hare,
D romedary, leopard, mud-turtle, bear.
E lephant, badger, pelican, ox,
F lying fish, reindeer, anaconda, fox,
G uinea pig, dolphin, antelope, goose,
H umming bird, weasel, pickerel, moose,
I bex, rhinoceros, owl, kangaroo,
J ackal, opossum, toad, cockatoo,
K ingfisher, peacock, ant-eater, bat,
L izard, ichneumon, honey bee, rat,
M ockingbird, camel, grasshopper, mouse
N ightingale, spider, cuttlefish, grouse,
O celot, pheasant, wolverine, auk,
P eriwinkle, ermine, katydid, hawk,
Q uail, hippopotamus, armadillo, moth,
R attlesnake, lion, woodpecker, sloth,
S alamander, goldfinch, angleworm, dog,
T iger, flamingo, scorpion, frog,
U nicorn, ostrich, nautilus, mole,
V iper, gorilla, basilisk, sole,
W hippoorwill, beaver, centipede, fawn
X antho, canary, polliwog, swan,
Y ellowhammer, eagle, hyæna, lark,
Z ebra, chameleon, butterfly, shark,

Grant GRANT'S Tea above the mark!

OUR TEA "ACROSTIC."

(By Another Of Our Poets.)

W e need not trouble "he" or "she"
A bout our richest, rarest Tea,
L ook where you will it is the best
T hat ever "man" or "maid" refreshed,
E nquire the truth, and then, we say,
R emain convinced, we beg and pray.

G reat in TEAS of every kind
R ich in BOOKS to store the mind,
A mid the toil of business din,
N ever idle "out or in"
T o please whoever—"brings the tin!"

| | |
|---------------------|-------------------|
| Choice Black Tea | 50c. per lb. net. |
| " Mixed " | 60c. " |
| " Young Hyson | 60c. " |
| " Japan | 60c. " |
| Ex. Choice Bl'k Tea | 80c. " |
| " Mixed | 80c. " |
| " Gunpowder | 80c. " |
| Extra Moyune Hyson | 80c. " |

BOOKS.

We have a stock of 5,000 volumes, and to any buyer of 1 lbs Tea, we give a HANDSOME VOLUME. To COUNTRY BUYERS we send 1 lbs. as sample, carriage paid for cash, to any part of Canada.

The Finest FRENCH COFFEE at 20c.

WINES AND LIQUORS of the oldest and most Superfine Brands.

WE ARE WHOLESALE AS WELL AS RETAIL GROCERS: HAD IN STOCK: SUGAR, SPICES, CANNED MEAT, PRESERVES, in fact Groceries of every description, and possess a high class stock second to none in Toronto. Try us.

WALTER GRANT,

158 to 140 York Street,
TORONTO, CANADA

Dominion Churchman.

The DOMINION CHURCHMAN is Two Dollars a Year. If paid strictly, that is promptly in advance, the price will be one dollar; and in no instance will this rule be departed from. Subscribers can easily see when their subscriptions fall due by looking at the address label on their paper.

Frank Wootten, Editor, Proprietor, & Publisher.
Address: P. O. Box 449.
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.

June 11. Saint BARNABAS, Apostle and Martyr:—
Morning Deuteronomy 33, to v. 12. Acts 4, v. 31.
Evening Nahum 1. Acts 14, v. 8.

12. TRINITY SUNDAY:
Morning Isaiah 6, to v. 11. Revelation 1, to 9.
Athanasian Creed. Pr. Pref. in Com. Service.
Evening Genesis 18; or Ephesians 4, to v. 17;
Gen. 1 & 2 to 4. or St. Matthew 3.

19. FIRST SUNDAY AFTER TRINITY:—
Morning Joshua 3, v. 7 to 4, 15. Acts 3.
Evening Joshua 5, v. 13 to 6, 21; or 24. 1 St.

20. The QUEEN'S ACCESSION:—
Morning Joshua 1, to v. 19. Romans 13.
Proper Psalms: 29, 21, 101.

24. Saint JOHN BAPTIST'S DAY:
Morning Malachi 3, to v. 7. St. Matthew 3.
Athanasian Creed to be used.
Evening Malachi 4. St. Matthew 14, to v. 13.

25. SECOND SUNDAY AFTER TRINITY:
Morning Judges 4. Acts 7, v. 35 to 8, 5.
Evening Judges 5; or 6, v. 11. 1 John 2 to v. 15.

29. Saint PETER, Apostle and Martyr:
Morning Ezekiel 3, 1 to 15. St. John 21, 15 to 23.
Evening Zechariah 3. Acts 4, v. 8 to 23.

THURSDAY, JUNE 9, 1881.

LAST year, in twenty dioceses in England, 127,786 persons were confirmed.

The Rev. Richard Thornton, the Boyle Lecturer for this year, has begun his first course, and has chosen for his subject, "The grounds of belief." He proposes to treat of the import of the terms "Belief," and "Faith," the object of belief; subjective reasons for believing; the reasons for believing to be stated to others; and the Christian scheme considered in reference to belief.

An accomplished Hebraist, the Rev. Charles John Elliott, died at the 11th ult., in the sixty-second year of his age. He has been Vicar of Winkfield since 1844, and was appointed on the Old Testament Revision Committee. He was one of the contributors to the "Speaker's Commentary," and wrote a number of articles for the Edinburgh Review, Smith's Dictionary of Biography and Antiquities, Bishop Ellicott's Old Testament Commentary, and Cassell's Bible Educator.

The Lord Chancellor has expressed the opinion that the Revised Testament cannot be read in churches in England until it has been recommended by a sufficient public authority, and any clergyman so using it incurs the risk of being held as an offender against the law. The new revision has been very strongly condemned by high authorities in England. It certainly has a number of grave and very unaccountable faults. Any decision upon its merits by the Convocation of Canterbury will have great weight throughout the Anglican communion.

The death is announced of Canon Robert Williams, late of Rhydycroesau Rectory, Lawnt, near Oswestry. In him Wales has lost one of her greatest antiquarians and archaeologists. His best known work was his "Enwogion Cymru" or "Lives of eminent Welshmen." He has recently been translating some Manuscripts of great antiquarian interest. "He had also translated into English many of the quaint Cornish legends and stories of that wild corner of England."

The state of Ireland is by no means improving. Agrarian outrages, murders, incendiary fires, Boycotting, are still the order of the day. It is evidently "war to the knife" between landlords and tenants and that without the slightest distinction between liberal landlords and others. Lord Drogheda is said to be one of the most considerate of landlords, the land on his estates being let at a very low rent; and yet his tenants have refused to pay any rent till the Land Bill has passed. This is regarded as an illustration that the tenants are forcing the most reluctant of landlords to resort to eviction as their last resource.

His Grace the Archbishop of Canterbury has recently attended a meeting in which he said that "in face of the work which has to be done, the distinctions between the various Christian bodies sink into insignificance." It has been replied that, "it is a thousand pities that his Grace did not always take this view, instead of lending himself, as he has persistently done since his Oxford days till, at any rate, quite recently, to every effort that has been made to aggravate differences within the pale till they became schisms." It is added that, "It sounds well to hear these beautifully liberal sentiments from the author of an Act under which clergymen of unblemished character and of singular devotion, have been haled from their families, and cast into prison."

The one hundred and eightieth annual meeting of the Society for the Propagation of the Gospel was held in St. James's Hall, London, on the 12th May, the Archbishop of Canterbury in the chair. His Grace was supported by the Bishops of Llandaff, Antigua, Edinburgh, North China, and Toronto, with Bishops Perry, Ryan, and Tufnell. The attendance was very large. The secretary, the Rev. W. H. Tucker, said prayers, and read an abstract of the report. The meeting was addressed by the Archbishop, Sir Stafford Northcote, Rev. Dr. Strachan, Sir Bartle Frere, Mr. Raikes, C.S.I., and the Bishop of Toronto. It was stated at the meeting that now, for the first time, the name of New Zealand, so dear to the missionary heart, did not appear in the report of the society, as having drawn from its funds. For New Zealand had become self-supporting, and in that fact alone the society had a record which they might proudly emblazon on their banner. A gratifying fact was stated in reference to Newfoundland, which was that the sealers paused before they commenced their voyage, to give their labour, with their hearts as well as with their hands, in drawing the stones with which to build the cathedral church in the city of St. John.

In the month of April ninety-five emigrant ships left Liverpool, with 36,640 passengers; an increase of 21,161 over the emigration of the previous month, and of 6,149 as compared with April last year. Their destinations were:—To the United States, 31,782; British North America, 3,500; Australia, 13; South America, 189; East Indies, 93; West Indies, 16; China, 4; Western Africa, 43.

The Spring Conference of the so-called "Church Association" was held on the 11th ult. In addition to the usual amount of "tall talk" and wild harangue, the question was mooted about instituting proceedings against the Bishops, partly for the sake of variety and to keep up the spirit and temper of their subscribers, and partly because "parson-bating" seems to have had its day. The association has now been amusing itself at the latter kind of "liberal" sport for a number of years without having accomplished one jot or tittle, and it seemed to be felt that if some little change in the programme was not adopted, the whole thing would tumble to pieces. One speaker defined a Commission to be what he thought Dr. Johnson would have called it "a cumbersome but convenient contrivance for doing nothing." Another spoke of it "as a device for preventing the bishops from committing themselves." A Mr. Broomfield said he travelled about the country as much as anybody, and found the tide of ritualism springing up everywhere; he demanded a revision of the Prayer Book. The Rev. Dr. Harrison had studied the subject for twenty years, and protested heart and soul against any revision of the Prayer Book. The chairman, (Mr. C. H. Lovell) said it was a great mistake to think that infidelity was worse than Popery, for the greatest foe they had to contend against was Popery!

TRINITY SUNDAY.

THE mystery of the Trinity was left to be explicitly revealed in the times of the Messiah, for though it is undoubtedly involved in many statements of the Old Testament Scriptures, yet it is not so explicitly brought out there as to fix the attention immediately and directly upon it. It was the great secret, for the discovery of which the world was to be many ages in preparing. As long as the veil of the Temple remained, it was a secret not to be looked into, a holy of holies, into which even the High priest himself did not enter. But now that the veil has been rent asunder, the doctrine of the Trinity is one of the fundamental articles of the Christian religion, and the denial of it destroys its entire character and altogether neutralizes the blessings it proposes to confer on mankind. Although now revealed to us as a fact, it is still a mystery, a secret, as far as its nature is concerned. To say that it is opposed to our reason is a statement that cannot be made with even the semblance of truth; for it infinitely transcends the utmost powers of every finite mind; and what our reason cannot grasp, it is nothing less than an absurdity to say that it is opposed to that reason. Having satisfied ourselves that it is a doctrine unequivocally revealed to us by Almighty God Himself, we have nothing else to do but to believe it as a fact,

and to render the same honour, the same worship to the Son and to the Holy Ghost as we do to the Father, believing that as the Father is God, so is the Son God, and the Holy Ghost God; and yet they are not three Gods but One God. The objections that are made to a threefold subsistence of the Divine nature, all seem to be from instances taken from created natures and applied to the Divine; and because the objectors do not perceive the doctrine exemplified in finite natures, they most unphilosophically conclude it to be false. It would however be very rational to suppose that the Divine nature has a mode of existence very different from that of any created being. And therefore although it may possibly be necessary in things created for one single essence to subsist in one single person, and no more; this does not prove that the same must be also necessary in God, Whose nature is wholly different from theirs, and consequently must differ as much in the mode of His subsistence, and so may have one and the same nature diffused into three distinct Persons.

We are expressly told in Holy Scripture that there are Three Who are above the rank of created beings, the Father, the Son, and the Holy Ghost. We have this truth given as a fact, and it is impossible for us, however we may exercise our curiosity, to learn any more about it; and as far as it is yet unknown by us, it may also be absolutely unknowable. And therefore, as a master in Theology has remarked, "let this be fixed upon, that there is no obedience comparable to that of the understanding; no temperance which so much commends the soul to God as that which shows itself in the restraint of our curiosity. Besides which two important considerations, let us consider also, that an over-anxious scrutiny into such mysteries is utterly useless, as to all purposes of a rational inquiry. It wears the mind, but not informs the judgment. It makes us conceited and fantastical in our notions, instead of being sober and wise to salvation. It may provoke God also, by our pressing too much into the secrets of heaven, and the concealed glories of His nature, to desert us and give us over to strange delusions. For they are only things revealed (as Moses told the Israelites in Deut. xxix. 29) which belong to the sons of men to understand and look into, as the sole and proper privilege allowed them by God, to exercise their noblest thoughts upon: but as for such high mysteries as the Trinity, as the subsistence of one nature in Three Persons, and of Three Persons in one and the same individual nature, these are to be reckoned in the number of such sacred and secret things as belong to God alone perfectly to know, but to such poor mortals as we are, humbly to fall down before and adore."

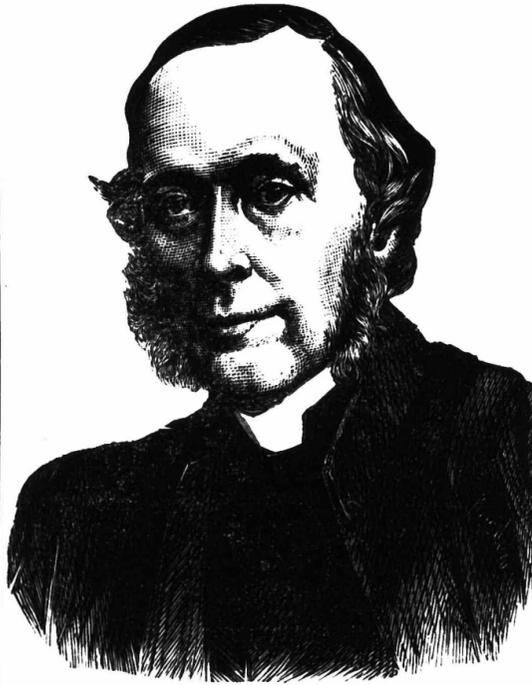
ARCHDEACON WHITAKER'S DEPARTURE.

ON Monday, the 30th of May, the Venerable Archdeacon—more widely and fondly known as Provost Whitaker,—said farewell to his Canadian home and friends, and with his family took his departure by the 3-30 train for his new home in his native land. The occasion was a sad one. Nearly all the clergy of the city, and a large concourse of friends assembled at the Station to say their truly sorrowing Goodbye.

It will be thirty years in January next since the Provost first came to Toronto as Divinity Professor and head of Trinity College. From the very first, he became, through no design or effort of his own, nay without being at all conscious of it, but by the

mere force of his character, learning, and ability, the central figure of the Canadian Church. And in spite of false accusations and detracting tongues, advancing years have only served to deepen and extend the influence which he at once acquired. The Provost is endowed with such natural talents as are possessed by very few men, in any age; and his standing as a classical scholar and theologian are such as to have left him without any rival in this country. Before coming to Canada he had already acquired the reputation of being the most accurate writer in England. And those who have had the privilege of listening to his written or spoken discourses will feel that they have never heard any other speaker who could use the words of their mother tongue with such felicitous skill.

In the Diocesan Synod, in spite of the cruel animosity that has pursued him all his life, every word he uttered was listened to with deferential attention. It was however in the Provincial Synod where the most powerful and cultivated intellects in the Dominion were gathered together, and where hatred and prejudice were no longer arrayed against



him, that his greatness became conspicuous. In learning, in eloquence, in clearness and comprehensiveness of judgment, in godly earnestness, he towered clear above every layman, and priest, and bishop in that august assembly. No other man was listened to with the same attention or swayed that assembly at all as he did. We shall not know all that the Canadian Church has lost, till we assemble again in Diocesan or Provincial Synod, without Provost Whitaker. He like other men had his defects and faults, but in spite of all these we shall never see his like amongst us again.

Looking back at matters now, it was evidently a great mistake, on all personal grounds for the Provost ever to have come to this country. There can be little doubt, that with his ability and attainments, and his remarkable moderation of conviction, he would long ago have been singled out, had he remained at home, for one of the foremost places in the English Church. The humility and diffidence, and consequent want of self-assertion which have above everything else, hindered his attaining the position to which he was entitled here, would have been the very qualities that would have commended him for promotion in the mother land. But it is useless to dwell upon all this now. His life has been lived, and his work done in another sphere; and we doubt not that when its issues are reckoned up at last he will have no cause

to regret that his reward has been reserved for that world, where juster judgment will be passed than has been passed in this.

There is doubtless one question that will come up in the mind of every one who reads this, viz., Why was such a man, after spending his life among us, allowed to go away? We have no hesitation in saying that we think it an utter disgrace to the Canadian Church that it is so. In saying this we are quite aware that the Provost was attaining to years in which he was becoming physically incapable of performing the arduous duties which he had discharged so long; and we know that the mouths of his best friends who longed to entreat him to withdraw his resignation and spend the rest of his life among us, have been stopped by the remembrance that we have nothing in the College, or in the Diocese to offer him, which could afford him that rest and retirement which he has so well earned. But still we think it a shame, considering the ever-enduring benefits which he has conferred on the land of his adoption, that, with the wealth we have amongst us, money was not subscribed which might have provided a suitable retirement for him now, and have served as a lasting memorial to connect his name with Trinity College when he is gone. We hope it is not yet too late for this last suggestion to take practical shape. There are men among us who could endow a Whitaker Professorship, or Scholarship at least, and so honour themselves by honouring an illustrious name, without suffering any very great personal inconvenience. Who will lead the way?

MEETING OF THE NORTHERN CONVOCATION,

(Continued.)

A RESOLUTION, moved by Archdeacon Hamilton, was unanimously agreed to, after considerable discussion. It was, "that his Grace the President be prayed to direct the appointment of a committee to consider the constitutional relations between the authorities ecclesiastical and civil in the Church and realm, and the best methods whereby common action may be taken by them in matters affecting the Church; with power to meet and consult a similar committee already appointed by the Province of Canterbury." In the course of his speech on the subject, he showed that the lower House of York was the only part of Convocation which has not been consulted. He said, "The statement that the connection between the Crown and the Ecclesiastical Courts, was created by the statute of the 24th and 25th of Henry VIII., was a historical mistake. The Royal Supremacy dated from the introduction of Christianity into the country. Thus, the missionary bishops of Lindisfarne were protected by the kings of Northumbria, who lived at Bamborough castle, in the seventh century. Before the Conquest the rule was, that the bishop or archdeacon should sit in court of the hundred, and that the court should determine all matters ecclesiastical and civil. It was not till 1067 that the rule was broken through by a royal charter, which withdrew the bishops and archdeacons, and forbade the secular courts to take cognizance of ecclesiastical suits. That very charter, however, asserted the Royal Supremacy, for it declared that the Bishop of Rome had no jurisdiction in this country, and forbade the Papal Bull to run here *proprio vigore*, or without the royal assent. The same principle was affirmed by Magna Charta—namely, that the Church should be free and have her rights inviolate. That charter had been repeatedly confirmed, and by the 16th of Richard II. it was asserted that "the Crown of England was subject to none." The doctrine of the Royal Supremacy was of course set forth in Article XXXVII., but

it would be well if persons would recollect that the Sovereign was a highly spiritual person, and that the spiritual character was conferred by the highest ecclesiastical officer of the realm, at his solemn consecration and anointing, when he was crowned. If then there was so much dissatisfaction at the present moment, it must be because something unconstitutional had been done. The mischief had, in fact, arisen from the suppression of Convocation for 150 years. During that time fresh legislation of course, became necessary; but instead of providing it by canon, as ought to have been done, it had been provided by statute, and this system had culminated in the Clergy Discipline Bill and the Public Worship Regulation Act. The Rev. G. Body (Cleveland) said he felt sure that no court would even obtain the allegiance of English Churchmen and restore discipline till it came to them with distinct synodical sanction.

(To be continued.)

THE LATE ARCHDEACON PALMER.

THE announcement which recently appeared in the secular papers of the death of Ven. the Archdeacon of Toronto will, we are well assured, awaken a feeling of unfeigned sorrow in many hearts, not only in the immediate locality where he was so long resident, but throughout Canada.

It will, we are sure, be very acceptable to our readers to have a brief notice of the life and character of one who so long occupied an important position and exercised a powerful influence in this diocese.

The family to which the Archdeacon belonged was of ancient English extraction. The English branch is now represented by the holder of an ancient English baronetcy. His immediate ancestors had been for some generations settled in Ireland, and among other professions have been distinguished in the Church. His great-grandfather, the Rev. Thomas Palmer, was an Irish prebendary and rector. His grandfather, the Rev. Arthur Palmer, was Fellow of Trinity College, Dublin. His father, Capt. George Palmer, was Brigade Major on the staff of General Lord Hill, and married Miss Le Poer Trench, daughter of Nicholas Power Le Poer Trench (brother of the Earl of Clancarty), by Jane, daughter of Sir Richard Butler, Bart., and died early, leaving a young widow, and two sons, Arthur (the subject of this notice), and Nicholas Power. The eldest, Arthur, was only four years old at the time of his father's death. Great as such a calamity must always be, his father's place was to a very great extent, filled by the kindness of his maternal relative, Power, last Archbishop of Tuam, who took a paternal interest in him and his younger brother.

The writer of this notice has frequently heard the late Archdeacon say, with the warmest expression of gratitude, how much he owed to that great and excellent man. His younger brother, Nicholas Power, entered the army, and having reached the rank of captain, was killed in the Sikh war in 1838. He left an only son, Arthur Power, now colonel in the Bengal cavalry, and a distinguished officer.

The late Archdeacon entered Trinity College, Dublin, where he took his B.A. degree, and was soon afterwards ordained. For a short time he held a curacy in a County of Longford, but in the autumn of 1832 he emigrated to Canada. He was one of the remarkable company whose names have since become conspicuous in Canada: Bishop

Cronyn, Archdeacon Trench, Chancellor Blake, the Rev. Dominick, the Rev. R. Flood, all of whom have now passed away.

The village near the city of Guelph was the sphere of duty to which Mr. Palmer was appointed, and the writer has been greatly interested in hearing him describe the character, and point out the positions of the first half-dozen log houses, which in those early days formed the nucleus of that now thriving and important town. Of course the want of roads and the manifold inconveniences which marked every settlement involved many hardships; but the essentially manly character of the late Archdeacon, combined with the energy and hopefulness of youth, enabled him to disregard and overcome these difficulties, often so disheartening to a new comer. Before long a simple frame structure was erected, in what subsequently formed the very centre of the town, and was known as St. George's, where for some twenty years the services of the Church of England were regularly celebrated. In due time a little log parsonage followed, and in subsequent days one could appreciate the marvellous change which has taken place in "this Canada of ours," when passing from Tyrceathlen—the handsome mansion afterwards erected by the Archdeacon and those warm-hearted and generous hospitalities for which his home was always conspicuous, one came to the tiny log cabin, now falling into hopeless ruin, in which he and his family had dwelt in the early days of his ministry.

In 1851 or 1852 the growth of the town and the increase of the congregation required the enlargement and improvement of the church. A stone structure of Norman character was begun and united with the old building. While waiting for funds to secure its completion, it was thought better to abandon the old site, as being hardly suitable for the increased needs of the congregation, and a beautiful position in a quieter situation was secured, which is now occupied by one of the noblest churches in the Dominion. Into the history of that church we have not space to enter, but its erection and completion redounds to the credit of the devotion, liberality, and energy of the late Archdeacon, the building committee, and the congregation of St. George's.

The fine presence, courteous, and polished bearing, and marked ability of Mr. Palmer had very early made him a conspicuous man in the clerical ranks, and when the first Bishop of Toronto revived the office of Rural Dean he, as every one anticipated, was at once appointed one of their number. For the discharge of such an office he had special qualifications, in his clearness of head and decision of character, and the writer has reason to know how highly his judgment was valued by the bishop, who had nominated him to the position.

In 1867, when Archdeacon Bethune was elected as coadjutor to the aged Bishop Strachan, the mind of the Church turned at once to the Rector of Guelph as his probable successor. The diocese was now divided into two archdeaconries, that of Toronto and Peterboro', to the former of which Mr. Palmer was duly appointed, and it is unnecessary to say to the majority of our readers, that he discharged the duties of his important office with zeal and efficiency. Those duties on several occasions were of a delicate and unpleasant nature, but the judgment, tact, and kindness of the Archdeacon never failed.

In the Diocesan Synod it is unnecessary to say that from his position and ability he wielded a powerful influence, which would have been much greater than it was but for some peculiarities of mind and conscience which were misunderstood by those who were not intimately acquainted with him.

As a member of the Provincial Synod the weight of his character, the clearness of his intellect, and his fervor of expressing himself with force, combined with perfect courtesy, made itself strongly felt; while his remarkable social qualities never failed to charm those who were fortunate enough to have him for their guest.

In 1870 he first laid the foundation of the bronchial affection which so often prostrated him since, and which ultimately, by the imperative advice of his physicians, including Dr. Radcliffe, of London, obliged him to remove to England in search of health. He accepted a small living in a beautiful part of the north of England, but finding the climate of Cumberland too damp he removed to Clifton, Bristol, where in 1879 he had a most severe and prolonged attack of illness, which, however, his excellent constitution enabled him to overcome. But the climate of Clifton was pronounced too relaxing, and he was ordered to a more bracing air. He decided on Ireland where he had many ties and old associations, and took up his residence at Mountjoy square, Dublin, where for some time he was much stronger. The past winter has

been unusually severe in Ireland, and continued east winds proved very trying to the delicate. The Archdeacon suffered from a severe chill on Thursday, April 28th. This speedily developed into a very serious illness, and on the 4th of May he "entered into rest," surrounded by his sorrowing family, and ministered to by the Rev. Dr. Maturin, whose church he had attended, and whose son conducted some special services in Toronto during the past winter.

Archdeacon Palmer was twice married, first to Hester Madeline, daughter of the Rev. Dr. Crawford, and leaves three sons and four daughters; and secondly to Catharine, daughter of Captain Blanchard, by whom he leaves three sons and a daughter.

Such is a brief sketch of the life and work of the late Archdeacon: a fine type of a class which in these days is not so abundantly represented in the ranks of our clergy as we could desire. A gentleman by birth, fortune, and education, ever bearing himself, in every relation, as became his position. A Christian and a clergyman earnest in life and diligent in duty; a Churchman growing in love and loyalty to the Communion in which he lived and died, with every advancing year. A parent full of love and devotion to his family; a friend true, warm-hearted, and hospitable, while the geniality of his nature, combined with overflowing wit and humour, bound to him by strong attraction those who enjoyed the privilege of his acquaintance.

The warmth of his attachments overpassed the limits of his own immediate family, and since he left Canada, he has kept up with several of his brethren, who were intimate with him, a cordial and loving correspondence. Chief perhaps among these was the Provost of Trinity College, for whom he entertained the deepest respect and affection. In a very beautiful letter addressed to that gentleman, and dated less than a month previous to his death, he expresses the very deepest interest in everything concerning the old diocese with which he was so long connected; speaks with touching sympathy and most true appreciation of the Provost's work, sends the kindest messages to many of his old friends, and pleads the broken condition of his health as a reason why he was compelled to omit or put off writing to them. In a previous letter to the writer of this article, which was prompted by the news of the sudden death of the Rev. Canon Givens, he speaks in the warmest terms of that gentleman, and regards his departure as a special warning to himself, inasmuch as he was "about his own age, and one of the rapidly diminishing band of clergy with whom he had been specially associated in days gone by."

In conclusion, we can but offer to his immediate family our heart-felt sympathy under their great affliction, and pray Him who is "the Comforter of all them that are cast down" to give them strength according to their day.

BOOK NOTICES.

COMPANION TO THE REVISED VERSION OF THE NEW TESTAMENT, explaining the reasons for the changes made on the Authorized Version. By ALEX. ROBERTS, D.D., Professor of Humanity, St. Andrew's; and member of the English New Testament Company. Canadian Copyright Edition, Toronto: Rowsell & Hutchison. Price 30 cents.

The fact that three million copies of the "Revised Version" were sold in London during the first week of publication, shows the intense interest taken in it, and the large amount of curiosity in the public mind about it. Both learned and unlearned alike will be almost equally curious to learn the reasons for many of the alterations that have been made—first, with regard to the principles of Textual Criticism the revisors agreed upon, and next as to the application of these principles to particularly perplexing cases. Dr. Roberts, in the very interesting pamphlet before us, has entered into both these departments as fully as could possibly be done, within limits so confined. And coming, as it does, from one of the revisors themselves, the information will be thankfully received as authoritative and trustworthy.

The volume also contains a large amount of information, of general utility and interest, respecting the general principles of Textual Criticism, with an accurate account of the principal Manuscripts of the New Testament, and the history of the English Bible—every particle of which ought to be treasured up by all readers of the Bible in English.

The Canadian Edition contains, besides Dr. Robert's treatise, an equally reliable account of the action of the American Committee, which is also necessary to be known in order to understand the relations subsisting between the two committees.

Whoever thinks it desirable to possess a copy of the new Revision, will find it absolutely necessary like-

wise to procure the "Companion." The amount and the value of the information it contains will surprise every one who consults it.

THE REVISED NEW TESTAMENT.

SECOND NOTICE.

BEFORE we proceed to illustrate further the changes effected in The Acts and following portions of the volume, we must express our great satisfaction at the mode of printing the text, namely, as any other book intended to be understood would be printed, in paragraphs, according to the matter, and not in haphazard chapters, and jerky verses. This might have been done with the Authorized Version just as well, and yet, save in a very few editions, and of late years, the importance of it was quite overlooked. The readers of the Greek text, who might be supposed to have less need of this natural help, have had in every critical edition for many years the text so printed. And while the sense is no longer obscured by an absurd distribution of the matter, the old convenience of reference is still secured, by printing on the inner margin the numerals of the chapters and verses. The type is, as might be expected, in every case beautiful, but we are of opinion that the undivided page will not be found so convenient as the customary double columns, which one, at least, of the smaller editions retains. It is to be observed that there are no headings of chapters or pages, as this would be a species of commentary, and this the heterogeneous character of the Revision Company made impossible; so that the mind of the Church is still to be sought in the headings of the Authorized Version.

1. It would not comport with modesty to condemn absolutely the deliberate judgment of so learned a Company in settling their principles of translation; and yet it seems impossible to accept as right what is laid down, page xiii: "It has been our principle not to leave any translation, or any arrangement of words, which could adapt itself to one or other of two interpretations." Now that there are several passages in the original of this ambiguous character, all are aware, and it does seem to be literally being "wise above what is written," when this ambiguity is abolished with translation. Translators should not be interpreters. A case in point is Acts ii. 42, "And they continued steadfastly in the apostles' teaching and fellowship (or, in fellowship), in the breaking of bread and the prayers." Decidedly an improvement on the Authorized Version; but they abolish the possibility for the English reader of taking *koinonia*, as many learned have done on plausible grounds, in the sense of *contribution*.

2. But, if this definiteness is doubtfully correct, we have very valuable corrections of most certain character. In verse 47, "The Lord added to them day by day those that were being saved." What has seemed to many the clear Calvinism of the Authorized Version thus disappears. We ourselves have not doubted the good faith of the translators, nor even the correctness of the translation *at the time*—"should" being much used in old English as the equivalent of the present indicative, though of course long obsolete in that sense. In Acts iii. 13, 26; iv. 27, 30 (as in St. Matt. xii. 18, and various places of Isaiah), we have "Servant" for *Son* and *Child*, whereby new light and interest accrue to English readers, and "Hear us, O Child Jesu," is robbed of the countenance it does not deserve. Col. ii. 8 is, "Take heed lest there be any one that maketh spoil of you"—a much more awful thing than being despoiled of something, which is the idea of the Authorized Version. In 1 Tim. vi. 5, "Supposing that Godliness is a way of gain," is a happy change from the bewilderment of the Authorized Version. So,

too, the puzzling morals of verse 10 in the Authorized Version give place to the intelligible warning—"the love of money is a root of all kinds of evil;" where we see how the unauthorized insertion of the definite article works as much obscurity as its exclusion elsewhere. In Heb. vi. 4 it has always seemed hard to acquit the old translators of a Calvinistic bias; but the Revisors have given us a manfully clear rendering: "For as touching those who were once enlightened and tasted of the heavenly gift, and were made partakers of the Holy Ghost, and tasted the good word of God, and the powers of the age to come, and then fell away, it is impossible to renew them again unto repentance." Thus the warning against apostasy rings loud and clear to all the baptized, and Calvinistic presumption receives a deadly blow in the whole flock of the faithful. Perhaps, too, partisanship may feel the discouragement of the new rendering of St. James iii. 16, "where jealousy and faction are, there is confusion and every vile deed." We are also happily rid of "the four beasts" of the Revelation, the unseemliness of which must have troubled whole generations: we have now "living creatures" instead, bringing at once into comparison the Visions of Ezekiel.

3. Many passages are made clear even where there was no error in the Authorized Version. For example, in Acts vi. 1, "a murmuring of the Grecian Jews against the Hebrews," will be much more intelligible. In the Authorized Version of Acts x. 35, "in every nation he that feareth him, and worketh righteousness is accepted with him," has lent no small countenance to the absolute efficiency of natural religion, as if it meant "is accepted with him" finally. But the Revisors' "acceptable to him" indicates the true meaning, long ago pointed out by Bp. Sherlock, "is received to further grace and enlightenment—as was Cornelius." "No small stir concerning the Way," in chapter xix, by the article and a capital letter explains the meaning of the phrase, and contrasts favourably with the incorrectness and obscurity of "that way." Many will be thankful for the rendering of Rom. i. 17, "For therein is revealed a righteousness of God by faith unto faith." This is good sense and grammar and theology all in one. For some light on Rom. iii. 25, the English reader had long been waiting, and here it is—"Christ Jesus: whom God set forth to be a propitiation, through faith; by his blood, to shew his righteousness, because of the passing over of the sins done aforetime, in the forbearance of God"—i.e. though God did not always take vengeance aforetime on sins, but passed them over, it is now demonstrated, in the death of Christ, that he was not an unrighteous God in so doing. Compare the Authorized Version, and it will be seen how much we have gained here by a distinction which only a few exegetes thought of making till lately—the difference between *pariesis* and *aphesis*. Besides, the whole verse is well rendered. Will it not henceforth be almost like a new motive power in religion to read in 2 Cor. v. 10, "we must all be made manifest before the judgment seat of Christ?" as Chrysostom distinctly noted "not simply that we must stand, but be manifested before;" in spite of which caution the Authorized Version robbed us of the awe-inspiring thought that we should be "turned inside out," thoroughly exposed before the judgment seat. A clearer warning to the envious will henceforth be read in St. James iv. 6, "Doth the spirit which he made to dwell in us long unto envying?"

4. We have quite new renderings also, as might be expected. Very long sermons will lose the support of Acts xx. 7, where now we read "Paul discoursed with them,"—a conversation, not a sermon,—though very probable, it seems almost too positive, and demands a marginal alternative. "The almost Christian" will in time lose his place of distinction in our religious phraseology, as we read in xxvi. 28, 29, "Agrippa said unto Paul, With but little persuasion thou wouldst fain make me a Christian. And Paul said, I would to God, that whether with little or with much, not thou only, but also all that hear me this day, might become such as I am, except these bonds." The scorn, not the seriousness, of the worldly Jew becomes apparent. A new rendering because of a new reading of the Greek text will surprise the foolish mistakers of faith and grace, in Romans v.

1, 2, 3: "Being therefore justified by faith, let us have peace with God through our Lord Jesus Christ. . . . let us rejoice in hope of the glory of God. . . . let us also rejoice in our tribulations." Peace and gladness are the duty and the privilege of those who "are baptized or justified," as the third part of the Homily of Salvation speaks; but they are not always realized in practice as they should be, by those on whom God's grace is bestowed, as this passage now clearly shows. A deep look is given us into the mysterious conflict of the world's Redeemer in Colossians ii. 15, "having put off from himself the principalities and the powers." We see the mighty spirits of hell closing round him, clinging to him, entangling and hindering him; but with a great effort cast off, bound, and exhibited in triumph. In verse 23, a very difficult sentence yields us now a clear and valuable sense: "which things have indeed a shew of wisdom in will-worship, and humility, and severity to the body; but are not of any value against the indulgence of the flesh." Whence we see that the carnal nature can find its gratification in the austere asceticism as well as in course indulgence. "Abstain from every form of evil" relegates "appearance" to the margin. A deeper meaning is now read in "she shall be saved through the child-bearing." In Hebrews xi. 13, we have a clear, true, and beautiful meaning, instead of the untrue, inconsistent, and puzzling Authorized Version: "These all died in faith, not having received the promises, but having seen them and greeted them from afar,"—as those far off at sea recognize with joy the dim outline of some vast promontory, and are thereby assured that they are nearing their native land. In Heb. xiii. 5, the familiar "Let your conversation be without covetousness," is hardly improved upon by "be ye free from the love of money." The original double denomination of the second order of the ministry is now made apparent to the careless reader in Acts xx. 17, 28. "And from Miletus he sent to Ephesus, and called to him the elders of the church. . . . Take heed unto yourselves, and to all the flock, in the which the Holy Ghost hath made you bishops."

5. The incorrectness of the Authorized Version in Romans v. 15-19, long ago illustrated by the famous Dr. Bentley, is now removed: "If by the trespass of the one the many died, much more did the grace of God, and the gift by the grace of the one man, Jesus Christ, abound unto the many." The article adds force also in Revelation iii. 17, "and knowest not that thou art the wretched one."

6. The doctrine and importance of Holy Baptism will gain immensely from the proper presentation of the tenses in Romans vi. c. g. "Or are ye ignorant that all we who were baptized into Christ Jesus were baptized into his death? We were buried therefore with him through baptism into death." And similarly in Colossians ii. iii.

7. The doctrine of our Lord's divinity gains in evidence at Titus ii. 13, "the appearing of the glory of our great God and Saviour Jesus Christ;" but it is nothing short of a shameful concession to heretics to put even into the margin the note at Romans ix. 5, the wretched evasions of "some modern interpreters," who endeavour by means of periods and commas to obscure or obliterate the doctrine of our Lord's Godhead. Oh for one blast of Horsley's indignant eloquence! It is enough to make Waterland and Bull turn in their graves, and even to disturb the mild and pious dissenter Pye Smith in Paradise. We sincerely trust this marginal note will not be tolerated by the Church, to be a perpetual suggestion of heresy to her children. 1 St. Peter iii. 15 again makes amends in the Greek text adopted: "Sanctify in your hearts Christ as Lord," which, compared with Isaiah viii. 13, is a clear assertion of the Godhead of the Son.

8. In the matter of obsolete words, the Revision seems inconsistent. Thus in Acts xix. 13, "vaga-bond" is properly replaced by "strolling," but the retention of "curious" in verse 19, with "magical" in the margin, seems of doubtful prudence, considering the idea that common readers will attach to "curious." In Acts xxvi. 6, the change of "instantly" to "earnestly" was of course imperative. But why a company of learned Revisors should in 1 Cor. vii. 31 retain "those that use the world as not abusing it" surpasses our powers of comprehension. In the whole passage it is not

with, let us
ord Jesus
he glory of
bulations."
e privilege
ed," as the
eaks; but
e as they
race is be-
vs. A deep
flict of the
"having
s and the
ell closing
g and him-
off, bound,
23, a very
id valuable
ew of wis-
severity to
gainst the
e that the
in the aus-
ndulgence.
ates "ap-
neaning is
the child-
e a clear,
he untrue,
Version :
ceived the
ected them
gnize with
utory, and
ring their
illar "Let
sness," is
from the
denomina-
ry is now
n Acts xx.
Ephesus,
h. . . .
e flock, in
bishops."
ed Version
ted by the
"If by the
more did
ace of the
ion many."
ion iii. 17,
ched one."
y Baptism
esentation
e ye igno-
to Christ
We were
otism into
iii.
y gains in
ng of the
s Christ ;"
cession to
he note at
of "some
means of
iterate the
one blast
is enough
ir graves,
d dissenter
trust this
e Church,
her child-
nds in the
ur hearts
saiah viii.
f the Son.
Revision
3, "vaga-
," but the
"magical"
nce, con-
will attach
change of
se impera-
Revisors
that use
ur powers
it is not

the *misuse* of anything that we are warned against, but the most *stinted* use that is urged; so that "abuse" in its common sense totally breaks up the strain of the argument, which requires the Revisors' marginal reading "using it to the full." In this point the Americans should have been heard. There are two poor excuses: first, the rhythm—which, however, should prevail against sense; secondly, that "abuse" is taken in its etymological meaning, as really equal to the Greek word here. But how are English readers to know the force of the Latin preposition *ab*? Besides, in St. Mark xii. 44, they have changed "abundance" into its equivalent "superfluity," where, etymologically, the former was quite correct. We conceive a great religious injury is done by this obscurity.

9. We in reality lose nothing by the change of reading in 1 Tim. iii. 16, "He who was manifested in the flesh" will ever be felt to be "God manifest in the flesh." But men's sense of the inveteracy of sin, and the consequent danger of endless punishment, must be deepened by the reading of our Lord's words adopted in St. Mark iii. 29, "is guilty of an eternal sin."

By careful attention to the very order of the words in the original, the Revisors have brought light and strength to many places. We would gladly, did space allow, indicate many other advantages which we owe them, for we think it a more gracious task to point out gains than to dwell on losses, of which we think there are some. We cannot consent to lose the work "charity" in 1 Cor. xiii. Every ear feels the immensity of the loss in sound: and what do we gain in sense? Nothing, save the confusion in the most utterly ignorant of *abus* and *love*; but surely those who are trusted to understand in the same epistle the etymology of *abuse*, and elsewhere "curious" and "superfluity," might be trusted to escape this confusion. Besides, it is a fixed word in the theology and devotion of the whole of Western Christendom, and it can no more be obliterated than the Sun. In Acts i. 3 "infallible proof" is rendered to "proof," though Aristotle distinctly supports the Authorized Version. But *infallibility* in religion is not in much favour anywhere now-a-days save at Rome, and the pattern there is not commendable. Why in 1 Cor. xv. 47 was there no effort made to amend "of the earth, earthy?" which is in English a poor tautology, but in Greek an expression of intensity. But we have exceeded bounds, and must close, hoping that we have given our readers sufficient specimens of what they may find in the Revision to induce them to examine for themselves, and to stimulate them to investigate afresh the manifold treasures of the Divine Oracles.

Diocesan Intelligence.

MONTREAL.

From Our Own Correspondent.

The Bishop closed his eastern townships visitation in the last week of May. Everywhere he met with gratifying indications of the Church's progress and peace. If anything in the form of an "aggrieved parishoner" appeared anywhere, the grievance was of such a trivial character as not to disturb the ecclesiastical atmosphere. Even the case of reported disregard of the rubrics, as reported in your correspondence for May 5th, turns out, we are glad to say, as ill-founded. Your correspondent, for the sake of the character of the diocese, regrets very much that he should have been led to give currency to what was but one of those reports that sometimes a parishoner, here and there, gives body to, by some misconstruction of things not clearly understood. The reported omission of the cross in baptism was, we find on enquiry, only in a case of what was ecclesiastically, private baptism. As to other supposed irregularities, they can be put in the same category with the above report.

Clerical changes.—The Rev. Mr. Formeret has resigned the rectory of Dunham, having accepted the position of assistant minister to the Rev. Mr. Booth, of St. Catharines, Ont. The congregation of Dunham have given a unanimous call, through the bishop, to the Rev. John Ker, of Glen Sutton. Mr. Ker had, however, about the same time been appointed to the

mission of Huntingdon, which he had accepted. It may be, however, that he will prefer to take Dunham, even though, pecuniarily, it ranks second.

The gentleman who, in Ontario, left the Reformed Episcopal denomination, and his congregation with him, is now doing lay-reader's work in the parish of Philipsburgh. He will soon receive Deacon's Orders from Bishop Bond.

Your correspondent was also incorrect in one of his former communications, when he said that Bishop Bond wore the Lennoxville hood, neither was he present at the convocation. It is the hood of McGill college that he wears. The statement was based, however, on the report in the city papers.

Some of the students of the Theological college are doing lay-reader's work in places otherwise unprovided for, during their summer vacation.

The deanery of Bedford meets this year, in the parish of Cowansville, on the 7th of June.

TORONTO.

SYNOD OFFICE.—Collections &c., received during the week ending 4th June, 1881.

ALGOMA FUND.—*Day of Intercession Collection.*—Holy Trinity, Toronto, Sunday School \$10.00, Etobicoke, Christ Church \$1.10, St. George's \$2.75; Minden \$1.60; Gores Landing and Harwood \$1.25; St. Philip's, Unionville \$1.50; Midland \$1.05; Newcastle \$8.80; Graton \$3.00; Credit, St. Peter's \$2.70, Dixie \$2.05, Port Credit \$4 cents; St. Paul's, Toronto \$2.15; Grace Church, Markham \$2.75; Holy Trinity, Toronto \$21.42; St. Stephen's, Toronto \$5.27; St. George's, Haliburton 80 cents; Cartwright \$3.15; Batteau \$1.11; Stayner \$2.00; Creemore \$2.00; St. John's, Mono Mills \$1.30, St. John's, Mono \$1.78, St. Paul's 52 cts.

DIVINITY STUDENTS' FUND.—*April Collection.*—Credit \$1.00, Dixie \$1.14, Port Credit 90 cents; Dunroon 87 cents; Singhampton 30 cents; St. John's, Mono Mills 71 cents; St. John's, Mono 40 cents; St. Paul's, Mono 38 cents.

WIDOWS' AND ORPHANS' FUND.—*October Collection.*—Singhampton \$1.79, Nottawa 67 cents.

MISSION FUND.—Miss Harper's class, St. John's Sunday School, Port Hope, in aid of the Apsley Mission \$5.00. *Parochial Collections.*—Stouffville \$7.75.

AROS.—Mr. Thomas Hunter, churchwarden, begs to acknowledge with most grateful thanks the under-mentioned subscriptions towards erecting a church for the mission of St. Thomas, Bexley. April list \$35.00. Per the Rev. C. Darling, Holy Trinity, Toronto, Mr. Newman \$5.00, Mr. Ince \$5.00, Mrs. Blain \$5.00, seven A.M. offertory \$2.00, poor fund \$2.00. The Rev. Canon Tremayne, Lambton Mills, \$2.00. Per Mrs. Thomas Winter from friends in England: Miss Harman \$24.25; Mr. Harman \$19.40; Mrs. Mackeson \$4.85. June 4th, 1881.

NIAGARA.

From Our Own Correspondent.

The Rev. Wm. Crompton, travelling clergyman of Algoma, will occupy the pulpit of St. Mark's Church, on Sunday, June 12th.

HURON.

From Our Own Correspondent.

WOODSTOCK.—Sunday after Ascension Day the Right Rev. the Bishop of Huron held Confirmation service in St. Paul's Church, Woodstock, when fourteen candidates were admitted to the full communion of the Church by the apostolic rite of the laying on of hands. Of the candidates thirteen were females. The bishop, as is his wont, preached an appropriate and very impressive sermon. There was an unusually large congregation.

THE STEAMBOAT DISASTER.—On Sunday, after the sad calamity on the river, special references to the mournful event were made in all our churches. In St. Paul's the services were especially impressive. At morning service Rev. A. Brown preached, taking as his text that most impressive of the judgments on the land of Egypt: "And there was a great cry in the land of Egypt; for there was not a house where there was not one dead," Ex. xii. 30. At evensong Rev.

Canon Innes preached from the well-known text, "All things work together for good to those who love God." Both sermons made an impression to be long and well remembered.

LONDON.—Never was that unequalled service of the Book of Common Prayer, the Order for the Burial of the Dead, so fully appreciated in our city as on Tuesday, the anniversary of the nativity of our Queen. We have united in that service under many sad circumstances, in the fever-smitten city of a Southern clime,—on the deck of an English ship when the body of the departed was committed to the deep,—by the open grave of the beloved one, when the father and the husband had to be borne away from the resting place of her who slept in peace; but this sad day the mourning was that of a city for hundreds of her people swallowed up in death in a few moments. Returning on board the steambot, from an excursion down the Thames, the boat tipped over, and the deck fell with a deadly crash on those who sat beneath. In a moment hundreds of human beings were struggling for life in the river, or lying lifeless beneath its waters. Two hundred, men, women, and children, were drowned, or killed by the falling deck and the fragments of the wreck. To whom the blame for this sad catastrophe is mainly to be attributed, it is not ours to say, but there must have been gross mismanagement. The mourning is universal, almost all who perished having many friends and relatives in the city.

Some of the dead were buried on the day following the catastrophe, but the greater number of burials was on Thursday. In the church of the cemetery, Woodlands, Rev. Canon Innes, of St. Paul's, read the Burial Service at the graves, committing the bodies to the earth, "earth to earth, in sure and certain hope of the Resurrection to eternal life, through our Lord Jesus Christ." From early morning till after the night had fallen, the mourners heard the voice of the Church spoken in the full assurance of faith, the only solace in the house of mourning. Over forty-six members of his congregation he read the Burial Service that day. Meanwhile the Rev. A. Brown, assistant clergyman of St. Paul's, was performing like service at Mount Pleasant cemetery, where, also, not a few members of the Church were interred. Our other churches lost many members. The Memorial church (Rev. J. B. Richardson) had fifteen members drowned. Christ church lost ten, and St. James' some. On Friday, there were four more burials in Woodlands, one of which was Mr. Meredith, a resident of the city for nearly half a century. The funerals of all the victims were very large, but Mr. Meredith's is said to have been one of the largest ever seen in the city. The former part of the service was read by Rev. Canon Innes in Mr. Meredith's residence, the latter part at the tomb at Woodlands.

All congregations and Sunday schools are mourning the loss of members. In one little Sunday school, St. George's, a band of youthful disciples had been confirmed a few days before the disaster, and of the band, one, a lad of great promise, was among the drowned.

At the late Confirmation in St. Paul's, one was confirmed in the prime of life. He was awaiting the opportunity to unite with the congregation in part taking the Holy Communion. On Thursday he slept in his coffin, with two little sons in coffins on either side, while Rev. A. Brown spoke in the words of the Church, from the Burial Service, "not to be sorry as men without hope, for them that die in our Lord Jesus Christ." "Blessed are the dead which die in the Lord." At that trying hour the strength of faith was with sorrowing friends in that house of mourning.

Correspondence.

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

INCIPIENT MARIOLATRY.

SIR,—May I be permitted to add a few thoughts in reply to Mr. Fletcher. It is indeed a difficult task to hold the balance of truth in a question so violently treated as that involved in this correspondence, namely, the relations of Mary the mother of our Lord to mankind.

A noted divine has declared that the sin of Mariolatry is the "special crux," which stands in the way of any union with the Church of Rome, and the minds of all true Protestants revolt against it as a deadly error. Yet is there not a middle course, which is a truer, one between this sin of idolatry and the absolute disrespect and contempt with which Protestants have in the past regarded the mother of our Lord? In answering this, I would wish none to set himself

against his brethren and say "I am of Mary!" Yet must we feel regret that the minds of so many that are great, and good, and wise, should yet be so carnal as to allow the reaction from one error to lead to another; that to say the least, is both displeasing to God and hurtful to their own souls.

1. Has not Mary some claim on our love and reverence? I say, yes; undoubtedly! In the first place, she is the one sole pledge given us of Christ's humanity and consequent sympathy with us in our humanity. His Sonship of the Father gives us confidence in His wisdom, love and power, and leads us to put our trust in Him as all sufficient, and to worship Him in the majesty of His Godhead with awe and self-abasement, yet leaves us still afar off, amazed at the mystery of His holiness; so that we need a veil thrown over His form that He may draw near, when our deep afflictions, in our weariness and weakness amid the drought of sin in the world our hearts athirst for the touch of the kind hand that shall heal and comfort, we want Him close to us, we want an assurance of the identity of His nature with ours, which assurance the name of Mary supplies. Dean Milman prays while he sings:

When our hearts are bowed with woe,
When our bitter tears o'erflow,
When we mourn the lost, the dear,
Jesus, Son of Mary, hear!

Thou our throbbing flesh hast worn,
Thou our mortal griefs hast borne,
Thou hast shed the human tear,
Jesus, Son of Mary, hear!

When the heart is sad within
With the thought of all its sin,
When the spirit shrinks with fear,
Jesus, Son of Mary, hear!

Yes; Son of Mary! not of the semi-goddess of Rome! but of the poor, persecuted, hard-worked, housewife, Mary! When Jesus stands by us in our daily cares with the memories of Nazareth and of His own long years of patient toil amid the bigotry and brutality of those degraded Galileans supporting that pure minded, simple hearted mother, who was His companion and teacher, we feel it is the Man Christ Jesus who is our friend, and that He is veritably our brother because He is Mary's son, and if we claim Him for our brother for such a reason shall we disown the mother? We call Eve the mother of us all: has not Mary a better claim for the title? if so, the words that have been taken exception to are not with truth and beauty.

Shall we not love thee, Mother dear,
Whom Jesus loves so well?

To love all whom Jesus loves. God grant us to learn the implied lesson. Yet what a strange lack of the wide reaching love must we have if we cannot feel a reverent affection for the mother of our best Friend, the mother whose heart strings were broken at the sight of that Son of her right hand and widowhood dying a sinner's death under the curse of God and man for us.

If we cannot feel such a tender reverence for her, His mother, for His sake, how can we ever learn to look with eyes of love upon the Lazarus at our gate, full of sores, or at the loathsome sin-befouled brother that hustles us in the street.

Your correspondent asks where shall we draw the line? I reply: God forbid that any should draw a limit to the flow of a soul whose delight is to love and honour whom our King delighteth to love and honour.

Our critics acknowledge they may be in error, but add that if so "they are in good company." That may be, they may be in the company of them that have all knowledge, and all faith, so that they may remove mountains, and be ready to give all their goods to the poor, and even their body to be burned for their opinions and conscience, and yet not be in the company of those who in a simple love of their Lord and all that are His, hope all things, believe all things, think no evil, but rejoice always in the truth.

Yours very truly,

H. W. BELL SMITH.

Collingwood, May 30th 1881.

SIR.—In Mr. Fletcher's letter of May 16th, he says, "Throughout the hymn, as it seems to me, the Blessed Virgin shares our attention almost equally with her Son." If this be so, surely it is nothing wonderful in a hymn to be used on days commemorative of her. Something similar is to be seen in hymns for other Saints' days, such as the 64th, 65th, 67th, 68th, 415th, &c. But if he wishes your readers to believe that almost equal honour is paid in the hymn to the Virgin as to her Son, if in the sentence immediately preceding the one I have quoted he means to say that "the first place" of honour "is given to the Virgin," then I must deny the accuracy of his statements.

It has been well and truly said that "man is a creature of extremes. The middle path is generally the wise path, but there are few wise enough to find it. Because Papists have made too much of some things, Protestants have made too little of them. Because one party has exalted the Virgin Mary to a Divinity, the other can scarcely think of that 'most highly favoured among women' with common respect." It seems to me that Sir Henry Baker in the hymn under discussion has most happily escaped both of these extremes, and naturally enough as a loyal English Church clergyman has kept well to the middle and wise path, not "exalting her to a Divinity," not yet depriving her of the honour due. The highest place of honour is given all through to the Virgin's Son, and whatever honour and glory is ascribed to her, whatever love is expressed for her, is here by reflection from her Divine Son. We love and honour her, because she was and is the loved and honoured mother of our loved and honoured Lord.

This is very easy to be seen by any who will carefully and impartially read over the hymn.

It begins:

Shall we not love thee, Mother dear,
Whom Jesus loves so well?

And surely we must love the dear mother of our Lord, and all his other loved ones, if we love Himself. The second verse has no mention of the Virgin. The third speaks of Christ choosing the Virgin Mary as the instrument of the Incarnation, thus giving the Son a position vastly superior to the Virgin's.

The fourth, though said by Mr. Fletcher to give the first place to the Virgin, in my opinion does nothing of the kind, but merely dwells on the wonderful privilege and honour which was her's who was chosen to be the mother of "the Incarnate Son of God." That the author did not intend here to give the place of honour to the Virgin is plain, when he goes on to say in the next verse:

"O wondrous depth of grace Divine
That He should bend so low."

Bend so low as to lie upon her breast, to her to cry for food, and to be soothed to rest by her gentle nursing. Verily my vision is not keen enough to detect in this language any undue exaltation of her whom all generations were to call blessed.

The sixth verse I take to be merely a paraphrase of a certain woman's cry to our Lord, "Blessed is the womb that bare Thee," &c., and His reply, "Yea, rather blessed are they that hear the Word of God and keep it." While it confesses that it was "joy to be the mother of the Lord," it yet acknowledges that the greater blessedness, "the true bliss" which we know that we may have as well as the Virgin is "to hear the Word of God and keep it."

"In every thought, and deed, and word
To be for ever His."

The seventh verse is nearly identical with the first, and the last is a gloria. Thus in the whole hymn I fail to see anything that savours of Mariolatry, and I cannot see for any part how any one can think it "a direct address to the Virgin." That "the one-half of the members of our Church so regard it," that the hymn "hurts the religious feelings of millions, and materially injures the sale of the book," are Mr. Fletcher's assertions, but I believe assertions are merely.

Yours truly,

WILLIAM ROBERTS.

The Parsonage,

Amherst Island, May 30th, 1881.

PRINCE ARTHUR'S LANDING.

SIR.—I was very much pained by Mr. Cayley's letter in your last issue, in re "Prince Arthur's Landing." Its tendency, though I believe, quite unintentional, is to wound the feelings of one of our most conscientious missionaries. And, believing as I must, that Mr. Cayley has not thoroughly understood the merits of the case, perhaps you may permit me to lay them briefly before your readers.

Nearly four years ago, Mr. McMorine, very much to the regret of his congregation, voluntarily resigned the incumbency of Almonte to devote himself to missionary labour in the Diocese of Algoma. He went with the avowed purpose of serving for three years, intending to return at the end of that time to this diocese again. That period expired in September last. Of his work at the Landing it is not for me to speak, futher than to say it was eminently successful in all respects, and such as might naturally be looked for from a man of his active and energetic character. That work will doubtless live and bear good fruit behind him. Last spring (1880) his wife and family returned to Ontario, bringing their household effects, with the understanding that he would rejoin them this spring. Should Mr. McMorine remain at the Landing, it would necessitate the moving back of his

family, &c., at a large expense. And for what? That the "waste places may be repaired!" It seems to me that that can be accomplished by his successor, and surely there will not be wanting men at once to offer themselves for that purpose, with no ties and claims of a large family to educate. At the same time I am persuaded that Mr. McMorine, by a personal pleading for his late parish, in this diocese can do more to restore the "waste places" than by remaining there. I feel very keenly on this subject, as from a long and intimate acquaintance with Mr. McMorine and his work—he and I have occupied adjacent parishes for some four years—I am convinced that he is acting with a perfectly scrupulous and conscientious regard to the interests of the Church and his family.

I am yours, &c.,

GEO. W. G. GROUT.

Carleton Place, June 4th, 1881.

DIocese OF SASKATCHEWAN.

From our own Correspondent.

The winter Divinity Term of Emmanuel College, Prince Albert, ended on the 30th April, having commenced on 1st November last. Eleven missionary students have received instruction during the winter, four of them being Cree Indians, two Cree half-breeds, one a Sioux Indian, and four of Canadian birth. There were also a few boys in the collegiate school. Examinations were held in writing at the close of the term in theology, ecclesiastical history, the evidences of Christianity, Greek and Latin, mathematics, the usual English branches, and the Cree and Sioux Indian languages.

At an ordination held on 1st May, at St. Mary's Church, Prince Albert, the Bishop pointed out the progress made since the diocese was constituted seven years ago. He began with one clergyman in full orders, a native deacon (since dead), and a lay-reader. He had now twelve clergy, of whom nine were priests and three deacons, and ten catechists in charge of mission stations, making in all twenty-two missionaries, besides a number of schoolmasters. Four of our missionary students of Emmanuel College were candidates for Holy Orders, and would probably be ordained in another year. One was a Cree Indian, another was a Cree half-breed, and two were of Canadian birth. They were all making creditable progress in the usual branches of a theological course. The theological staff of Emmanuel College consists of the bishop as Warden and Professor of Divinity; the Rev. Canon Mackay, Professor of the Evidences of Christianity; and the Rev. Canon Flett, B.D., Professor of Ecclesiastical History. A collegiate school for boys has also been formed, Canon Mackay being English and mathematical master, and Canon Flett classical master.

The Right Rev., the Lord Bishop of Saskatchewan has recently formed a "Bishop's Council," under the style and title of the Dean and Canons of the diocese of Saskatchewan, and has been pleased to make the following appointments:—Senior Canon, the Rev. J. A. Mackay, M.A.; Junior Canon, the Rev. J. F. Flett, B.D.; Honorary Canons: the Rev. W. Newton, B.D., and the Rev. W. B. Curran, M.A., rector of St. Thomas's church, Hamilton.

Family Reading.

THE CHURCH AND THE PRAYER BOOK.

A FEW months since, Mr. Whittaker, publisher, New York, offered five premiums for the best answers to the following questions. The candidates were to be connected with Church Sunday schools in the States or in Canada, and under eighteen years of age:—

1. Shew that the English Church did not begin in modern times, but that it can trace its connection with the Apostolic Church.
2. Show that Henry VIII. was in no sense the founder of the English Church, but that it existed centuries before he was born.
3. Give an account of the Prayer Book, and shew from what sources different portions of it were taken.
4. Give an account of the ecclesiastical year, and the reasons for observing its festivals and fasts.
5. Give a sketch of the mission work of the Church, and shew how it is fulfilling the Master's command to preach the Gospel.

Each candidate was permitted to take the advice of parents or clergy, as to the best authorities to consult on each subject.

Miss Beverley Dixon of Guelph has taken the first prize, Miss Florence Wilson, of Windsor, N. S., has also taken one. The other three were taken in New York, North Carolina, and Pennsylvania.

BEYOND THE HILLS.

BEYOND the hills where suns go down,
And brightly beckon as they go.
I see the land of fair renown,
The land which I so soon shall know.

Above the dissonance of time,
And discord of its angry words,
I hear the everlasting chime,
The music of unjarring chords.

I bid it welcome; and my haste
To join it cannot brook delay.
O song of morning, come at last,
And ye who sing it come away!

O song of light, and dawn, and bliss,
Sound over earth and fill these skies!
Nor ever, ever, ever cease
Thy soul-entrancing melodies!

Glad song of this disburdened earth,
Which holy voices then shall sing;
Praise for creation's second birth,
And glory to creation's King!

"THE CHURCH THAT IS NOT A SECT!"

We clip the following from the *Living Church*.
The Church is the true

1. BAPTIST CHURCH; for, distinctly affirming the Sacramental character of Holy Baptism, and refusing to regard it merely as a symbolical act of profession of faith, she denies not the Holy Sacrament to infants, nor to those seeking, but who have not yet attained salvation, a knowledge of forgiven sin, and peace with God. She is the true

2. CONGREGATIONAL CHURCH; for she recognizes the right of the whole congregation to her sacred privileges, not confining them to the professedly redeemed portion of the assembly, and thus dividing it into "the church and congregation." She is the true

3. METHODIST CHURCH; for all her Services are methodically pre-arranged; system and order are seen in all her provisions for worship and work; while by the appointed Services of "the Christian Year," she (1) brings before the people every portion of Divine truth, each in its turn, and in due relation to the whole; (2) celebrates the leading events of our Saviour's life; and (3) commemorates the memory of the Holy Apostles, and other glorified saints, to whose example of faith and patience, zeal and holy living, she points for imitation. She is the true

4. PRESBYTERIAN CHURCH; for she confines to the presbyters the celebration of the Holy Eucharist, and recognizes the sole authority of each in the spiritual affairs of his parish. She is the true

5. BIBLE CHRISTIAN CHURCH; for she provides more largely than any other Christian body for the public reading of God's word, unaccompanied by human comments, and uninspired "explanations," in the public worship of God. She is the true

6. DISCIPLE CHURCH; for she welcomes as members all who are willing to become disciples of Christ, not demanding that they should have apprehended all Christian truth, nor attained to full salvation or sense of pardon, before receiving them into her sacred fold. She is the true

7. CHRISTIAN CHURCH; for she gives special prominence, as the highest act of worship, to the Holy Eucharist, the one sacred rite peculiarly instituted and commanded by our Lord in remembrance of Him, and observed by the Holy Apostles, as the distinctive feature of Christian worship. She is the true

8. APOSTOLIC CHURCH; for she remains faithful to the Apostolic organizations and doctrines, and retains the Apostolic Order in direct succession. She is the true

9. REFORMED CHURCH; for, retaining the Apostolic ministry, she has rejected the errors grafted on Apostolic teaching by the Church of Rome, and has cast off her usurped authority. She is the true

10. FREE CHURCH; for she repudiates all bondage to any man or body of men, and asserts her liberty in Christ Jesus, owning no Lord but Him, no laws but those promulgated by Him, as expounded by His Holy Apostles and the General Councils of the Church, moved by the Holy Ghost. Popes, Synods, Parliaments, Sovereigns, and associations of Churches or men being denied by her to have power to define the Faith or constrain the conscience. She is the true

11. UNITED-BRETHREN-IN-CHRIST CHURCH; for she recognizes all branches of the Church of Christ as, with her, members of the Catholic Church of Christ, the family of God wherein all baptized are brothers. She is the true

12. SECOND-ADVENTIST CHURCH; for she proclaims and cherishes, as the hope and glory of the Church, the expectation of the Second Advent of our Lord, to gather His Jewels, and call His Bride to Himself, that she may be with Him for ever. She is the true

13. PRIMITIVE METHODIST CHURCH; for she adheres more closely to primitive doctrine and ritual than any other body of Christians. She is the true

14. EVANGELICAL CHURCH; for the Gospel of our Lord and His Apostles is the Alpha and Omega of her teachings, and the rule of her practice. She is the true

15. UNIVERSALIST CHURCH; for she asserts the universality of the one Catholic Church of Christ, denying man's power to constitute churches for himself, based upon opposing interpretation of doctrines, or to give prominence to favourite truths. She is the true

16. SOCIETY OF FRIENDS; for, with a special exaltation of the work of the Holy Spirit and His influence in the heart of man, she combines a peculiar recognition of the claims of the poor and neglected upon her, for religious consolation and material relief.

The Church is not
Armenian, Calvinist, Lutheran, Sandemanian, Swedenborgian, Southcottian, Wesleyan, nor Campbellite; for, in obedience to her Sacred Head, the Lord Jesus, she "calls no man Master," and denies that any of these "were crucified for her," or that any of her members "were baptized in their name."

REV. W. T. WHITMARSH.

Cleveland, Ohio.

THE VENITE.

OPEN your Prayer Books, dear children, and look at the beginning of the Morning Service. You will see that after the clergyman has read some sentences, and the people have confessed their sins and heard the declaration of absolution for them, on the condition of hearty repentance and true faith, and then by their right as His children have joined in the Lord's Prayer, to their loving Father, they rise from their knees, and prepare to sing His praises. But look! before the Psalm begins there are some sentences called Versicles, in which priest and people ask God to teach them how to praise Him rightly.

"O Lord, open thou our lips, and our mouth shall show forth Thy praise."

We cannot praise Him properly without His help. How many of us think of that, I wonder! How many say those words thoughtfully and earnestly, instead of just repeating them carelessly, without ever thinking what they mean! If we really made them a prayer I think there would be fewer idle thoughts and wandering eyes while outwardly we are joining in the Venite.

Venite! that is a strange word; what does it mean? *Venite* is the Latin for "Come ye," and as all the Psalms in the Prayer Book were translated from the Hebrew into Latin before the English version was made, the first two or three words of the Latin Psalms were put at the beginning of the English, to show that it was just the same thing in another language.

So here we see "*Venite*," come ye; "*Eccultemus*," let us rejoice; "*Domino*," in the Lord; or as it is translated here, "O come, let us sing unto the Lord." How many of our words it takes to give the meaning of those three Latin ones.

Now we will read the Psalm over carefully, and try to see why it was picked out to be put in just this place. As I said before, we have just been reminded that even if we do wrong every day, our dear Father will forgive us if we are truly sorry, and ask Him for pardon; for did not the loving Saviour die for our sins, and we who ask in His Name will be forgiven. After this what is more fitting than our heartily rejoicing "in the strength of our salvation." Truly these words should be sung with our whole souls, for do we not owe all our happiness in this world, and all that we hope for in heaven to our salvation through Christ?

So the Psalm goes on through the next verse, and then we are told that this dear Father Who sent His Son into the world that all mankind, even the youngest and weakest child, should be saved, is Mighty and Powerful, and that He made this beautiful world in which we live.

Think how great and strong the mountains are, and how they rise so high that sometimes their heads are hidden in the clouds, and yet "The strength of the hills is His also!"

Think, too, of the mighty ocean that rolls over so many miles that one may sail for weeks without

seeing land, and the strength of the great waves as they thunder on the shore, and then read—"The sea is His, and He made it." Do you remember how He stilled the stormy winds and waves of Galilee with the words "Peace; be still?" And yet he cares for and watches over the small things as well as the great, the sparrows and the little children. He loves each one of you, and gives you in charge to His holy angels to keep you from harm and danger. Then, dear children, ought not you as well as older people to sing with all your heart, "O come, let us worship and fall down, and kneel before the Lord our Maker. For He is the Lord our God; and we are the people of His pasture, and the sheep of His hand."

"The sheep of His hand!" Until we think over these last words we shall not see how much they mean. You know the Psalm was written by David who had himself been a shepherd. How much he loved his sheep is shown by his defending them against the lion and the bear instead of running to a place of safety and leaving them to be killed.

As our Saviour said, "The good shepherd giveth his life for his sheep."

In those warm countries where the flocks wander for months over the hills far from any houses, they grow to know and love the shepherd, and he returns their love. They hear his voice a long way off and run to him, and when the lambs are tired or sick, he carries them in his arms, and takes tender care of them. So then, God is our shepherd, and loves us, and leads us in the right path, helping us over the hard places. Ought not His lambs to love Him dearly, and listen to His voice when He calls to the wandering ones? Dear children, you are His lambs.

JOHN METCALF, THE BLIND ROAD-MAKER.

How the people of Yorkshire and adjoining counties owed the first improvement of their roads and bridges to a poor unlettered blind man, is related in the singular "Life of John Metcalf," commonly known as the blind road-maker, published early in the present century. Metcalf, whom the people familiarly called "Blind Jack of Knaresborough," was long an object of wonderment both to the learned and unlearned in the Northern counties, where his labours were considered, even at the time of his death, which took place within the present century, as not inferior to those of experienced engineers.

Metcalf was born at Knaresborough in 1717. When four years old he was put to school by his parents, who were labourers, and he continued at school two years. He was then seized with the smallpox, which rendered him totally blind. Metcalf, however, notwithstanding his affliction, soon displayed remarkable shrewdness. He became an expert swimmer and diver, and during the great floods in his neighbourhood was often employed to recover property sunk in the river or carried away by the waters. He then taught himself to play the violin, and obtained employment as a musician at Harrogate Assembly-rooms, where he soon became leader of the band. Subsequently he acquired a passion for riding, which he contrived to indulge in without injury to himself; and he saved sufficient money to buy race-horses which successfully competed for prizes. When the rebellion broke out in 1745, Metcalf joined General Wade's army, and accompanied them into Scotland with his violin and hautboy. While with the army, and after a variety of adventures, Metcalf contrived to trade in various articles, and to amass a sum of money, with which, in 1751, he commenced a new employment. He started a stage waggon, with a team of horses, between York and Knaresborough, being the first ever established on that road, where the traffic had been previously conducted by the ancient system of pack-horses. The blind carrier constantly conducted this waggon himself twice a week in the summer season, and once in the winter; the distance between the two towns being about eighteen miles; and this business, together with the occasional conveyance of army baggage, entirely occupied his time until a new occupation again induced him to dispose of his waggon and horses.

In going to and fro on his monotonous journey between York and Knaresborough, the blind carrier—ever and anon encouraging his favourite horses with their jingling bells to struggle onwards through the rutty roads—had meditated many a time upon the subject of the miserable highways which then formed the only communication between our largest cities. It was not only by choice that John Metcalf's predecessors had clung to the old system of pack-horses. This he knew by many a disaster to wheel and axle, as his ponderous vehicle bumped and jolted in the muddy hollow places left by wintry rains. What our roads might be if men would mend them, was a question which the solitary waggon-master found a delight in pondering on; and many a time he longed to be allowed to try his ingenuity in the art of road-making. Coming along the road one day in this way, he met with a man who knew him—for most people in those

parts knew the blind carrier—and who lent a ready ear to Metcalf's talk on this, his favourite theme. This was Mr. Ostler, of Farnham, near Knaresborough—a man of some ability as a surveyor. Mr. Ostler told the carrier that an Act of Parliament had just been obtained to make a turnpike road from Harrogate to Boroughbridge, and that he had been appointed to undertake the work. Here was the opportunity that the blind waggoner had so long hoped for. Struck by Metcalf's earnestness, and having confidence in his abilities, Mr. Ostler finally consented to allow the amateur road-maker to undertake three miles of the new highway; and Metcalf, abandoning his carrying trade and all its vexations and annoyances, joyfully betook himself to his new employment. "The materials," says the "Life of Metcalf," "were to be procured from one gravel pit for the whole length. He therefore provided deal boards and erected a temporary house at the pit, took a dozen horses to the place, fixed racks and mangers, and hired a house for his men at Minskip, which was distant about three-quarters of a mile." He always joined his men at six o'clock in the morning, and by the originality of his whole method of conducting the work, he completed it much sooner than was expected, and to the entire satisfaction of the surveyors and trustees. During his leisure hours he studied measurement in a way of his own; and when certain of the girth and length of any piece of timber, he was soon able to reduce its contents to feet and inches, and could also bring the dimensions of any building into yards and feet.

"Near the time of his finishing this road," says the writer of the "Life," the building of a bridge was advertised to be contracted for at Boroughbridge, and a number of gentlemen met for that purpose at the Crown Inn there. Metcalf amongst others, went also. The masons varied considerably in their estimates. Metcalf's friend, Ostler, was again appointed to survey the bridge and Metcalf told him that he wished to undertake it, though he had never done anything of the kind before. The surveyor, on this, acquainted the trustees with what Metcalf proposed. When the latter was sent for and asked what he knew about bridge-making, he told the trustees that he could readily describe the structure required if they would take down his words in writing, and he immediately dictated the following statement: "The span of the arch 18 feet, being a semicircle, makes 27; the arch stones must be a foot deep, which if multiplied by 27, will be 486; and the bases will be 72 feet more. Thus for the arch. It will require good backing, for which purpose there are proper stones in the old Roman wall at Aldborough, which may be bought if you please to give directions to that effect." The readiness of this statement determined them to employ him, and the blind road-maker proved again successful in a new kind of industry. Metcalf's reputation now rapidly increased, until he became one of the most important road and bridge contractors then living. He made the roads between Harrogate and Harewood Bridge, between Skipton and Colne, in Lancashire, between Wakefield and Ansterland, Chapel-le-Firth and Mucclesfield, and numerous other places in Yorkshire, Lancashire, Derbyshire, Cheshire, and other counties. Among other of his occupations he opened new stone quarries, built toll-gate houses, and undertook numerous other works indirectly connected with his new profession. In none of his surveys did he use any implement but his long staff, with which he felt his way over hill and dale, determining the quality of the soil and other particulars. For all these labours Metcalf received large sums of money, and with few exceptions, made profits from his contracts.

This singular man had married early in life, and had a daughter married to a cotton manufacturer who lived in Cheshire. Those were the days of Arkwright and Crompton, and the rumours of large sums of money made in this business, induced the blind road-maker again to turn his attention to new ventures. But this time he appears to have been less fortunate. His biographer tells us that he got six jennies and a carding engine made, with other utensils proper for the business, and bought a quantity of cotton, and spun yarn for sale, as others did in that county. But it cost him much trouble and expense to get his machinery fixed. The speculation failed, and a time came when no yarn could be sold without loss. Nothing daunted, Metcalf then got looms and other implements proper for calicoes, jeans, and velveteens; for having made the cotton manufacture an object of particular attention, he had become well acquainted with its various branches. "He got," continues the author of the "Life," "a quantity of calicoes whitened and printed, his velveteens cut, dyed, etc., and having spun all his cotton he set of with the finished goods to sell them in Yorkshire, which he did at Knaresborough and in the neighbourhood. His son-in-law was to employ his jennies until he came back." But his passion for his late occupation was too strong to be subdued. It is related on his return from this journey, coming to Marsden, near Huddersfield, where he had made a road some years before, he found that

there was to be a meeting to let the making of a mile and a half of road and the building of a bridge over the river which runs by the town, so as to leave the former road in order to avoid the steepness of the hill. Metcalf determined to stay till the meeting, and he agreed with the trustees to undertake the work. The narrator of this anecdote adds: "The bridge was to be twelve yards in the span and nine yards in breadth. These too, he completed, and received a thousand pounds; but the season being wet, and the ground over which he had to bring his materials very swampy, and at a distance from the road, he lost considerably by it." In the year 1792 Metcalf returned to Yorkshire, and having now retired from his profession, he occasionally purchased hay from the farmers to sell again, measuring the stacks with his arms, and having learnt the height, it is said that he could readily tell what number of square yards were contained, from five to one hundred pounds' value.

Metcalf's biographer tells us that this extraordinary man enjoyed the perfect possession of his mental faculties, and could converse with ease and propriety, still enjoying the company of his numerous friends, until April, 1810, on the 27th of which month he finished his busy career, in the ninety-third year of his age, eighty-seven years of which had been passed in total darkness. The "Gentleman's Magazine" for that year, in recording his death, adds that his living descendants were then "four children, twenty grandchildren, and ninety great and great-great-grandchildren."

AMEN SOCIETY.

This parish needs to have an organization called "The Amen Society." Well, what is that?

Every person promises to say AMEN in a loud, clear tone, and also make the other responses with *audible voice*.

Every member promises to say "amen" to every reasonable request made by the rector for money, or time, or labour, or self-denial.

Every member promises to heed the sermons and all godly exhortations given by the regularly appointed "spiritual pastor and master."

Every member, when convinced of the duty of Church-going, alms-giving, fasting, prayer and receiving the Holy Communion, is expected to say AMEN and AMEN; and not only say, but do Amen.

DUTY AND DELIGHT.

THERE are three kinds of people in this world; those who are reckless of duty, those who do duty because it is duty, and those who delight in duty. The first are slaves of sin—the second are slaves to the law—the third are the freedmen of the Lord. It is a great thing to know our duty. It is greater to be willing to try to do our duty. But the highest achievement of a human soul is to delight in the law of God, to love the right, the pure, the true, with all the heart. How full the 119th Psalm is of this spirit: "I will delight myself in thy commandments, which I have loved"—v. 47. "Thy statutes have been my songs in the house of my pilgrimage"—v. 54. "Thy law is my delight"—v. 77. "O how I love thy law: it is my meditation all the day"—v. 97. "I love thy commandments above gold"—v. 127. "Consider how I love thy precepts"—v. 150.

Now it is not natural for men to love law. They regard it as coercion or restraint. And he only can rise above this slavish feeling who has learned to love the law-giver. Duty, without affection, is cold and hard. It is so much work for so much wages. But where love is the motive—the impelling power—duty becomes privilege, and there is music even in the clanking of our chains.

We see this beautifully illustrated sometimes in our homes. It is the mother's duty to take care of her sick child. But does she ever think of it as duty? It is the father's duty to toil for his children. But the toil is not slavish, for it is cheered and brightened by thoughts of those for whom he toils. Do you need to appeal to the conscience of a true parent, to remind him of his obligations to his offspring? No; the instincts of his heart anticipate all you can say. And thus there are millions of men and women who do, every day and night, what money could not hire them to do, because they love their children. They do not think that their lives are hard, though they seem so to others.

We see, then, why God said that to love Him with all the heart is the first and great commandment. This love will be a perennial fountain. Streams will flow from it in all the channels of duty. To serve Him whom we love will be as easy as for the river to turn the wheels of the mill, and to water the trees that line its banks. And we see that the secret of a useful and a happy life is to obey the "first and great commandment." "Love is the fulfilling of the law."

I find many young Christians troubled about questions of duty. "Can't I do this?" and, "Must I do that?" they ask. Now to all such let me say, you need not ask these questions. Go above them. See that the fountain is full. Cultivate love for God until it becomes the absorbing passion of your soul. Then wherever love flows it will be right for you to go. The life of a loving "disciple is like the brook that runs down the hillside, singing in the channel that God has made for it; turning when the channel turns, without stopping in its song to wonder or ask why; most musical when that channel is most rugged; doing good as it has opportunity; giving freely to all who thirst, trusting that he who made the fountain will keep it full. Such a life was that of the great Apostle to the Gentiles—a hard and yet a happy life; for the love of Christ constrained him. If we all felt the impulse of that wondrous love we should scarcely think of duty. We should say ever, with our Divine Master and model, "I delight to do thy will. O my God: yea, thy law is within my heart."

A YOUNG HERO.

Not long ago a terrible railway accident took place. Amongst the injured was a boy about fourteen years old. His foot was completely torn off. But when, after some delay, the surgeon came to attend to him, he exclaimed, "Don't mind me, sir; look to my father, he's much worse than I am."

COURAGE.

If we are to rise near to Christian perfection, we have need of courage. You know it every day you live. You know it in every station of life that you occupy. You and I want courage to speak the truth in ordinary social life, courage to throw ourselves against the affectations of society, courage to declare God's counsel in the face of a world that more than half denies Him; you need courage to go into your ware-houses and act honestly, courage to sit in your drawing-rooms and conduct yourselves, not as society demands in its unreality, but as God insists; courage to speak out for God in life, courage to meet the dead and vacant stare, courage to confront the sneer of ridicule, courage to support you against the cold, hard pressure of a heavy and unbelieving world.—*Knows Little*.

A STATE OF SALVATION.

BAPTISM saves us; so the Bible says. But many people stumble at the saying, because they think it means that all who are baptized will be saved eternally. Of course nobody believes that, and the words do not imply it. What they really do mean the Catechism tells us. They mean by Baptism we are brought into a state of salvation; that is a state in which, while we continue in it, we are saved from sin; and in which, if we continue in it to the end, we shall be saved from eternal damnation. I will illustrate this. Suppose there were a fever about, and the doctor came and told you to avoid the society of those who had it, and to take good strengthening food, and observe some simple rules, that you might be safe. You would then be in a state of safety or salvation. But if you neglected the doctor's advice, and neither took the food he recommended nor avoided infection, the chances are you would catch the fever, and perhaps lose your life. This is just what people do as to their souls. God, having at Baptism put them into a state of salvation, gives them rules to keep for their soul's health, and provides them spiritual food to preserve them unto eternal life. If they neglect the means of grace and disobey His rules, they endanger their souls; they are no longer in a state of safety, and instead of being saved run great risk of being lost. But that is their fault not His.

TURKISH PROVERBS.

A foolish friend is, at times, a greater annoyance than a wise enemy.—Eat and drink with thy friend, but never buy and sell with him.—If a man who lives in peace, he should be blind, deaf, and dumb.—A drop of honey will catch more flies than a hog's-head of vinegar.—A fool's heart is never on his tongue; a wise man conceals his tongue in his heart.—Good wine and fair women are sweet poison.—Do good, and throw it into the sea; if the fish know it not, the Lord will.—If thy foe be as small as a gnat, fancy him as large as an elephant.—They who know most are oftenest cheated.—More is learned from conversation than from books.—Death is a black camel, that kneels before every one's door.

Children's Department.

TAKE THE SAFE PATH.

"Take the safe path, dear father: I'm coming after you." Rang out in silvery accents From a dear boy hid from view. His father climbed a mountain Precipitous and wild, Nor dreamed that in his footsteps Pressed close his only child.

His heart stood still one moment, Then rose in prayer to God To keep his boy from slipping In the path his feet had trod; And soon upon the summit His darling child he pressed, With rapture all unspoken, Unto his throbbing breast.

"Take the safe path, dear father," Rings clearly out to-day From many a little pilgrim Upon life's rugged way. They're pressing close behind you, O fathers! take good heed; Their lives will closely copy Your own in word and deed.

"Take the safe path," ye fathers, Nor ever dare to slip The cup that seems so tempting To many a youthful lip. Then, if they follow you, Your children's lives will also Be noble, grand, and true

FROM PEASANT-BOY TO PAINTER.

MANY, many years ago—in 1286—the famous Italian painter Cimabue was passing near an Italian village, called Vespignano, about fourteen miles from Florence, when he chanced to see a little boy seated upon a rough stone, occupied in drawing, with chalk upon a piece of rock, one of the flock of sheep of which he was apparently in charge. Looking in astonishment at the drawing, Cimabue, dismounting from his horse, saw at a glance, from its wonderful boldness and accuracy, that it was no ordinary ability which had enabled the lad to produce it with such apparent ease; so he inquired of him his name, and, convinced that he possessed extraordinary natural genius, further asked, whether he would accompany him to Florence, and there be enabled to cultivate the talents with which he was gifted. Looking up at Cimabue, somewhat in alarm at first, for he was greatly taken by surprise, the lad informed him that his name was Giotto di Bondone, his father being a shepherd living in the adjoining village; that he was entrusted by him with the care of the sheep around him, but if he would come to his parent with him and obtain his consent, he would willingly leave home and go to Florence; for to learn drawing and become a painter was indeed his one grand aim and ambition.

Admiring the boy's dutifulness, and struck by his frank and open manner, Cimabue accordingly agreed to go with Giotto to the village; and arrived there, it was not long before he had learned much about the lad which still further impressed him with his capabilities.

It appeared that Giotto was at this time only ten years of age, and from his earliest years had been remarkable not only for his wonderful intelligence, and for great vivacity and spirit in all his childish doings, but the abilities which he had often shown in rough drawings and designs—now on stones, now in sand, now on the earth—were, even

thus early, well known to the little Italian village, with the people of which he was, too, a great favourite.

Clever, however, as Giotto was looked upon to be by these simple villagers, they had, of course, never been able to know how really marvelous were his gifts; and we can well understand the amazement of his father when no other than the great Cimabue actually asked to be permitted to take his son back with him, and to himself instruct him in his own art; nor can we wonder that, with feelings of gratitude at the great honor done to him, he readily gave his consent to the proposal. And so it was at the tender age of ten that little Giotto left his companions, and his sheep, and all that in his humble cottage home was so pleasant and so dear to him, and went to find him in the studio of his new master in the far-famed city of Florence.

Of the doings of Giotto, from his introduction into the studio of Cimabue, there is not much known; though you can well picture with what feelings of wonderment the lad, so long accustomed only to the humbler occupations of the new home, in which he was now to live, and with what transports of admiration, the young artist beheld the grand paintings by his master, which were to be surrounded by him. It is said, indeed, that one day, soon after his arrival, while alone in the studio, he remained in such a state of ecstasy in front of a certain picture by Cimabue, that he did not perceive his master open the door and enter; and we are told that his feelings were so overwhelming him at this moment, that Cimabue approached him, and asked him why he wept.

"It is," he replied, "because of the sorrow I feel when thinking of the long time that must elapse, before I shall be able to produce such a masterpiece as this myself."

It was only for a little while, however, that such a seeming want of confidence in his own powers was to be felt by Giotto; nor was the high opinion of the shepherd's gifts, which Cimabue had so quickly conceived, to remain long without being unmistakably confirmed; for we learn that within a very short time after his arrival, so remarkable an aptitude for his art did Giotto show, and so perseveringly and rapidly did he acquaint himself with all its mysteries, that he soon equaled Cimabue himself; while in a picture, which ere he succeeded in producing, he exhibited such a true perception of grace and beauty, that he even surpassed his instructor.

It was about this period that Giotto, it is said, on one occasion, painted a fly on the nose of a figure upon which his master was engaged, and this was executed so naturally, that when Cimabue returned to the studio to resume his work, he took it to be real and alive, and naturally raised his hand more than once in order to drive it away, before proceeding with his painting. Such an incident, though trivial in itself, well indicates the marvelous progress which Giotto made under the care of Cimabue; and thus, as time passed on, he continued more and more to perfect himself in his profession, until at length he became so good an imitator of Nature, more particularly in the delineation of portraits, that the stiff and formal mode of painting which was then in fashion, was quite avoided by him and unknown in his works; and even his early pictures excelled in accuracy of drawing and truthfulness to the originals, any which had been executed for two hundred years.

It was not alone as a painter that Giotto now began to distinguish himself in Florence. As an architect and as a sculptor he soon became favourably known, while he was not without some reputation as a poet. Still, it was as a painter that Giotto's fame was principally achieved; and it was as such that, while yet comparatively young, his praises being sounded throughout Italy, at length necessitated his leaving Florence in order to obey the summons of Pope Boniface VIII., to undertake for

him some important works in the church of St. Peter in Rome.

An interesting story is related in connection with this event in Giotto's life, which well shows not only the independent spirit of the painter, but also how conscious and confident he now was of his own great powers.

It is said that Giotto's fame having reached the ears of the Pope, the latter resolved to dispatch one of his courtiers to Florence, in order to ascertain what kind of a man the much-talked-of painter was, and what were his real talents, as he was then on the point of having certain paintings executed in the church of St. Peter; and the Pope's representative was also, consequently, desirous to obtain at the same time, lessons from other celebrated masters, that he might compare their skill with that of Giotto.

Arrived in the city, we are told the courtier proceeded one morning to the studio where Giotto was at work, and having inquired him of the purpose of his visit, and of the manner in which he intended to spend his days, he made him a proposition, which he could not but have taken with him, as a specimen of his skill. Giotto, it is said, who was a very pleasant and courteous man, the courtier took a sheet of paper, and placing his arm firmly to his side to keep it steady, drew, with one stroke of his pencil, which was dipped in red colour, a circle, which was so accurate and exact, that it was wonderful to see; and, indeed, "round as Giotto's O," became eventually a proverb throughout Italy. This completed, he handed it to his visitor, and said, with a smile, "Here is your drawing."

"And am I to have but this? I asked for a design," said the amazed messenger, thinking that Giotto must be jesting.

"Giotto," said the great painter, "I tell you your master needs nothing else from me."

And so at last, though still thinking that Giotto had made him the victim of a joke, the courtier returned home every doubtful whether he ought to submit the insignificant-looking O, with the elaborate design of the other painters which he had procured. He thought it better, however, after all, to send it with the rest, and to state the method in which, without the aid of compasses, the circle had been made; and it was quite well he did so, for the Pope, who himself quite understood the art, saw at once by it how greatly Giotto surpassed all the other painters of his time; and he was not only fully satisfied with it, but sent for Giotto to come to Rome, where he executed not only a few of his works—chief among which was a ship in mosaic, called "The Navicella," over the portico in the grand entrance to the church of St. Peter, which came to be known by the name of Giotto's Vessel.

In the year 1316, when Giotto was forty years of age, he seems to have left the Papal court; and by this time his reputation, combined with his carefulness, had enabled him to become prosperous, and he returned to Florence full of honours and wealth.

It was in 1331, in that city where his earliest insight into his art had been gained, that he undertook that which seems to have been his latest work—namely the design of the celebrated Gothic tower of Santa Maria del Fiore; and it was in this church, after having been made a citizen of Florence, and rewarded in his latest days with a handsome pension, that with all the honour befitting so illustrious a man, Giotto di Bondone was, after his death, two years later, interred.

Giotto—who has been described as being "the master by whom the true art of painting was restored, after having been lost during many years previously"—was a man endowed with natural gifts of the highest order, and it was through the possession of these that he achieved such great fame and riches. Still, in contemplating his life and his work, it should never be forgotten that even such marvelous gifts

as were bestowed on the little peasant-boy needed to be carefully directed and cultivated; and to the good and shrewd Cimabue was the great painter not a little indebted for the eminence to which he attained.

The good accomplished with steel pens is incalculable, but the cost of a box of Esterbrook's is only nominal.

The power which wealth confers, should be exercised in the pleasure of doing good.

BUSINESS DEPARTMENT.

ALEXANDER DIXON, Esq.—We note with great pleasure this most popular and business-like gentleman, lately general agent for Ontario, of the Norwich Union Fire Insurance Society, of Norwich, England, has been appointed manager for the whole Dominion, as well as Newfoundland.

The Norwich Union Co. has done many good things in their time, but in their selection of Toronto as their head quarters for Canada, as well as in the gentlemen appointed as their officers, they have exercised their well-known sagacity. Mr. Dixon has the confidence of all, for his courtesy, promptitude, and ready accessibility.

AMERICAN BOOK EXCHANGE, NEW YORK. JOHN B. ALDEN, Esq., MANAGER. Several advertisements of this most enterprising Company may be seen in our columns. We commend the studied perusal of them to every one of our readers, old or young, rich or poor, for on the wonderful list of books there for mental enlightenment and reflection choice may be said to be unlimited, and at prices within the reach of all. To begin with, for instance, Revised Version of any of the Gospels, complete—2 cents!

BIRTHS, MARRIAGES and DEATHS.

Not exceeding Four lines, Twenty-five Cents.

Marriage.

DEAKENS SANDERS, April 20th, at the Holy Trinity Church, Gosport, Huron, England, by the Rev. Canon Edrup, Vicar of Bremhill Wilts, and the Rev. T. W. Palling, Vicar of Pennoe, Devon, uncles of the bride, Robert Thomas Deakens of Langarne Castle, Carmarthenshire, and of St. Alban Hall, Oxford, to Margaret Elizabeth Sanders, eldest daughter of the Rev. W. H. Sanders, Vicar of Holy Trinity, Gosport, and niece of the Rev. T. E. Sanders, Diocese of Huron.

PRODUCE MARKET.

TORONTO, June 7, 1881.

Table with 2 columns: Commodity and Price. Includes items like Wheat, Do. Spring, Barley, Oats, Peas, Rye, Flour, Beef, Mutton, Hogs, Beets, Onions, Cabbage, Parsnips, Turnips, Potatoes, Apples, Spinach, Rhubarb, Lettuce, Onions, Radishes, Asparagus, Chickens, Fowls, Ducks, Geese, Turkeys, Butter, Do. dairy, Eggs, Wool, Hay, Straw.

To Architects and Builders.

WHITE PRESSED BRICKS, Plain and Moulded, by the New Edinburgh Brick Works, adopted by the Architects-in-Chief of the Canadian and American Governments, for interior and exterior of Public Buildings.

Terra Cotta in Red & White

MADE BY THE Clark Terra Cotta Company, of Glen Falls, N. Y.

Send for Designs. Orders now Received.

T. M. CLARK, OTTAWA.

The Literary Revolution.

To keep in good humor the good people who delight in good books, to wake up the slow booksellers who are inclined to go to sleep in the summer, instead of like a possum in the winter, and to prevent our friends, the Cheap Books, getting us, we have concluded to publish a few more cheap books. If we are to name him at all, we must, of course, head the list with the immortal Shakespeare. Shakespeare, and will give you either his "Merchant of Venice" or "Hamlet," or any one of his fourteen other principal plays, in beautiful type, for 3 cents. At the same price you may have Macaulay's "Life of Frederick the Great," former price \$1.25, or Carlyle's "Robert Burns," or Lamartine's "Life of Washington Irving," or Mary Queen of Scots, or Thomas Hughes's "Manliness of Christ." Washington Irving's wonderful, delightful, heretofore unpublished "Sketch Book," which contains the incomparable "Rip Van Winkle," you can have for a dime. For the same price we will give you "Tom Brown at Rugby," the best boy's book ever written, except "Robinson Crusoe," which you can have also for 10 cents. To them those who delight in fiction, we give also for 10 cents each, Cooper's "Last of the Mohicans," one of the most popular of American novels, and Charles Kingsley's "Hypatia," which is as richly merited as the very best of fiction. These are only specimens of the cheap books we publish, all in good type, in a beautiful and are not in the broad side or an "old-fashioned" style, but handy pocket size, in a paper binding. Our motto, however, has always been that a book worth reading is worth preserving, as well as worth reading, and our list of standard books, to which we are making additions, will give an impression of the history of publishing, and all cheaply and strongly bound, in cloth or paper, and sold at prices proportionately low with their paper covers. We issue these few only in a neat form, as specimens of the quality of our printing, and these special forms will not be discontinued. 5,000 Booksellers: United States and Canada are prepared to either abundantly supply or liberally order our publications. We give liberal terms to clubs where no stockholder acts as agent. Descriptive Catalogue, and illustrated pamphlet describing book-making and type-setting by steam, will be sent free, on request. AMERICAN BOOK EXCHANGE, 764 Broadway, New York. JOHN B. ALDEN, Manager.

FOR BOOTS & SHOES H. & C. BLACHFORD

Be sure and go to 87 & 89 KING EAST. They have the Largest & Best Assortment IN TORONTO

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

TO ORGANISTS—BERRY'S BALANCE HYDRAULIC ORGAN BLOWER.

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

The Liver, the Skin the Kidneys, and the Bowels, are the natural cleansers of the system; secure their healthy action by nature's grand remedy, Burdock Blood Bitters. It cures Scrofula. It cures Liver Complaint. It cures Dyspepsia. It cures Female Complaints and purifies the Blood, while it restores strength and vitality to the shattered system. Trial Bottles 1 cent.

THE RISING SUN STOVE POLISH

Each package of the genuine has our Trade Mark—a cut of the Rising Sun. Trade Mark copyrighted in United States in '65. Registered United States Patent Office in 1872. Registered in Canada in 1879. Registered in Great Britain in 1880.

LYMAN, SONS & Co., MONTREAL AGENTS.

COMMUNION SERVICES, -AND- OFFERTORY PLATES.

Supplied on short notice, and at moderate prices. HARRY COLLINS, Housekeeper's Emporium 90 YONGE STREET, WEST SIDE.

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

-Dealer in General- GROCERIES AND PROVISIONS, BOTTLED ALES, WINES, AND LIQUORS.

M. NOLAN, 523 QUEEN ST. WEST, (Opposite Lumly Street, Toronto).

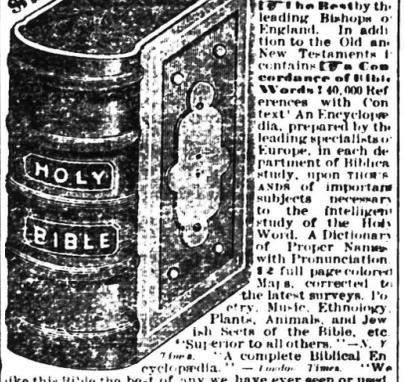
Funerals supplied in First-Class style, at the Lowest Rates. The best Hearse in Toronto. Telephone communication with all parts of the city

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

TORONTO STEAM LAUNDRY. HAS REMOVED TO 54 & 56 WELLINGTON ST. WEST, (A few doors west of the old stand.) Office:—At 63 King St. West. G. P. SHARPE

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

The Ministers' and Teachers' Bible.



This magnificent Bible is imported from London by the Beechy the leading Bishops of England. In addition to the Old and New Testaments it contains a Concordance of 40,000 References with Context, an Encyclopedia, prepared by the leading specialists in Europe. In each department of Biblical study, upon those of the most important subjects necessary to the intelligent study of the Holy Word, a Dictionary of Proper Names with Pronunciation, a full page colored Map, corrected to the latest surveys, by Perry, Nucle, Ethnology, Plants, Animals, and Jewish Sects of the Bible, etc. Superior to all others. A complete Biblical Encyclopedia. London Times: "We like this Bible the best of any we have ever seen or used and is sold for the price extremely low. The book is what it purports to be. Write to Beechy, Chicago editorial April 1st, 1880. 'This Bible is bound in French morocco, gilt edges, with silk book marks, and has copious references. The firm shows letters from many purchasers expressing complete satisfaction with the book.' Beechy, Chicago, Ill. Special Offer: To help introduce this Bible in America we will, for a limited time, send one copy, gratis, to any address on receipt of only \$2.00! \$72 copies, and for \$3.50 100 copies, which, without matter, sell for \$5.00. Order at once, and mention this paper. \$1.00 per word if not readily as described. Agents wanted. L. O. SANDFORD & CO., 163 Randolph Street, Chicago, Ill., Sole Agents.

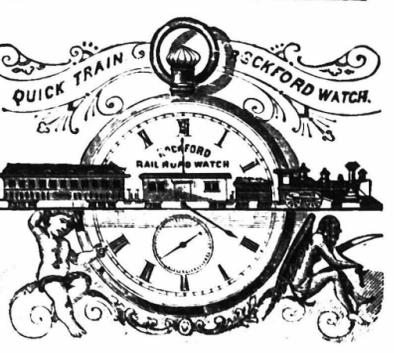
50 chromos, name in new type, 10c. by mail 40 Agts. Samples 10c. U.S. Card Co. Northford, Ct

ESTERBROOK'S

STANDARD AND RELIABLE



FOR SALE By All Stationers. ROBERT MILLER, Agt., Montreal



DAVIS BROTHERS, 130 Yonge St., TORONTO

The Bible in Chains!

A few centuries ago the few Bibles in existence were commonly chained in the churches and accessible only to a few. Those who attempted to free them, translate them, and give them to the people, had the stake and the scaffold for their reward. The Revised Version of the New Testament was completed, printed, and bound months ago in England, but that the English publishers might be able to monopolize its sale, and make a few hundred thousand dollars the more, it was withheld from the public. The Copyright Law in England is such that at least two newspapers, which, by some method, secured copies of portions of it, and published extracts, with comments, were compelled to desist from repetition of the "crime," and to publicly apologize for their "wrong." We are in favor of an equitable international copyright law that will give authors due reward for their labor, but Americans will not care to see such an English law transferred to this country.

On the morning of May 20th the British monopolists unbound the chains. At 6.30 P.M. of the same day our beautiful edition was all in type, and of the various editions of the entire Testament and the Gospels published separately, we shall endeavor to manufacture as many as 50,000 copies a day till the demand for them is met. We have taken pains to make the work typographically one of the most perfect ever published in this country. The type is large and beautiful, nearly double the size of that of the monopolists' cheap edition, at prices low beyond comparison with theirs.

The Revised New Testament

We publish this in large beautiful type, in various styles as follows, at the prices annexed:

- New Testament, New Version: Paper, 10c; Cloth, 20c; Half Russia, gilt top, 25c; Full Morocco, gilt edges, \$1.25; Gospel of Matthew, paper, 10c; Mark, 10c; Luke, 10c; John, 10c; The Four Gospels, 10c; New Testament, New and Old Versions on pages facing: Cloth, 50c; Half Russia, gilt top, \$1.00; Full Turkey Morocco, gilt edges, 1.50; The Four Gospels, paper, 15c; cloth, flush, 25c.

Young's Great Bible Concordance.

New American copyright index edition. 1 vol quarto, Popular Edition, cloth, \$2.25; postage, 37 cents. Half Russia, sprinkled edges, \$2.75; postage, 35 cents. Scholars' Edition, half Turkey, marbled edges, \$3.75; postage, 41 cents. Our new edition of this magnificent work may fairly be called the "Webster's Unabridged of Religious Literature." By its aid the unlearned English reader is given ready access to the information heretofore accessible only to those learned in the Hebrew and Greek languages, or by the aid of expensive and often inaccessible Greek and Hebrew Lexicons and Concordances. In connection with the new version of the Bible, particularly, it proves especially interesting and helpful, giving what no other work supplies, clues to the considerations which have led scholars to make the varying translations which have been given to the world in the centuries past, enabling the intelligent reader in large measure to decide for himself what is the meaning that will best satisfy his own understanding and the demands of his own conscience. Specimen pages sent free on request. Cruden's Concordance is child's play compared with this gigantic production.—Rev. C. H. Spurgeon. A great improvement on Cruden.—Presbyterian, Philadelphia. The most elaborate of all works of its kind.—The Methodist, New York. A monument of immense, intelligent, useful labor.—The Observer, New York. Every home that has a Bible in it ought also to have this great help to Bible reading and study.—The Tribune, New York. This volume, the result of an immense amount of labor, is a decided improvement on them all.—Christian Observer, Louisville. It is far the most complete and convenient work of its kind that has heretofore been published.—Lutheran Observer, Philadelphia. This work is not only for the learned, but is adapted to the use of all who can read the English Bible.—Presbyterian Banner, Pittsburg, Penn. It is the best Concordance extant. It is one of the marvels of the American Book Exchange.—Northern Christian Advocate, Syracuse, N. Y. It is a long way ahead of any work of the kind we have ever seen. It is the cheapest book we ever saw, except the Bible.—Christian Advocate, Charleston, S. C. Descriptive catalogue and illustrated pamphlet describing book-making and type-setting by steam will be sent free on request.

AMERICAN BOOK EXCHANGE, 764 Broadway, New York.

JOHN B. ALDEN, MANAGER. General Agents: Boston, H. L. Hastings, 47 Cornhill; Philadelphia, Leary & Co.; Cincinnati, Robert Clarke & Co.; Indianapolis, Bowen, Stewart & Co.; Cleveland, Ingham, Clarke & Co.; Chicago, Alden & Chadwick, 120 Dearborn street; San Francisco, Cunningham, Curtis & Welch; St. Louis, Logan D. Dameron; Atlanta, Ga., J. J. & S. P. Richards; Baltimore, W. E. C. Harrison; Richmond, Randolph & English; Pittsburg, James Robison; Grand Rapids, Mich., Eaton, Lyon & Co.; Minneapolis, S. M. Williams.

Ceikie's Celebrated Life of Christ.

The Life and Words of Christ, by Cunningham Ceikie. Acme Edition, extra cloth, 50 cents; postage, 2 cents. Aldus Edition, fine heavy paper, wide margins, extra cloth, with elegant designs in black and gold, 85 cents; postage, 13 cents. Aldus Edition, half Russia, gilt top, \$1.00; postage, 13 cents. Profoundly interesting—marvelously cheap.—Athenaeum, Evening Times. The best of all the lives of Christ—a marvel of cheapness.—Portland Christian Mirror. A great and noble work, rich in information, elegant and scholarly in style, earnestly devout in feeling.—London Literary World. It is a work of profound learning.—Archbishop of York. Simply indispensable to students of gospel history.—British Quarterly Review. A work of gigantic industry, of the highest literary rank, and breathing the spirit of true faith in Christ.—Dr. Delitzsch, the Commentator. It seems to me among books a pearl of great price, and a man might well sell a thousand others to become possessor of this one.—Harriet Beecher Stowe. Will last when we have all passed away—is by far the best.—Rev. C. H. Spurgeon. The most interesting book we have ever read on the subject.—Churchman, New York.

Standard Religious Books.

We also publish cheap editions of the following works, every one of which is indispensable to a library of religious books. Smith's Bible Dictionary, cloth, 50 cents; half Russia, sprinkled edges, 75 cents. Postage, 10 cents. Kitto's Cyclopaedia of Biblical Literature, 2 vols., illustrated, cloth, \$2; half Russia, gilt top, \$3. Postage, 35 cents. Works of Flavius Josephus, 1 vol. quarto, cloth, \$1.50; half Russia, sprinkled edges, \$2. Postage, 38 cents. Legends of Patriarchs and Prophets. By S. Baring-Gould. Extra cloth, 50 cents. Postage, 8 cents. Rollin's Ancient History, 2 vols. in 1, quarto, cloth, \$1.75; half Russia, sprinkled edges, \$2.25. Postage, 42 cents. Milton's Poetical Works, cloth, 40 cents; postage, 7 cents. Half Russia, gilt top, 80 cents; postage, 10 cents.

Terms to Clubs.

Where there is no special agent for our publications, we allow the following terms to clubs. On 3 copies of any one book 5 per cent discount; on 5 copies, 10 per cent; on 10 copies 15 per cent; or on \$50 net selected from the list, 15 per cent discount.

FIRST PRIZE AT PROVINCIAL EXHIBITION, 1870.



ONTARIO Glass Works

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

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

In the antique or Modern Style of Work. Also

Memorial Windows,

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

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

CANADA STAINED GLASS WORKS.

ESTABLISHED 1856.

All Kinds of Church and Domestic Glass JOS. McCAUSLAND, 76 King Street West, TORONTO

CHEAPEST BIBLES ever furnished Agents Extra Terms and Low Prices. FORBES & McMAKIN, CASH PREMIUMS. CINCINNATI, O.

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

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



BUILDERS OF ALL THE LARGEST ORGANS IN THE DOMINION.

---THEY HAVE NOW ON HAND---

One Organ, 2 Manuals. Price, \$2,300. " " " " " " 600. " " " " " " 450. Second hand Organs at \$200, \$300, \$500, \$850, respectively.

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

BOARDING AND DAY SCHOOL.

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

REFERENCES

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

Term will begin February 10th; Spring Term April 20th.

CIRCULARS ON APPLICATION.

HELLMUTH LADIES' COLLEGE.

PATRONESS,---H. R. H. PRINCESS LOUISE.

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

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

Board, Laundry, and Tuition Fees, including the Whole Course of English, the Ancient and Modern Languages, Calisthenics, Drawing and Painting, use of Piano and Library, Medical Attendance and Medicine, \$30 per annum.

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

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

THE BISHOP STRACHAN SCHOOL FOR YOUNG LADIES.

President,---The Lord Bishop of Toronto.

This School offers a liberal Education at a rate sufficient only to cover the necessary expenditure, the best teaching being secured in every department. The only extras are Music, Painting, and Dancing, while open to all are the Languages, (English, Latin, French and German), the Mathematics, Natural Sciences, Drawing, Needlework, Calisthenics and Vocal Music in Class. Special attention is given to the English Language and Literature, and to English Composition. The Building possesses great advantages in size and situation, the arrangement for the health and comfort of the inmates are perfect, and the grounds spacious and well-kept. The Lady Principal and her Assistants earnestly desire the happiness and well being of their pupils, and strive to keep constantly before them the highest motives for exertion and self-discipline, being anxious to make them not only educated and refined, but conscientious and Christian women.

The School re-opens after Easter vacation on TUESDAY, APRIL 26th, when new pupils may be admitted for TRINITY TERM. FEES, per Term, \$6 to \$18. Additional for boarders, \$45. Apply for admission and information to MISS GRIFER, LADY PRINCIPAL, Wykeham Hall, Toronto.

ST. MARGARET'S SCHOOL.

UNDER THE DIRECTION OF

THE SISTERS OF ST. MARGARET

The number of boarding pupils is limited to twelve.

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

TORONTO COLLEGE OF MUSIC

237 SPURGEON STREET.

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

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

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

TERMS MADE KNOWN ON APPLICATION.

PRIVATE TUITION,

Boys, Students at Upper Canada College, or elsewhere, can be Assisted nightly in their Studies

Rev. E. Ransford,

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

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

Modern Languages a Speciality.

Terms, per Lesson, Moderate.

WILL IT PAY!!

To invest money in Canadian Stock upon wide margin system? Write to us for free pamphlet giving full particulars as to how very large profits can be safely made in this business without stock dabbler risks. One of our clients who began with \$500 last fall is now worth \$25,000, made by repeated transactions in Montreal, Merchants', and Bank of Commerce shares. The coming year presents equally promising prospects to parties securing an interest at once. Capital required to begin, from \$100 to \$250. Numbers of clergymen, doctors, and professional men are amongst our successful clients, and have realized a large increase upon their original investments.

WILLIAM WALKERTON & Co., Stock Brokers, Jacques Cartier Bank Building, Montreal.

TRINITY COLLEGE SCHOOL, Port Hope.

TRINITY TERM ---WILL BEGIN--- On Monday, April 25th.

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

MR. SPARHAM SHELDRAKE'S SCHOOL FOR BOYS.

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

J. & H. COOPER.

Importers and manufacturers of, SHIRTS, COLLARS, CUFFS, HOSIERY, GLOVES, SCARFS, TIES, &c.

109 YONGE ST., TORONTO.

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



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

25 PER CENT INTEREST.

YOU CAN SAVE \$25 IN A \$100

By Buying all your DRY GOODS from A. B. Flint and Macdonald. The only General Wholesale House selling to Consumers.

A Clergyman sends us word that he is much pleased with goods bought at A. B. FLINT AND MACDONALD, 35 COLBORNE ST. TORONTO.

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

TO PUBLIC SPEAKERS. Public speakers and singers who would possess clear voice, freedom from hoarseness and sore throat, should use Hagyard's Pectoral Balsam, a pleasant and certain healer for the throat and lungs; it speedily breaks up a cold and cures pulmonary complaints, that so often lead to curable Consumption.

Get These Good Books

The standard, beautiful, and incomparably cheap books of the Literary Revolution are in demand far beyond our resources for manufacturing them. We must manufacture and sell quickly immense editions of these books in order that we may afford the low prices, and that we may transfer our capital to other standard books for which we are having most urgent demands. If, therefore, you want any of the books named below, order them promptly, as we shall after a few days cease to manufacture these editions, and they will then not be obtainable in the market.

Books 2 Cents.

Handy form, paper covers. The Gospel of Matthew, Revised Version. Mark. Luke. John.

Books 3 Cents.

Handy form, paper covers. Formerly sold at \$1.25 each. Carlyle's Life of Robert Burns. Macaulay's Life of Frederick the Great. Shakespeare's Hamlet. Merchant of Venice. 14 other principal Plays, each. Lamartine's Life of Mary Queen of Scots. Thomas Hughes's The Madness of Christ.

Books 5 Cents.

Handy form, paper covers. The Choice of Books, by Charles F. Richardson. The Light of Asia, by Edwin Arnold. Bunyan's Pilgrim's Progress; price 6 cents.

Books 10 Cents.

Handy form, paper covers. The Sketch Book, by Washington Irving. Robinson Crusoe, by Daniel De Foe. Tom Brown's School Days, by Thomas Hughes. Hypatia, by Charles Kingsley. Last of the Mohicans, by J. Fenimore Cooper. The New Testament, Revised Version.

Books 15 Cents.

Handy form, paper covers. Knickerbocker, by Washington Irving. Jane Eyre, by Charlotte Bronte. E-mola, by George Elliot. Uarda, an Egyptian Princess, by Ebers. Corinne, by Madame de Staël. Ivanhoe, by Sir Walter Scott. Last Days of Pompeii, by Bulwer. John Halifax, Gentleman, by Mrs. Mulock Craik.

Books 25 Cents.

Beautiful books, elegant cloth binding. The Light of Asia, by Edwin Arnold. The Choice of Books, by Charles F. Richardson.

A Cyclopaedia War.

CHAMBERS'S ENCYCLOPEDIA REDUCED FROM \$30 TO \$6. The Library of Universal Knowledge, 10 per cent larger than Appleton's, 20 per cent larger than Johnson's; 15 vols., large type, \$15. ORDER QUICK, BEFORE THE WAR IS OVER. Specimen pages free.

5,000 Booksellers stand or supply our publications. Terms to Clubs We allow the following terms to clubs: On 3 copies of any one book, 5 per cent discount; on 5 copies, 10 per cent; on 10 copies, 15 per cent; or on \$50 net selected from the list, 15 per cent discount. Descriptive catalogue and illustrated pamphlet describing book making and type-setting by steam will be sent free on request.

AMERICAN BOOK EXCHANGE, JOHN B. ALDEN, MANAGER, 764 Broadway, New York.

General Agents: Boston, H. L. Hastings, 47 Cornhill; Philadelphia, Leary & Co.; Cincinnati, Robert Clark & Co.; Indianapolis, Bowen, Stewart & Co.; Cleveland, Ingham, Clarke & Co.; Chicago, Alden & Chadwick, 12 Dearborn Street; San Francisco, Cunningham, Curtis & Welch; St. Louis, Logan D. Dameron; Atlanta, Ga., J. J. & S. P. Richards; Baltimore, W. E. C. Harrison; Richmond, Randolph & English; Pittsburg, James Robinson; Grand Rapids, Mich., Eaton Lyon & Co.; Minneapolis, S. M. Williams.