

Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

Vol. 8.]

TORONTO, CANADA, THURSDAY, FEBRUARY 16, 1882.

[No. 7.

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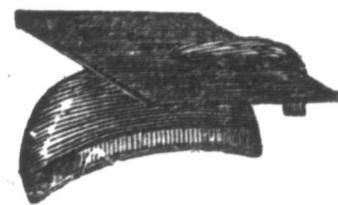
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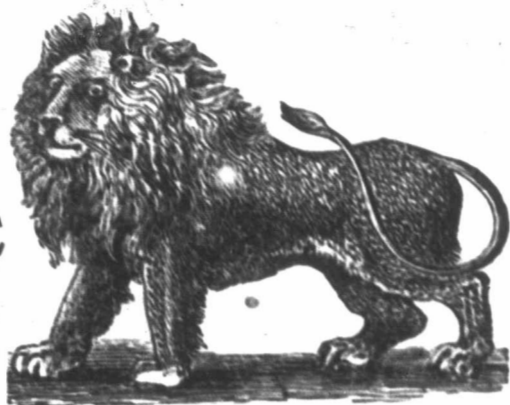
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A plan, showing the relative position of the proposed lights, can be seen at this office and the office of the Assistant Engineer, Toronto, where a printed copy of general conditions and other information can be obtained, either of application personally or by letter.

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

LESSONS for SUNDAYS and HOLY-DAYS.

- Feb. 12. SEXAGESIMA SUNDAY:—
Morning...Genesis 3. St. Matthew, 24, to 29.
Evening...Genesis 6 or 8. Acts 27, to v 18.
- 19. QUINQUAGESIMA SUNDAY:—
Morning...Genesis 9, to v 20. St. Matt. 27, to 27.
Evening...Genesis 12, or 13. Romans 3.
- 22. ASH WEDNESDAY:—
Morning...Isaiah 58, to v 13. St. Mark 2, 13 to 23.
Proper Psalms: 6, 32, 38.
Commination Service to be used.
Evening...Jonah 3. Hebrews 12, v 3 to 18.
Proper Psalms: 102, 130, 143.
- 24. ST. MATTHIAS, Apostle and Martyr:—
Morning...1 Samuel 9, 27 to 36. St. Mark 1, v 21.
The Athanasian Creed to be used.
Evening...Isaiah 22, v 15. Romans 8, to v 18.
- 26. FIRST SUNDAY IN LENT:—
Morning...Genesis 19, v 12 to 30. St. Mark 2, 23
(to 3, v 13,
Ash Wednesday Collect to be used every day in Lent.
Evening...Gen. 22, to 20; or 23. Romans 9, to 19.

THURSDAY, FEBRUARY 16, 1882.

THE London Diocesan Mission Fund will receive £100,000 by the will of the late Mrs. Maria Mary Fussell.

Mr. Gladstone has consented to preside at the national Eisteddfod, to be held at Denbigh in August next, if his official duties will permit.

Bishop Talbot tells the story of one of his early experiences in Nebraska, where, in the dimly lighted school-house at night, to which each brought his own candle, they were beginning the service from the Mission Service books; when a farmer, who was not disposed to be cheated out of his part, called out from the congregation, "Hold on, parson, I have not found the place yet." The Bishop replied with his accustomed bonhomie, "All right, I will wait for you."

During the episcopate of Bishop Lightfoot, of Durham, twenty-three churches have been erected, at a cost of £61,139; thirty churches restored and enlarged, at £31,870; burial grounds at £1,050; school buildings, £8,178; making a total of £102,237. The number of persons ordained during the same time, is 104 deacons, and eighty-seven priests; and the number confirmed is, males, 7,765; females, 11,328; total, 19,093. "Durham Diocesan Magazine."

We may add, for the information of our readers, that Dr. Lightfoot was consecrated less than three years ago, and that in addition to the above the endowment for the new See of Newcastle has been secured. These facts show conclusively the strong vigorous life of the Church, even under very adverse circumstances.

The primary Charge of the Bishop of Rochester, to which, some little time ago, we directed the notice of our readers, is already bearing good fruit. On January 7th his Lordship opened a mission-room or hall on the Milkwood estate, erected among a crowded neighbourhood, at the cost of £1,500. On Christmas-day he received a communication from a London merchant offering to build a church, if means were raised to erect nine others, and in response another London merchant has promised £2,000 towards building those nine.

QUINQUAGESIMA SUNDAY.

AS the direct and immediate preparation for the Lenten season, the Church has brought before us the crowning Christian grace—that of Charity. And here it may not be out of place to remark that in the recent revision of the English translation of the New Testament, the change of the word "charity" for that of "love," is somewhat unfortunate; and shows the incompetency of the body of "revisers" for reproducing any thing equal to the so-called "Authorized Version," as far as the beauty, the purity, and the force of the language are concerned. However, Charity is the subject of the day; and with quite as extensive an application as the new revision would give, it is just as effective negatively as positively. It disclaims all injury to others. It "worketh no ill to its neighbour;" it will not permit us to injure, oppress, or offend our brother; it will neither allow us to insult our superior, nor to despise those who occupy a lower sphere; it will restrain every inordinate passion, and not suffer us either to gratify our envy at the expense of our neighbour's reputation; but it will preserve us harmless and innocent; for "love worketh no ill to his neighbour." This deduction of particular duties from the general principle was made by St. Paul when he said: "Owe no man anything, but to love one another; for he that loveth another hath fulfilled the law." Now, this statement of the Apostle will lead us to the true meaning of a passage in St. James's Epistle, which might otherwise appear somewhat unreasonable: viz., "Who-soever shall keep the whole law and yet offend in one point, he is guilty of all." All laws are founded upon one and the same authority—the law of God: and therefore every offence against any law is a contempt of the authority upon which all laws depend; consequently every act of disobedience is a breach of the whole law, because subversive of that authority upon which the whole law stands. And the charity spoken of by the apostle in the Epistle in the Communion office, is the practical exhibition of that love which is the fulfilling of the law: that is to say, it is the carrying out in practice of the principle which lies at the foundation of the Christian system, considered as a system of ethics.

"TEACHERS ASSISTANT."

IN a former issue of the DOMINION CHURCHMAN we called attention to the new department we had inaugurated of a series of lessons and explanations of the Church's teaching in connection

with the seasons as they present themselves in the Christian year. We now desire to give additional emphasis to our former statement, by pointing out that the Lessons in that department of our paper devoted to the assistance of Sunday-school teachers is prepared by three very able Theological writers, and that their contributions furnish exceedingly valuable papers which must be of great service to all who are connected with the training of the young in the principles of the Church.

In future the teaching of the Church, with special reference to the Sunday next after the issue of the DOMINION CHURCHMAN will be discontinued in the Editorial columns, and will be found in the department of the "Teacher's Assistant."

RITUALISM—WHAT IS IT?

AS at one time the terms "Puseyite," "Tractarian," and "High Church," were regarded by a large number of otherwise intelligent Church people, so now the term "Ritualist" is used by a large class as one of reproach. We would enquire in what the reproach consists. None will deny to the so-called Ritualists, purity of life and conversation, and zeal for the saving of souls. In the mouth, then, of a member of the Church, the implied reproach must be that of "zeal without knowledge," or of "unfaithfulness to the Church." Both these expressions are, however, exceedingly vague, and cannot be weighed or measured unless by application to some universally recognized standard of knowledge and faithfulness. What then is the standard by which a "Ritualist" is content to stand or fall in the estimation of all brethren who are not "blinded by party prejudice?" The Bible, as to his faith; and the Book of Common Prayer, as to his faithfulness to the Church.

We are, of course, addressing only such as, in the case of the clergy, have subscribed *ex animo*, and in the case of the laity acknowledge, the Book of Common Prayer, as it is, to be the standard of the doctrine, discipline, and ritual of the Church. Let it be plainly understood: We are not to be governed by the "I like this," or "I do not like that" of the individual, but by the Book of Common Prayer, as it is. We, therefore, propose in a few brief articles to glance at the history of the Book of Common Prayer. We note, however, at the outset that the Prayer Book of 1882 is that of A.D. 1661-2.

The Prayer Book is no new composition, nor one of the novelties of the Reformation period. It is a link which binds the Church of to-day, with that British Church which Augustine found when he landed in England, A.D. 595. The Prayer Book is developed from the most ancient formularies of the Church of England. It has nothing whatever to do with Rome. The origin of the ancient liturgies of the Church of England was, undoubtedly, with Ephesus: For, (1), a close connection existed between the Churches of Gaul and Britain; (2), Apostolic Christianity undoubtedly passed its wave across the Island; (3), we know that the Gallican Liturgy came from Ephesus. Thus, when Augustine arrived in England, a difference at once arose between him and the seven British Bishops; the cause of which was that the

British Church had a different Liturgy and different observances from that of Rome. The ultimate result of the partial reconciliation of Augustine and the British Bishops, was the adoption of an English use (or Liturgy), which combined the chief features in the Gallican and Roman uses—the Gallican use being found in the Gallican Liturgy, and the Roman use in the Sacramentary of Gregory. At the time of the Conquest, or the 11th century, several Uses were in vogue in various dioceses. The chief of these were:—The Sarum Use, in the diocese of Salisbury and Durham; the Uses respectively of Lincoln, Hereford, Bangor, and Province of York.

These Uses are all traceable to a common origin, and are all independent of the "Roman Missal," which was used chiefly in the monastic institutions. In A.D. 1516 the Sarum or Salisbury Use was reformed, and was henceforth known as "Salisbury Portiforium." The next books of public devotion, in the vulgar tongue, were the old English Prymers, about the time of Henry VIII. These were translations into English out of a large portion of the divine services in use at the time. Of these services, the old Breviary had been materially simplified, from the following natural cause: viz., That worship had been gradually transferred, as the knowledge of reading increased among the people, from the religious houses to the parish churches; and to meet the demand of the now better educated masses, the old Uses had been translated into the vernacular. The grand and chief object of all reformations of the early Uses and Breviaries in England, was the extension of divine worship, so as to make it available as well in the parish churches as in the monastic and religious houses.

The first Book of Common Prayer, complete and published in 1549 (the second year of the reign of King Edward VI.), was the work of a committee consisting of the Bishops of Salisbury and Ely, with six clergy of the Lower House of Convocation, appointed in 1542.

It was compiled from all Mass books, Antiphoners (anthem books), and Portuises (portiforia or breviaries).

The publication of this work was set back by the "statute of six articles," which made the work (done by the clergy) penal, and which there is good reason to believe owned Henry VIII. himself for author. This statute, a child of the Papacy, was energetically opposed by the bishops in the House of Lords during a debate of eleven days, but was not reversed, until Edward VI. came to the throne in 1547; when, by the exertions chiefly of Archbishop Cranmer, the statute was repealed. A chief work of the Committee who set forth this first Prayer Book, was to reduce the complexity of the Rubrics in old Uses, which had become so many that "there were more directions in red ink, than prayers in black ink." It is to the principle adopted by this commission of "expressing only the essential directions, and leaving all others to ritual traditions," that much of the contradictory interpretations of later days, have been due. It is worthy of remark that, in 1544, the Litany, which had already been in use in English for more than 150 years, was set forth along with the Book of Common Prayer. In 1547 followed "a form of a certain order for receiving the Body of our Lord under both kinds, viz., of bread and wine;" and "The order of the Communion," being an addition to the ancient Salisbury use of the Missal. Some doubt has been expressed whether the Convocation of the Province of York was re-

presented on the Committee of 1547, but there is little doubt that it was represented.

This great difference has always existed between the Church of England and the Continental Churches. She has always met the demand for public worship in the vernacular language. For example: In A.D. 740 it was ordered by Egbert, Archbishop of York, "that every priest should teach the people the Lord's Prayer and the Creed in the vulgar tongue." It must be borne in mind, that in that age very few could read, and fewer still could write.

Two centuries later, Ælfric, Archbishop of Cantuar, enjoins the priests "to explain the sense of the Gospel in English, to the people, and of the Pater noster, and of the Creed." Similarly, in the laws of Canute (11th century), and constitution of the 13th century; also many expositions of these early dates of the Creed, Lord's Prayer, and Ten Commandments, are to be found in the English tongue for the benefit of the people. For the poor these things were written on pieces of horn. In the monasteries, where the dwellers could read, prymers were in use in English, containing psalms, canticles, creed, prayers, anthems, and hymns.

The early order of Daily service, as set forth in 1547, was:—Mattins at 6 or 7; Mass at 9; Evensong at 2 or 3. The Prayer Book of 1549 (second year of Edward VI.) was compiled chiefly from the Reformed Salisbury Use of 1516, though some other books were also used. Thus the new book was substantially, as it still remains, a condensed reproduction in English, of those Service books which had been used in Latin by the Church of England for many centuries.

The Reformation in Germany then in full progress, had little influence on the Prayer Book of 1549. This book is the work of no one man, but of the Church of England.

The following are the principles of its compilation. 1. That every thing should be in English. 2. The combination of Breviary (daily services), Missal (Holy Communion), Epistles and Gospels, &c., and Manual (occasional offices) in one volume. 3. A less variable system, so that the Collect for the day, the lessons and psalms, should be the only variable part from week to week and from day to day. 4. The several hours of Prayer were condensed into Matins and Evensong; that is to say:—

Nocturns, a service before day-break; Lauds, a service at day-break; and Prime, a later morning service about six; which were condensed into Matins. Vespers, an evening service; and Compline, a late evening service at bed-time; were condensed into Evensong—whilst Tierce, a service at 9 a.m.; Sexts, a service at noon; and Nones, a service at 3 p.m.; fell out of use.

This book of 1549, was submitted to Convocation, then sent to the king in council, then laid before the Parliament and incorporated in an Act of Parliament. It is to be observed that the Parliament did not compile the book, but simply authorized its use at the desire of the clergy. It was now that the influence of the continental reformers began to be felt. These were headed by Calvin, a Lasco, Martyn and Bucer. These men succeeded in influencing the young and susceptible monarch. They sought to attain their object by the most Jesuitical means. For example, they quartered John a Lasco on Cranmer; they placed Peter Martyr and Martin Bucer in important positions at Oxford and Cambridge, and thus they began to leaven the Church of England with foreign Protestantism.

This was the use of Puritanism in England.

It was a plant of foreign growth just as much as had been the Papacy. The chief difficulty raised by these men was the receiving of the Sacrament kneeling. They used the plea of every sectarian, before or since, "kneeling is not ordered in the Bible." Cranmer answered by pointing out that sitting or standing was not ordered, and indeed that if we go to Holy Scripture we should find that the posture of the apostles at the Last Supper was rather lying down. A revised Prayer Book was now (1552) issued, but the printing was so bad that it was withdrawn, and it is doubtful if it was ever taken into general use, for Edward VI. died in this year.

Then came the reign of Queen Mary, and by the Act of 1558 the Book of Common Prayer of the second year of King Edward VI. was suppressed. Then Elizabeth ascended the throne in 1558. The Prayer Book of 1552 was now revised. Chief among the changes were:—(1). A table of proper lessons was prefixed; (2). The "accustomed place" or "chancel" was substituted for "in such place as the people may best hear," for celebration of divine service; (3). The "ornaments" as in use in the second year of Edward VI., that is in 1549, were again directed to be used; (4). A clause in the Litany "from the tyranny of the Bishop of Rome and all his detestable enormities," was omitted; (5). The present form of administering the consecrated elements was adopted, the first part being the form of 1549, and the second part being the form of 1552.

Out of the 9,400 clergy in this year (1559), only 189, who were ultramontane, refused to use this Prayer Book. It is a fact worthy of observation, as showing the political character of the secession of the Romanists ten years later, that the Pope offered to sanction this book if his authority should be recognized by the Queen and Parliament. Hence we learn that the Pope's excommunication of Elizabeth was not of doctrinal but of purely political significance. No further changes were made in the Book of Common Prayer during Elizabeth's reign, with the exception of a change in the Calendar of Lessons. The Puritans, however, never ceased to make strife. They wrote against the book, and strove in every way to debase the minds of the people.

In A.D. 1603 James I. came to the throne. He had been brought up among Presbyterians. The Puritans thought that now was a favourable opportunity to bring their views into action. They accordingly presented to the King a petition against the book. A conference was granted them at Hampton Court. A number of representative Puritans met for debate, an equal number of the bishops and clergy. The Puritans proved so unreasonable that the King himself broke up the debate abruptly on the third day, the Church having committed itself to no action whatever. A few changes were however made. (1). "Remission of sins was added to the title of the general absolution; (2). the latter portion of the present Catechism (in re the Sacraments) was added, and some slighter changes. A struggle against the Prayer Book was commenced, which proved abortive until the year 1645, when the decisive battle of Naseby secured the triumph of the Parliament against Charles I., a triumph which culminated four years later in the murder of the King. Then Parliament suppressed the Book of Common Prayer *in toto*, forbidding its use, in public or private, under severe penalties. For fifteen years the prayers of the Church were never heard, except in the strictest privacy, and only then under penalty.

In 1660 the Prayer Book of 1559 and 1603 be-

gan to appear again, for the Republican Government had collapsed, and Charles II. had landed in England. It is to be carefully noted the Prayer Book came again into use, not by legislative enactment, but by the common consent of the people of England. But the Puritans, now chiefly Presbyterians, still opposed it. In 1661 they were granted a conference, which was held at the palace at Savoy. This conference, on the one side Presbyterians, on the other bishops and clergy, sat for three months. The result was the Prayer Book of A.D. 1661. This revision was accomplished by Convocation, the Parliament adopted it without debate, and only made two particular requests, viz: That the use of the surplice and the sign of the cross in Baptism should not be left out of it.

Thus the Prayer Book of 1661 is still the Prayer Book of the Church of England in 1882.

A summary of above.—1st. Prayer Book 1549, second year of Edward VI. 2nd. Prayer Book, 1552, a revision of the book of 1549, but never in general use. 3rd. Prayer Book, 1559, which adopted that of 1552 with the Ornaments' Rubric of 1549. Prayer Book suppressed from 1645 to 1661. Present Prayer Book of 1661-2. The Ornaments' Rubric was not discussed at all at the Savoy Conference of 1661-2. The only time when the Ornaments' Rubric was discussed was at the restoration of the Prayer Book after its brief suppression in Queen Mary's reign, in 1559, and then, though the book of 1552 was made the basis of revision, yet the rule for ornaments was distinctly referred back to 1549, when the surplice, alb, cope and chasuble, etc., were in common use. This Rubric has therefore come down to us untouched except for seven years, from 1552 to 1559, since the second year of the reign of King Edward VI. By this Rubric the most ancient, the least seldom altered, and the most often emphasized portion of the Book of Common Prayer, let the judgment of unbiassed minds be given as to the reproach of the nickname *Ritualist*.

THE LESSONS OF "THE GLOBE'S" CENSUS.

NO one would presume to gauge the spirituality of any city or country by the number of its edifices for religious worship, or its religiousness by a census of those who, on a given Sunday, attended services more or less divine. If such a standard were to be accepted as true, then were the Athenians of St. Paul's time, with their countless altars, or the brigands of modern Italy with their infinity of mountain shrines, of all men the most God-fearing. Still such a test is not to be despised; and, though at best such an enumeration can only be approximate to the truth, even as regards the number of those worshipping in their respective churches and chapels, returns such as those furnished by *The Globe* last week of the attendances at those places on the previous Sunday, enable us to form an estimate, however unequal, of a part at least of the efforts which are being made in the city by the Church and by the denominations outside her towards evangelising and civilizing the masses.

From this religious census it appears that Toronto provides for her population of 86,445 persons worship-accommodation to the amount of seventy-five churches or other buildings so-called, with a capability of seating 49,860 (say 50,000) persons. On Sunday, February 5th, these seats were occupied, in the morning and evening by

58,194 worshippers, or upwards of 8,334 more than could be accommodated. The discrepancy between the number of worshippers and the accommodation supplied is explicable from the fact that the Roman churches had relays of attendances at the various Masses celebrated therein. *The Globe* enumerators, following the plan adopted in England last year, deducted one-third—Mr. Horace Mann, in 1851, deducted, rather sweepingly, one-half—from the total of the two services so as to allow for those who went to church twice, thereby reducing the total to 38,796. This shows a percentage of 44.7—a higher exhibit than that of any large borough in Scotland, and exceeded only by three in England. It is obvious, however, that this estimate might be exceeded, as in no single instance was the attendance of the children at the Sunday-schools taken into consideration—and such attendance certainly should come under the head of public worship; nor was the attendance at Trinity College chapel taken into account; nor were those at the Hospital, the Home for Incurables, the Haven, the Magdalene Asylum, and other public charitable institutions, whose aggregates, if added to the total as given above, would have brought the percentage of church-goers up to about 45.3 per cent. of the whole population.

If we analyse the figures we shall also see, with no slight amount of satisfaction, that the Church of England, notwithstanding all that has been said against her, and notwithstanding the powerful combined phalanx of Romanism, Non-conformity, in every shape, infidelity and wickedness, against which she has to fight, takes, on *The Globe's* own showing, the third place in the field. Her eighteen churches afford room for 11,220 of her children. Of these 5,891 attended Matins, and 5,946 Evensong, giving a total of 11,837, or, deducting one-third for the reason given above, a real attendance of 7,914, or considerably more than two-thirds of the number for whom accommodation is provided. The only body that apparently exceeded the Church of England was the Roman Catholic, whose six churches, affording sitting accommodation for about 4,500, showed a factitious attendance of about 12,500, (we give the figures as corrected by a subsequent letter in *The Globe*), at all their services, or a real attendance—on paper—of 8,300. But of these attendances more hereafter.

The Presbyterian body with its 10,330 sittings, gave a real attendance of 7,768, or something more than five-sevenths of the number that could be accommodated. The Canadian Methodists offered seats to 9,010 of their people; of which 6,668, or nearly three-fourths, all told, availed themselves. In this way it will be seen that the Church of England really stood first in attendance, as she does in point of nominal and actual adherents in the city, though *The Globe's* recapitulation puts her in the third place. This mistake was, we are sure, made by *The Globe* without any malice aforethought. The enumerators, except in the case of the church of St. Matthias, were ignorant of the fact of there being so many early celebrations of Holy Communion in the city, whose attendants, according to the rule followed in the case of St. Matthias' church, should have been counted in the attendance at Matins. They were also ignorant of the fact that many of the Roman Catholics, as "Anglicanus" explained in a subsequent *Globe*, attended Mass, according to their pious and commendable custom, twice, thrice, or even four times on that Sunday morning, some assisting at the first as a Mass of preparation for the due reception of the Holy Communion at the next Mass, and then

attending a third as a Mass of thanksgiving, and a fourth as a Mass of devotion and for the sake of the sermon; meanwhile getting credit as separate attenders at each Mass. The census takers also were not aware—as was further explained by "Anglicanus"—that of those 8,793 Roman Catholics who attended the various afternoon or evening services nearly everyone had already been present—as all were bound, under pain of mortal sin to be present—at Mass; credit, even when the one-third was deducted, being thus given them for attendances which were simple duplications. Wherefore, to take two-thirds off the real attendances of the Roman Catholics is neither unfair nor improper. Hence their standard is pulled down to 4,232, say 4,500 in all.

They are thus placed on about the same level in point of attendance with the Congregationalists, allowing the latter body credit for the non-Congregationalist crowd that put in an appearance within those walls which re-echo, Sunday after Sunday, to the laughter evoked by Dr. Will's profanity. We have also counted the Canadian Methodists only as forming a large and influential religious body, approaching to, but not exceeding the total of the Presbyterians, who in real attendance come next to the Church of England. Of course, if, like *The Globe*, we count as one coherent mass all the different and dissentient bodies of Methodists, the Church of England is at once swamped, though not so glaringly as as might have been expected, the total real attendance of Methodism united (by *The Globe*) being 8,780 on the one hand, to 7,914 on the other—the difference being the mystical number 666, which could be still further reduced if the Trinity College and other attendances already adverted to were taken into account.

We have every reason to believe that *The Globe's* figures were on the whole pretty correct. We have no idea what prompted the editor to take the census; whether like Balak he hoped the figures might fulfil the role laid down for Balaam, and curse all non-Presbyterian bodies by showing up their weakness; or whether it was intended as a reply to the Agnostic taunt that, except where a Church is established, none ever go to a place of worship, unless it is a few fanatics and devotees and a certain number of hypocrites, and paid ministers. The result has been eminently satisfactory, so far as the Church of England is concerned. The intended curse has turned into a blessing, and the taunt of the Agnostic has been amply refuted.

It must not, however, be forgotten that the showing, whatever its merits, is vastly under what it should be; and that in Toronto not only are more churches, or at all events more mission rooms, and more frequent services required; but also much greater diligence in looking up the people, more utilization of the lay element, not so much in Sunday-school teaching as in district visiting, cottage meetings, and such other spiritual and corporal works of mercy as were in the Primitive Church performed by deacons and holy women, and in England and elsewhere at present by Scripture and lay readers, deaconesses, sisters, and the like. The institution in Toronto of the permanent diaconate as recommended by the Provincial Synod, and actually begun by the Bishop of Ontario, would be a tangible result of *The Globe's* census; and would tend, within the next decade, not only to strengthen the hands of the episcopate, but also so to relieve the clergy as to give them more time and greater opportunity to devote themselves to study and the duties of their sacred office higher than the mere "serving of tables."

BOOK NOTICES.

THE CHILD'S ILLUSTRATED SCRIPTURE QUESTION BOOK; containing Forty-five Lessons on the Gospels. New York: Thomas Whittaker.

This cheap little work will be found very useful by parents and Sunday-school teachers each lesson bears upon the history of Our Lord, and is prefaced by a portion of the New Testament on which the questions, very simple in themselves, are founded. Some verses, easily learned by heart, are at the end of each chapter. The illustrations are quaint, and will serve to impress the lessons on the child's mind.

THE ANTIQUARY; a Magazine devoted to the Study of the Past. London: Elliott Stock. New York: J. W. Bouton, No. 25, Vol. V. January, 1882.

For one shilling the modern Dr. Dryasdust can take his fill of archaeological lore from the magazine under notice, which in typography, diction, and contents carries us back to the days when, to quote from "Troilus and Cressida," (Act iii. § 3)

"Instructed by the Antiquary times,
He must, he is, he cannot but be wise."

Diocesan Intelligence.

ONTARIO.

From Our Own Correspondent.

THE BISHOP has been absent during the past week attending meetings in parishes along the St. Lawrence. The improved condition of his Lordship's health, and consequent increased capacity for missionary work, is a subject of great satisfaction to his clergy.

CARLETON RURAL-DEANERY.—Most of the annual missionary meetings in this portion of the diocese have now been held with, we believe, satisfactory results. The Rural-dean, Rev. J. J. Bogart, in company of Rev. H. B. Patton, visited the extreme north-easterly portion of the diocese, and held meetings in the parish of Hawkesbury, Rev. A. Phillipps, incumbent, and in the mission of Vankleek Hill, Rev. J. Elliott. Despite the intense cold which prevailed, fair numbers attended, and exhibited a warm interest in the cause. A pleasing incident at Hawkesbury was the presentation, on behalf of the Sunday-school, of a generous offering for the missionary diocese of Algoma. At Caledonia Flats an excellent offertory of over \$17 was given. The meeting at Vankleek Hill was a decided improvement in the amount contributed upon last year. In the third station of the Vankleek mission, East Hawkesbury, the deputation rejoiced to find a handsome church edifice nearly ready for occupation. The congregation, hitherto worshipping in a small school-house, may well thank God and take courage.

SELBY.—On January 22nd, the new bell, in the turret of the pretty church in this parish, was hung for the first time. It has a fine tone, was made in the factory of Jones and Company, Troy, weighs 417 pounds, and cost \$140. Its history is simply this. Three years ago a mission was held in the parish, immediately before Lent, which made a decided impression for good. During the forty days of penitence which followed, the Sunday-school children made offerings, the result of their self denial, for a bell fund. Then a supplementary subscription was started, and the amount was deposited in the savings' bank. From time to time this was increased by collections, and thank offerings, until the happy thought presented itself that a special effort should be made to complete the fund, and that the bell should be rung for the first time on the Nativity. Where there are willing hearts a matter like this can easily be accomplished, and, with some assistance from friends in Napanee and elsewhere, the fund was soon made up. The order for the bell was given through R. G. Wright, of Napanee, who generously threw off his commission, and took no little trouble to have the bell in position for Christmas. However, through unforeseen delays it did not reach Selby till 14th ult., both Christmas and New-year had passed, and thus it happened that its notes were first heard on the morning of Sunday the 22nd. The parish of Selby has been much improved during the residence of the present incumbent. A pretty Gothic church, well furnished and

appointed has been built, and a parsonage, which with its capacious grounds and pretty garden, is both for beauty and comfort, to be ranked among the best in the diocese.

LENNOX AND ADDINGTON.—A week of missionary meetings in the Rural-deanery of Lennox and Addington. Upon Tuesday afternoon, the 31st ult., the Venerable Archdeacon of Kingston, who is also Rural-dean, started upon a short expedition in the southern townships of his Rural-deanery in the interests of the diocesan missions. Possessing a fine mare and a capacious two-wheeled trap, the Archdeacon was independent of railways and stage coaches. Leaving Napanee in the afternoon he and the clergyman who accompanied him, after an enjoyable drive along Hay Bay, reached by early evening the comfortable rectory of Adolphustown, where the venerable rector and his family gave them a hospitable reception. Mr. Harding looked stronger and better than could be expected after his late severe illness; but Mr. Harding was suffering from a dizziness in the head, which it is to be hoped the doctor will soon remove. The missionary meeting was well attended. The church is of frame, one of the old-fashioned sort, without chancel. Many of the pews are square, requiring half their occupants to worship with their backs to the altar. Pleasingly contrasted with this old building was the neat church visited by the deputation, which is of brick, erected not long ago at Fredricksburg. Both taste and correctness have been observed in the design and arrangements of this little edifice. The windows are filled with stained glass, the most interesting of which is the memorial window in the chancel, the gift of the Neilson family. The Archdeacon congratulated the rector and congregation upon the appearance of their church. The evening was rather stormy, but the attendance was good. Mr. and Mrs. Neilson kindly entertained the deputation for the night. Next afternoon, Thursday, the Archdeacon set forward for Bath. His good mare made nothing of the six intervening miles along the beautiful Bay of Quinte. Arriving, the deputation called first on Mr. Howard, who kindly directed the Archdeacon to Dr. Kennedy, lay delegate, and Messrs. Seaward and White, churchwardens, by whom the deputation was most cordially received; but about the meeting in the evening only Mr. Seaward appeared to be at all sanguine, as they were without a pastor. But the Archdeacon was agreeably surprised to find a large congregation assembled, while the responding and singing were hearty. His announcement that a candidate for the curacy was then on his way to Bath, and would be with them on Sunday next, gave the congregation manifest pleasure. They gave the greatest attention to the addresses, and showed their liberality by a contribution of \$14.00, which, apparently, was no more than last year's, but really was more as there was no clergyman to add his dollar or two. The deputation remained all night at the hotel, where Mr. and Mrs. Kemp, warm-hearted Church people, made them very comfortable and welcome. Next morning the deputation mounted the trap for the last place on the list, Odessa, about seven or eight miles off. Quitting now the charming drive along the Bay and its picturesque views, the horse's head was turned in a north-easterly direction, facing a cutting wind. But soon the comfort and warmth of Dr. Booth's dwelling in Odessa made the deputation forget the bitter cold of the way. When once in the midst of the doctor's cheerful and amiable family it was easy to understand why the clergy are so fond of visiting there. The meeting held in Dr. Booth's hall was fair in proportion to the number of Church people in the place. The service was more than usually hearty, and the singing drew from the Archdeacon well deserved praise. The collection was double what it had been in previous years, showing a progressive spirit among the people from which great results may spring in time, though now it is a day of small things with them. Saturday morning arriving, the deputation bidding adieu to their kind entertainers turned homewards. The good mare seemed to know that "home, sweet home," was before her, for she bowed along the gravel road at a splendid pace, nor would she check her speed up hill or down, until she rubbed her nose against her stable door. The whole trip had been from beginning to end a most enjoyable and satisfactory one. The deputation had everywhere been received with kindness and good will. The meetings had been hearty and animated, the collections liberal. One thing which no doubt gave the Church people satisfaction and produced substantial fruits was the partial character of the Archdeacon's addresses. He everywhere gave them the clearest view of the nature and condition, the wants and expenses of the diocesan missions, stimulating their zeal also by referring to the wonderful activity and liberality in the cause of missions of the Church in England. It is the purpose of the Archdeacon to attend all the missionary meetings in his deanery in order to become acquainted with the congregations' and to "provoke them to love and to good works."

TORONTO.

A RELIGIOUS CENSUS, taken by *Globe* reporters on Sunday, February 5, gave the following results:—
Total number of churches and places of worship 76
Seat accommodation 49,800
Total attendance, morning and evening 58,104
Real attendance, after deducting one-third for double attendances 38,868
Population of Toronto 86,445
Percentage of church-goers 44.98
Percentage to accommodation 77.9

The Church of England, with its eighteen churches (according to *The Globe*) showed,
Seat accommodation 11,220
Total attendance, (Matins and Evensong) 11,572
Real attendance by *The Globe's* estimate 7,914

MIMICO.—A number of the congregation of Christ Church met at the rectory, on Tuesday evening, 7th inst., and at the close of a pleasant evening presented Miss Helen Tremayne, with a purse, in recognition of her services in taking charge of the organ and choir for the last two years.

CHURCH EMBROIDERY GUILD.—The first annual meeting of the above society, was held at 178 Gerard-street, east, Toronto, on Tuesday, January 31st, at 11 a.m., nearly all the members being present. The following Report was presented and read by Miss Cox, President of the Guild:—Owing to the utter impossibility of obtaining in this country, suitable work for the adornment of the altar and sanctuary, it seemed to many desirable to establish a society for the execution and improvement of Church Embroidery.

A number of ladies having expressed their sympathy with the object, and their willingness to devote some portion of their time to the furtherance of this good work, a meeting was held at the residence of Mrs. S. G. Wood, Bleeker-street, on the Festival of the Epiphany, January 6th, 1881, when the society was formed, Miss Cox being elected President, and Miss Boulton, Secretary-treasurer. Having received a very liberal donation from the Rev. Geo. Hallen, the society was enabled to begin operations at once. During the past year the following work has been done:

An Altar-frontal and Super-frontal for St. George's church.

An Altar-frontal and Super-frontal for St. George's church, Oshawa.

An Altar-frontal and Super-frontal for St. John's, Norway. Desk-hangings for St. John's, Norway.

Two designs for Christ's Church.

A banner for the parish of Kemptville, besides many other pieces of work of minor importance.

With regard to the first mentioned articles, we should like, for the benefit of the society, to say here that the Altar-frontal for St. George's church, Toronto, was of the richest kind and costliest of white gros-grain, elaborately embroidered in silk and gold, encircled with "passing" and pearl-purl; red velvet Super-frontal with the sacred monogram worked in gold and white twist, with crowns couched in "passing," and outlined with gold twist; and that the red cloth re-table antependium for St. George's, Oshawa, was executed in mediæval embroidery, couching in silk twist and feather stitching in delicately shaded blue and pink daccas.

Both these attempts having received the highest encomiums of the donors, and being pronounced, in point of taste and skill in execution, not inferior to similar work produced at home, clearly demonstrates the possibility of reproducing here that high class of needlework which we have hitherto been obliged to import from England, and from its costliness has been unattainable, except by the very wealthy. The small remuneration in proportion to the difficulty of the work, received by the society, will now, it is hoped, bring it within the reach of all. Feeling that our work has been appreciated by Churchmen, and that a blessing has rested upon it, undertaken as it has been, in the spirit of our motto, "Corde manibusque pro gloria Dei;" "and with a single eye to His praise," we are encouraged to renewed devotion to this beautiful art, and to the accomplishment of works of real artistic excellence, in some small degree worthy of the "habitation" of God's house, and the place where "His honour dwelleth."

It was decided that the annual meeting should take place each year, on the festival of the Epiphany, at 3 p.m., all the members, if possible, communicating together on the morning of that festival. It was decided also to admit members who might not be able to attend the meetings regularly, but who would be willing to help when the pressure of work is great; such members to be called *Associate* members, and that the President be empowered to select suitable applicants.

In conclusion, we cordially acknowledge the debt

S. S. Teacher's Assistant

TO THE INSTITUTE LEAFLETS.

Quinquagesima Sunday.

No. 13.

THE COLLECT, ETC.

Every faithful child of the Church, "as the Bride of Christ, looks lovingly and respectfully to the lessons of the Christian year, which are provided for our instruction till He comes, the Bridegroom of whom the whole family in Heaven and earth is named. On no occasion should we be more anxious to note the significance of the chosen thoughts than now when we approach so closely to the solemn Lenten fast. The last Lord's day out of Lent—"the Sunday next before Lent" should seem as a lamp to light us down the steps of self-abasement. On this day, then, the Church sheds upon us the light of the subject of Charity in all its fulness. St. Paul's incomparable chapter on charity is brought forward that we may have charity before us, the false and the true method of religion, now that we are intent upon the exercises of self-denial. First is described the condition "without charity": yes, though that condition be accompanied by wondrous gifts, and graces, and achievements, wondrous in the eye of men. The tongues of men and angels; the gifts of prophecy, understanding of all mysteries and knowledge, possession of entire faith (capable of moving mountains); divesting oneself of everything for the relief of the poor, even giving one's body to be burned, all these may exist without charity, and without charity count as nothing, no better than sounding brass or tinkling cymbal. There is given to us the picture of religious life "with charity": it means long suffering, absence of envy, arrogance and pride; it means seemly behaviour, no self-seeking, not being easily provoked, thinking no evil, rejoicing in the truth; bearing, believing, hoping, enduring all things; it means something that never fails, it means growing perfection, it means increasing light, it means perfect knowledge!

The Collect, taking the tone from this glorious Scripture, grounding itself on this inspired picture of the worth of "that most excellent gift"—the very bond of peace and of all virtues—craves of God the presence of the Holy Spirit to pour into our hearts this boon which alone makes "all our doings" acceptable to Him.

The Gospel tells us of "Jesus of Nazareth passing by," the petition of the faithful suppliant for the gift of sight, the sight received, the petitioner following in the train of Christ. Well may we to-day—as the first whisper comes to us of our dear Lord passing on to His doom at Jerusalem—recognize our feeble sight, use our possession of strong faith, and crave more light to keep us on our way, till the 'dark glass' be removed from our vision and we stand, seeing, "face to face" with all we love and long for, all we grope for and creep towards. This week, "Ash Wednesday" opens the solemn fast. For 1,200 years or so, there has been in the western part of the world very little variation in the principle of the Lenten fast: viz. a putting aside of carnal pleasures for forty days (with pauses or stations on the Sundays) before Easter. For some hundreds of years there were many differences of time and mode about the period of fasting before Easter; but those differences have now practically everywhere disappeared, so far as sentiment is concerned. Only the Eastern Church includes the Sundays in the season of fasting with little relaxation: but this trifling exception shows the rules. Indeed the whole civilized world is gradually being forced—by more sense—to recognize the prospect of such abstinence at this period of the Christian year. The name of 'Ash Wednesday' carries us back to the old custom of using symbolically on this day the ashes of the palm used on Palm-Sunday of the previous year—a link of humiliation in the religious life. The Communion Service which we use answers a similar purpose.

This week, this year, occurs the festival of St. Matthias, memorable as the faithful apostle who was assigned to the place from which Judas by transgression fell.

THE CATECHISM.

Q. What is the Seventh Commandment?
 A. Unfaithfulness to the marriage vow, ("Keep thee only unto her or him so long as ye both shall live"); fornication, i.e., unlawful intercourse between the unmarried, all impurity, and everything that leads to impurity.
 Q. What makes adultery so very great a sin?
 A. Because it is not only the most grievous wrong to a married partner, but it is chiefly a sin against God who has ordained Matrimony, making husband

and wife "one flesh," and it is also a sin against Christ, who has sanctified Himself as the Bridegroom of His Church.

Q. Is fornication a "deadly sin?"
 A. Yes: see Litany, and Gal. v. 19, Eph. v. 5.

Q. What else is here forbidden?
 A. Every habit of secret filthiness, which we should be ashamed to have others see.

Q. What does this commandment first require to govern?
 A. Our thoughts. St. Matthew v. 27-29.

Q. As means of fulfilling this commandment what must we do?
 A. We must firmly abstain from looking at any person or thing (such as books, pictures, statues), or listening to any conversation, which may raise evil desires.

Q. What else?
 A. We must not frequent places where unchaste persons assemble, or immodest plays acted, or indecent dances exhibited.

Q. If we find ourselves where immodest conversation goes on, what must we do?
 A. Reprove it; and if this do not check it, we should at once leave such company.

Q. What is the great Christian argument against breaking this commandment?
 A. By doing so we offend against the grace of our Baptism, in which we were made members of Christ, and are on that account bound to keep from all sins that defiled the body. 1 Cor. vi. 15-20.

Q. If evil thoughts arise, how are they to be resisted?
 A. By Prayer—an immediate ejaculation; by the Word of God, repeating some such saying as "Blessed are the pure in heart; for they shall see God;" or by an act of faith, as, "Thou, God, seeest me;" "I am a member of Christ; I believe in the Holy Catholic Church: my body is the temple of the Holy Ghost."

Q. What great crime often follows this sin?
 A. Child-murder.

Q. How does the Church explain our duty here?
 A. I am to "keep my body in temperance, sobriety and chastity."

Q. Why?
 A. Because intemperance in eating and drinking leads to the violation of this commandment. Ezek. xvi. 49.

Q. What Christian exercises are to be used against impurity.
 A. Abstinence and fasting. 1 Cor. ix. 27.

Q. Mention four things which tempt to the breach of the Seventh Commandment.
 A. Love of dress: Immodest apparel: Loose company, (Dinah, Gen. xxxiv. 1); Idleness, (Ezek. xvi. 49).

NOTE.—Holy Scripture does not pass over this sin, nor must we. It will be the special temptation of many of our classes in two or three years, and they should be forewarned and so forearmed. The catechist had better give the substance of this paper, than go through it catechetically. Much has been left unsaid, and much must be touched lightly; but it would be to bring upon us the blood of souls if we said nothing.

THE BAPTIST'S TESTIMONY.

Almost from his boyhood St. John the Baptist had been a voluntary recluse. In solitude he had learnt things unspeakable. The unseen world had become to him a living reality; untrammelled by the traditions of the schools he had caught the spirit of the ancient prophets and was able to enter into the hidden meaning of the word, as no Scribe or Pharisee could enter. His nature seems to have been full of impetuosity and fire. The long struggle to which his vows as a Nazarite had bound him, and which had given him the victory over himself, had prepared him for that utter self-renunciation to which he gave expression in the presence of his Lord. For himself he claims no authority save as the forerunner of another; for his own baptism no value, save as a preparation for the kingdom that was at hand. When the deputation from the Sanhedrim asked him who he was, when the people were musing in their hearts whether he were Christ or not, he never for a moment hesitated to say that he was not the Christ, nor Elias, neither that prophet. He was a voice in the wilderness, and nothing more. But after him, and this was the announcement that stirred more powerfully the hearts of men, after him was coming One who was preferred before him for He was before him. One whose shoes latchet (the work of a slave) he was unworthy to unloose; One who should baptize not with water, but with the Holy Spirit and with fire. One whose fan was in His hand, and who should thoroughly purge His floor, Who should gather His sheaf into the garner, but who should burn up the chaff with unquenchable fire. The hour for the coming of the long promised Messiah was at hand.

of gratitude we owe to Mr. Frank Darling, for the much admired, original, and graceful design of the Oshawa frontal; and also for much good advice and assistance generously and courteously accorded to us from time to time.
 M. E. Cox,
 President C. E. G.

NIAGARA.

From Our Own Correspondent.

GEORGETOWN.—On Sunday the 4th inst., the annual missionary sermon was preached by the incumbent, after which the collection was taken up in aid of the fund which amounted to somewhat over fifty-six dollars.

PLEASANT SURPRISE.—On the evening of Thursday, the 12th of January, a large number of the congregation of Christ Church, with a few friends, assembled at the parsonage laden with the good things of this life. The evening hours passed rapidly, interspersed with music, vocal and instrumental, to the apparent enjoyment of all. Refreshments, provided by the ladies, having been partaken of, a pleasing feature of the evening was the presentation to the Rev. J. Seaman, incumbent, of a beautiful silver pocket Communion Service, in case, accompanied by a very kind and affectionate address. Mrs. Seaman was also made the recipient of a handsome silver card receiver and pickle stand mounted in silver.

HURON.

From Our Own Correspondent.

AUGHRIM.—The congregation of St. John's lately presented the Rev. Geo. W. Racey, through Messrs. Francis Cox, and James McKewne, with a donation of eighty bushels of oats. There are many other clergymen in the Dominion, who would be glad of a similar donation.

The annual missionary meeting took place on the 25th ult. The Rev. Rural-dean Davis, of Thamesville and the diocesan missionary agent delivered very interesting and instructing addresses.

FLORENCE.—Miss Nellie Gunne, organist of St. Matthew's church, was presented a short time ago through the Rev. Geo. W. Racey with \$35.00 as a slight token of the appreciation in which she is held by the congregation as organist. The annual missionary meeting took place on the 24th ult. Very interesting addresses were delivered by the Rev. Rural-dean Davis, and the Rev. W. F. Campbell, on Home and Foreign Missions.

ONONDAGA.—Very enthusiastic missionary meetings were held on the 30th and 31st ult., at Trinity and St. Paul's, the two churches constituting this mission. The congregations were large and the collections were good. Excellent addresses were delivered by the Rev. Rural-dean McKenzie, T. R. Davis, M.A., and C. D. Martin, who also congratulated the people upon the prosperous state of the mission. The collections with the subscriptions already gathered in amount to nearly \$60, which with the four annual collections will make fully \$75 as the returns from this mission.

CHATHAM.—Moved by Mr. G. A. Powell, seconded by Mr. Joseph Clagg, that this vestry wishes to express its sincere regret that it is compelled to accept the resignation of the Rev. A. A. W. Hastings, and to tender to him the thanks of the congregation, which they represent, for the effort made by him on behalf of this parish, and trust that he will not take it in the light of a merely formal hope when we wish him God-speed in the sphere to which he may be called in the future.

ALGOMA.

From Our own Correspondent.

HILTON.—The Rev. H. Beer, of St. Joseph's Island, desires gratefully to acknowledge the receipt of \$1.40 towards the purchase of a Communion service. This contribution is a collection taken up by the Rev. Mr. Naylor, of Shawville, province of Quebec.

DUNCHURCH.—Mr. Thomas Butler acknowledges, with thanks, a box of articles suitable for a Christmas tree, and presents for our Sunday-school from the Ladies' Aid Society, through Mrs. O'Reilly. The box was delayed on the road and came late (Feb. 4), but was none the less welcome, and gives great pleasure.

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 ... on of his Annals quoted by
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 ... latin translation. It begins:
 ... year of Claudius Caesar
 ... ist abode at Alexandria, that
 ... d the faith of Christ. One day
 ... he city the thong of his shoe
 ... o a cobbler named Hanania, that
 ... he cobbler took up an awl with
 ... s finger instead of the sole, so that
 ... d was shed, with no small pain;
 ... ttered at St. Mark; but he said,
 ... ve in Jesus Christ the Son of God.
 ... he healed, And taking hold of his
 ... n the name of Jesus Christ let your
 ... whole; and in that instant it was re-
 ... e blood ceased to flow. Thenceforward
 ... eved in Christ, upon which St. Mark bap-
 ... made him Patriarch of Alexandria. And
 ... ointed the first patriarch of Alexandria."
 ... o can doubt that this precious Annalist "de-
 ... sideration!" Were he only a western
 ... icler of that century, and quoted on the opposite
 ... e, what triumphant merriment would be made over
 ... his musty manuscript! The learned and candid
 ... Dupen's account of it is: "T is full of fables and very
 ... vulgar stories." Bishop Pearson says that Labbe ex-
 ... presses the general sense of the learned about
 ... Eutychius at the end of the council of Antioch:
 ... "Moreover, so gross and so numerous are the errors
 ... of the Eutychian Annals, especially in matters of
 ... chronology, that learned readers have hitherto not
 ... set a farthing's value upon his work, since he differs
 ... from Socrates, Sozomen, Evagrius, and the other
 ... approved Greek and Latin writers." Nor do
 ... (adds Pearson) differ much from this opinion; for as
 ... I have shown at large in the *Vindiciæ Ignatianæ* this
 ... Batricides (the Arabic name for Eutychius) was ex-
 ... tremely ignorant of ancient history, nor could he, a
 ... writer himself of the tenth century, be compared with
 ... the writers of the first ages." (*vid.* his "*De Suc-
 ... sione primorum Romæ Episcoporum.*" Vol. II. p.
 ... 435). To pass over many palpable errors and ab-
 ... surdities, take the following account of Origen, as
 ... *instar omnium*: "In the time of the Emperor Justinian,
 ... there was one Origen, bishop of the Mangabenses,
 ... who asserted the doctrine of the transmigration of
 ... souls, and denied the resurrection. Justinian sent
 ... for Origen to Constantinople, and Eutychius, the
 ... bishop of that city, excommunicated him." Origen
 ... wasn't a bishop, and he lived 300 years before Jus-
 ... tinian, and the rest is equally correct. If Eutychius
 ... could muddle the facts of an Alexandrian's history in
 ... this wise, what could he not do with St. Mark? Be-
 ... sides, what possible authority could a writer of that
 ... age be to the facts of the first century? He cites no
 ... authorities, and probably none existed in the tenth
 ... century which we have now. One has to be sorry
 ... for Bishop Lightfoot who acknowledges in a note,
 ... "The authority of a writer so inaccurate as Euty-
 ... chius, if it had been unsupported, would have had no
 ... weight; but, as we have seen, this is not the case."
 ... That is, Jerome does nothing without a liberal "in-
 ... ference." Hilary gives no help without a misinter-
 ... pretation; and so both need Eutychius; but Eutychius
 ... is so entirely shaky that he cannot stand without
 ... Jerome on one side and Hilary on the other! Now
 ... we can value the quotation dear to the lovers of
 ... parity:—"The evangelist St. Mark appointed along
 ... with the patriarch Hanania twelve presbyters who
 ... should remain with the patriarch, to the end that,
 ... when the patriarchate was vacant, they might choose
 ... one of the twelve presbyters, on whose head the re-
 ... maining eleven laying their hands should bless him
 ... and create him patriarch. This custom did not cease
 ... till the time of Alexander (A.D. 313-326), patriarch of
 ... Alexandria." Bishop Lightfoot adds: "It is clear
 ... from this passage Eutychius considered the functions
 ... of nomination and ordination to rest with the same
 ... persons." And what reply can any rational man
 ... make, but—It is of no consequence in the world what
 ... Eutychius thought! The bishop adds again: "If
 ... this view however be correct, the practice of the
 ... Alexandrian Church was exceptional;" and I may
 ... add—It is very small comfort anti-hierarchical people
 ... can get from it; for if it is correct, Parity was not
 ... primitive, and Patriarchs were apostolical!

I hope the two hacks are sufficiently dissected, and
 may now be wisely thrown to the dogs.
 Your obedient servant,
 Port Perry,
 27 Jan., 1882. J. CARRY.

HASTINGS AND PRINCE EDWARD RURAL DEANERY.

SIR,—As your correspondent's account of the travel
 of the above deputation may mislead some of your
 readers I wish to state that the incumbent of the
 mission of Madoc, I visited L'Amable and surround-
 ing districts six times during my stay in the mission
 from Sept. 1880 to Dec. 1881, spending nearly a week
 amongst them on each visit, and besides holding
 services in L'Amable, celebrating the Holy Com-
 munion visiting the sick, baptizing and marrying, I
 held services and baptisms at Brownsons, five miles
 east, at Bagcroft, five miles north, and on the York road
 six miles west of Bancroft, and at Thanet on my way
 to or from L'Amable. So that the statement
 that the people "have had only an oc-
 casional visit from the incumbent of Stirling is not
 accurate." Several of the former incumbents of
 Madoc visited this portion of the mission. The Rev.
 Mr. Burke, of Belleville visited L'Amable several
 years ago, and had a lay reader appointed, who acted
 for nearly a year. There is a stage, carrying the mail
 and passengers, etc., leaves Madoc three times a
 week for Maynooth, twenty miles north of L'Amable.
 Yours, etc.

Burbrook, 5th Feb., 1882. J. CHRISTIE.

ALGOMA.

SIR,—On the occasion of my last hurried visit to
 Toronto, to aid in carrying to their last resting place
 the remains of our beloved Bishop, I called on some of
 the clergy to help us. As the only one of Dr.
 Fauquier's clergy, who could be present on that day,
 I was all the more affected by the beautiful and
 solemn service, and while reverting to our anticipa-
 tions that the Bishop would have distributed the gifts
 to the children of our school from the Christmas-
 tree, and cheered us by presiding at many a meeting,
 I determined that as far as lay in my power, and so
 far as our Heavenly Father would permit, I would see
 that the work in which the Bishop had taken such
 delight and interest should be pushed forward. My
 appeal was in reference to our Christmas-tree, a
 minor matter some may think, but really, in these
 days, of vast importance in connection with evangeliz-
 ing work. The Revs. Langtry, Rainsford, and Jones
 at once promised or gave assistance; and the various
 contributions, which were most liberal and handsome,
 enabled us, backed by the efforts of our own congrega-
 tion, to furnish a tree such as Bracebridge had
 never seen before. I beg to thank those whose names
 I know for assistance most timely and encouraging;
 but as many of the donors are unknown to me, I can
 only mention Mrs. Kerr, Mrs. Hughes, Mr., Mrs. and
 Miss Harcourt, Miss Reed, Drs. Hall and James, Mr.
 and Miss Radford, Mrs. Williams, Mrs. Jones, Mr.
 Smith, and the Misses Novirri, and Mr. Hamil-
 ton. As Churchmen we must believe that the true
 principles on which Christ founded His Church, and
 would have it supported and extended, are taught in
 our Sunday-schools; and I would ask what better
 commentary on Scripture any man can possibly
 possess than the Church Catechism itself?
 Yours truly,

Bracebridge, J. ROLL. Jan. 7, 1882.

BEST CHOIRS.

DEAR SIR,—If your Winnipeg friend is an "enthu-
 siast," at least he has good Christian warmth of
 heart, and love for God's house and service. If it is
 not true that our Sunday-schools are a "disgrace,"
 it is less harmful to say so than to apply to ourselves
 such high-sounding flattery, as Mr. Chance says. We
 always lack, and in this we lack much.
 On the question of music.—It is only those who
 think of it from the standpoint of an artist, rather
 than as a means to an end, i.e., the beautifying of the
 worship of God and the leading of the worshipper to
 identify himself or herself with that worship, who
 will deny that the grand old tunes which were by the
 "greatest musical composers," are those which are
 enjoyed heartily by the majority.
 The main object of many choirs at the present day,
 seems to be to choose such new-fangled tunes, or to
 introduce such new-fangled variations in the old
 ones, that they may keep as many of the congregation
 from singing as possible. It is difficult to recognize
 those gladdening strains which we sang of old time,
 that flowing from thousands of children's voices filled
 the vast St. Paul's with echoes of praise; or the sim-
 ple hymn tunes that led by one childish voice make
 the old cathedrals and churches of our mother-land,
 still linger in our memories, as the nearest we can
 think of to the peaceful holiness of heaven.
 Those who, from education or refinement, love
 this new style of music, which to an outsider seems
 to be a striving after harmony by a mingling of dis-

Biblical Notes and Queries.

Answer:
 In answer to the question of A.M., "Did Jacob's
 wrestling, or was it his prayer which prevailed with
 God? Or does wrestling represent self-righteous-
 ness?"
 Undoubtedly it was Jacob's prayer which prevailed
 with God. The Prophet Hosea says, "He wept and
 prayed to him." These words indicate the nature of
 the conflict, the weapons with which he conquered.
 All Jacob gained by wrestling was a dislocated thigh.
 He wrestled with God in the form of a man, in which
 he is signally defeated. He importunately supplica-
 ted God in prayer, in which he prevails as a prince of
 God, receiving the blessing of a new name and a new
 development of spiritual life. A celebrated writer
 has said:—"I hold that wrestling with God repre-
 sents self-righteousness—the very thing we are
 to give up, and I believe that very much self-right-
 eousness has been promoted in godly minds, by a
 mistaken view of this wrestling. Forced exercises,
 prolonged through the night, have been practiced by
 Christians, as if there were a merit in this so-called
 "agonizing." They have unwittingly been imitating
 Jacob in the very thing where he was wrong. Earn-
 estness, whole-heartedness, perseverance, and true
 emotion should mark prayer, but these should be the
 product of faith or confidence in God, which faith
 tends not to struggling, but to calmness of soul."
 P. TOQUE.

Correspondence.

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

THE OTHER HACK DISSECTED.

SIR,—In my former letter on this subject I gave
 Bishop Lightfoot's quotation from Hilary the Com-
 mentator: "In Egypt the presbyters seal if the bishop
 be not present." Against the use of the word "seal"
 the learned Bishop explains it to mean "ordain or

cards, so subtle are the half notes and minors, and other ear puzzling chords. Those who may be able to enter into such music, should remember that while it has beauties for them, it may be destroying the whole effect of the words of the hymn to many of those present. The majority of those who come to worship forget the notes in the music, which then gives emphasis and new meaning to the words. How many beautiful hymns has been spoiled by having new tunes set to them; oh, save the old hymns entire! When the strains of "Home, sweet Home" swept down the lines at Sevastopol, and brought womanly tears and breaking sobs from many a stern war-worn soldier, was it the music? No, only in so far as it spoke of the "Home," and of all that word meant.

I have heard the grandest music civilization can produce, with all the pomp and awe-inspiring ceremonial man can devise; but it was the now little used evening hymn, "Glory to Thee my God this night," that, sung with its old familiar tune telling of the old piano, of mother's knee, and those holy Lord's day evenings, their innocence, and praise, and joy, before the parting came, and the sinner strayed so far from his Father's breast, that caused the voice to falter and the heart to throb, and a new life to be begun from that very hour. "Lord, keep my memory green" for the old hymns!

As to the control of the choir, I trust that none may read Mr. Chacne's recommendations so as to lead them to regard their rector in any way than as their director, in all that belongs to the Church, in love; nor that any who may have charge in Christ's Church forget their duty, to cherish all earnest and pious effort to add beauty to God's praise. Each in his place: "let all be done decently and in order."

Yours, &c.,

H. W. BELLSMITH.

THE INDIANS AT GARDEN RIVER.

DEAR SIR,—As I said in my last, I am going to trouble you with a few more details as to how we spent Christmas week in this village.

On Wednesday evening, and not on Thursday, as at first proposed, we had our special feast, when we were pleased to see that the Rev. P. T. Rowe was able to be present. About six o'clock we all gathered at the school-room, and our wives at once displayed a feast which, in point of excellence, I do not hesitate to say would do credit to many of your white cooks. Roast beef, plum pudding, tarts, preserves, jellies, etc., bristled all over the board in such a captivating style as to be exceedingly tempting to many a hungry Indian. At seven o'clock the guests were shown to the table, and marshalled in their proper order by two young braves, so that there was no hurry or confusion, as generally attends such gatherings. Chief Augusta Shinkwauk presided, supported on his right by the Rev. P. T. Rowe, the guest of the evening, and on the left by his brother the second chief Buligwujjenene. There were also seated at the first table Mr. S. C. Rowe, our clergyman's brother, with the other chiefs, warriors, and braves. Mr. Glass, the schoolmaster and lay reader, was to have been present, but owing to a previous engagement he was unable to attend.

After the leading men had satisfied the cravings of the inner man, the squaws and younger men sat down to the table, and these in turn were followed by the children, so that all, from the oldest to the youngest, partook of the good things which had been provided.

The Church choir was in attendance, and furnished some good singing during the time the women were clearing off the tables; and when all was once more straight, Chief Buligwujjenene spoke some hearty words of welcome to the Rev. P. T. Rowe, explaining that they were sorry that he could not be present at their annual feast, and he and his people would like to hear a few words from him. Mr. Rowe then arose, and amid loud applause, expressed his great pleasure at being with them that night, and receiving from them such evident tokens of good-will, saying that during the five or six years he had been with them he had had their interests at heart, mourning in their sorrow, and rejoicing in their joy, and he hoped they would go on working together hand in hand during the coming year. Another hymn was sung, after which Chief Augusta Shingwauk addressed the people, telling them he was glad to meet his brother the Makahdawekuhnuhga (black-coat-man, i.e., the minister), and hoped that he had spent a pleasant evening with his red friends, adding that he was glad to find his people had abundance of food for the winter, that they may not be reduced to a state of semi-starvation, as has often been the case in former years. At 10:30 we parted company and made trails for home, well pleased with the happy evening we had spent.

On Friday evening, Dec. 30, we had our Christmas-tree. At half-past six the school bell rang out merrily in the clear frosty air, and it was not long before a large crowd had assembled within its walls, and by

seven o'clock the room was literally crammed. In addition to the people of the village two large sleigh loads of visitors from Sault Ste. Marie, came down to help enliven the evening. After a few remarks from Mr. Rowe the choir sang a Christmas hymn, which was followed by a number of recitations and speeches which were also interspersed with singing. Then at eight o'clock Santa Claus (in the person of Mr. Glass, who was so disguised as to be hardly recognizable) arrived, and on his near approach the tree was lighted up, and presented a very cheerful aspect, the various articles on the tree having been arranged with great effect. After a few hearty words of greeting from Santa Claus, the work of distribution of the many presents began, which was kept up with lively interest for over an hour and a half, during which time something like 200 presents of all descriptions were dispersed among the Indians present, the school children coming first, and afterwards their parents, nearly every child having three or four presents, according to regularity of attendance at and good conduct in school. Santa Claus having wished his friends a "happy New-year," said "Bozho," and departed on his way; after which Mr. Rowe expressed his pleasure at seeing so many gathered together, trusting that all might be spared, if it please God, to meet together next Christmas. The National Anthem was then sung, and as lustily by some of us Indians as by any of the whites, after which we all went to our homes invoking eternal blessings on the head of our good, kind pastor.

And now I have almost done, but before I stop I want to say how grateful we are to Mrs. O'Reilly and other friends of Toronto and Parkdale, through whose liberality we are told, Mr. Rowe was enabled to give us such a nice Christmas-tree. We should like for them all to have been here, for if they had been, I am pretty sure that next year, our tree would have been doubly good, for if there is any pleasure in giving it is surely doubly enhanced, when we see the smiling features and hear the thankful words of the happy recipients; and however much people may talk of our stolidity, certain it is, a happier set of people could not have been found under the sun than those who were gathered together at our Christmas-tree.

And another thing I must say, and it is this. Our church, although very pretty now, with its Christmas decorations, is in a terrible state, the plaster is falling from the walls, the floors are getting rotten, the prayer desk and pulpit are worn-eaten, the vestry has parted company from the main body of the building by some six or eight inches, so that really a new church is a matter of necessity. We have done what we possibly can towards it, but we are not rich, so that \$200 is all we can afford, and now we must call on our outside friends to help us. We want \$800 more. Will no one help us to realize this sum? It is not so very much really to those who have plenty, and how many a rich Churchman amongst our white brethren could scratch off a cheque for the whole amount, and thus relieve us of a fearful burden, which is too heavy for us to bear, but which would be nothing to him, comparatively speaking. Oh, my brother, can you sit comfortably in your cushioned seat in your fashionable church, and remember at the same time that your brother, to whom God has given a dusky skin and a lack of this world's goods, is kneeling before his God in a building unworthy the name of a church, and shivering from head to foot with the cold wind which forces its way between the planks of the broken floor, and the unevenly hung doors and windows; and expecting every day to see the little spire of his beloved church hurled to the ground, without the hope of ever seeing its head reared to the sky again, and sitting once more beneath its shade? Fifty years ago our people lived in wigwams, they were to a certain extent uncivilized, ignorant of the glorious gospel of Christ, but you sent to us your missionaries, we listened to them, we followed their advice, they built us a church and school, and we have lived or tried to live as Christian people. And now that the church which was built so long ago is getting old, too old and shaky indeed for use, we appeal to you again to help us build another.

Oh! will you not do it for the sake of Him who was born at this happy season alike for the red man as for his palefaced brother. Do! do!! do!!!

Any donations sent to the Rev. P. T. Rowe, Mission House, Garden River, Algoma, will be duly and gratefully acknowledged.

I will stop now. Wishing your paper much success.

I remain, your brother,

ARNISHENABBA.

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

Family Reading.

FINISH THY WORK.

FINISH thy work—the time is short—
The sun is in the west—
The night is coming down—till then
Think not of rest.

Finish thy work; then welcome rest;
Till then, rest never;
The rest prepared for thee by God
Is rest forever.

Finish thy work; then wipe thy brow:
Ungird thee from thy toil:
Take breath, and from each weary limb
Shake off the soil.

Finish thy work; then sit thee down
On some celestial hill,
And of its strength reviving air
Take thou thy fill.

Finish thy work; then go in peace:
Life's battle fought and won.
Hear from the throne the Master's voice:
"Well done! Well done!"

Finish thy work: then take thy harp,
Give praise to God above;
Sing a new song of mighty joy
And endless love.

Give thanks to him who holds thee up.
In all thy path below;
Who holds thee faithful unto death.
And crowns thee now!

As preaching has been elevated above worship, so Church going has decreased in interest and frequency.

If our first and greatest thought were always to worship God, we should never be avoidably absent from the assembly of the Saints, much less from the offering of the Christian sacrifice of praise and thanksgiving in the Holy Eucharist.

A WONDERFUL SUBSTANCE.—The Chicago Western Catholic says, "It is indorsed by Bishop Gilmour, of Cleveland, Ohio, and by some of our most honoured and respected priests throughout the country who have used it for rheumatics with success where all other remedies failed. We refer here to St. Jacobs Oil. We know of several persons in our own circle who were suffering with that dreadful disease, rheumatism, who tried everything and spent hundreds of dollars for medicine which proved no benefit. We advised them to try St. Jacobs Oil. Some of them laughed at us for faith in the "patent stuff," they chose to call it. However, we induced them to give it a trial, and it accomplished its work with such a magic-like rapidity that the same people are now its strongest advocates, and will not be without it in their houses on any account.

Mr. Joel D. Harvey, U.S. Collector of Internal Revenue, of this city, has spent over two thousand dollars on medicine for his wife, who was suffering dreadfully from rheumatism, and without deriving any benefit whatever; yet two bottles of St. Jacobs Oil accomplished what the most skilful medical men failed in doing. We could give the names of hundreds who have been cured by this wonderful remedy, did space permit us. The latest man who has been made happy through the use of this valuable liniment is Mr. James A. Conlan, librarian of the Union Catholic Library of this city. The following is Mr. Conlan's indorsement:

UNION CATHOLIC LIBRARY ASSOCIATION
CHICAGO, Sept. 16, 1880.

I wish to add my testimony as to the merits of St. Jacobs Oil as a cure for rheumatism. One bottle has cured me of this troublesome disease, which gave me a great deal of bother for a long time; but thanks to the remedy, I am cured. This statement is unsolicited by any one in its interest. Very respectfully,
JAMES A. CONLAN, Librarian.

Children's Department.

SCHOOL-BOY TROUBLES.

THE witches get in my books, I know,
Or else it's fairy elves;
For when I study, they plague me so
I feel like one of themselves.
Often they whisper: "Come and play,
The sun is shining bright!"
And when I fling the book away
They flutter with delight.
They dance among the stupid words,
And twist the "rules" awry;
And fly across the page like birds,
Though I can't see them fly.
They twitch my feet, they blur my eyes,
They make me drowsy, too;
In fact, the more a fellow tries
To study, the worse they do.
They can't be heard, they can't be seen—
I know not how they look—
And yet they always lurk between
The leaves of a lesson-book.
Whatever they are I cannot tell,
But this is plain as day;
I never 'll be able to study well,
As long as the book-elves stay.

CHRISTIAN CHARITY.

THE name of Antioch must be well known to all students of the Acts of the Apostles, for it often meets us in that sacred book. It was a stately and noble city in Syria, on the banks of the Orontes, at one time the fourth in size and splendour among the cities of the ancient world. When the disciples were scattered abroad, after the martyrdom of St. Stephen, some of them bore the tidings of salvation as far as Antioch, which being known at Jerusalem, the Apostles and elders sent St. Barnabas to strengthen the new converts. There he drew much people to his Lord; there he brought St. Paul from Tarsus, and there the two Apostles dwelt for a whole year preaching the Lord Jesus; there the disciples first were called Christians; thence St. Paul and St. Barnabas were sent on their first missionary journey throughout Asia Minor, and there they returned to gladden the hearts of the brethren with the account of their labours and their conquests.

The Church thus planted grew and flourished, and in the third century it contained a great multitude of disciples under a bishop, and a large body of clergy. Among these was a priest called Sappricius, who had for years lived in close friendship with a Christian layman named Nicephorus, till a quarrel breaking out between them, their love was turned to hatred, they refused to speak to one another, and each turned aside if he met the other in the public streets.

This dreadful state of things continued for some time, till Nicephorus, coming to a better mind, was shocked to find that he really was living in such a state of bitter enmity with a fellow-Christian, and determined to be reconciled with him. So he sent friends to Sappricius to try to make peace. They asked for pardon in the name of Nicephorus, and said that he was desirous to make amends for every injury that he had done him, but Sappricius only told them that he never could forgive the man or forget what had passed between them. Much distressed, Nicephorus sent a second and a third time, redoubling his entreaties, but with no

better result. At last he went himself to the house of his former friend, fell at his feet, owned his fault, and asked pardon for Christ's sake. But all to no purpose; Sappricius coldly turned away, and would not say one single word to him.

Soon after this a persecution of the Church broke out under the cruel emperor Valerian. The clergy were, as usual, the first sufferers, and among other priests of Antioch, Sappricius was apprehended and brought before the governor. His name was demanded, and he told it. Then the governor said, "Of what profession are you?" and he answered, "I am a Christian." "Are you a priest?" "I have the honour to be among the clergy, and we Christians acknowledge our Lord and Master Jesus Christ, who is God, the only true God, the Maker of heaven and earth. The gods of the nations are but devils."

The governor of Antioch, enraged at his constancy, ordered him to be tortured in an engine like a screw-press. The pain was excessive, but being a man of a resolute will, he bore it without being moved, and said to the judges, "My body is in your hands, but you cannot touch my soul. Only my Saviour Jesus Christ is master of that." So after he had been tortured at their pleasure, the governor pronounced sentence in these words: "Sappricius the Christian priest shall be delivered over to the executioner, that his head may be severed from his body, because he hath contemned the edict of the emperor."

You will surely think that one who could thus suffer for Christ's sake would also be able for His sake to forgive his brother. Nicephorus thought so too; and while Sappricius, with a cheerful, confident manner, was walking to the place of execution, he ran to meet him, fell down at his feet, and said, "Martyr of Jesus Christ, forgive my offence." No answer, however, met his ear. The crowd which thronged round the prisoner parted them; so Nicephorus forced his way out of it, and ran down a by-way to meet the procession at another point. Again he caught sight of Sappricius, and again asked pardon for the sake of the Saviour he had just confessed: but the unforgiving man turned his head away without even looking at him. The soldiers who guarded the prisoner laughed at Nicephorus, and said, "Was there ever such a fool as to care so much about the pardon of a man whose own head will be cut off in half an hour?" But without heeding their jeers he went on by their side to the very block, where he redoubled his entreaties, but still without effect.

When every thing was ready, the executioners called upon the prisoner to lay his head upon the block. And now was seen how little mere courage or resolution are worth without Christ's love in the heart. There was a pause: Sappricius began to falter and ask, "Why?" The men answered, "Because you will not sacrifice to the gods nor obey the emperor." Then the unfortunate Sappricius cried out, "Stop, stop, my friends, wait a minute. Do not put me to death so hastily. I will do what is desired of me; I am ready to sacrifice." "Brother," exclaimed Nicephorus, in horror and amazement, "what are you doing? Will you renounce our good Master, Jesus Christ? Will you forfeit your crown?" But Sappricius would not give heed to a single word he said. So Nicephorus, with tears of shame and anguish for a brother's fall, said to the executioners, "I am a Christian, and believe in that Lord and Saviour whom Sappricius has renounced. Take me in his stead."

All who stood round the scaffold were lost in astonishment, and the officers of justice were doubtful how to act. At last they despatched this message to the governor of the city: "Sappricius has renounced his faith, and promises to sacrifice to our gods; but here is another desirous to die for this same Christ, saying he is a Christian, and refusing to sacrifice according to the decrees of the emperor. All around stood breathless,

their eyes fixed on the two men, one shrinking with shame and fear, the other rejoicing that he was counted worthy to confess the name of Christ.

They were not long kept in suspense. Sappricius was set free, but Nicephorus's sentence came in these words: "If the man you speak of refuse to sacrifice to the immortal gods, let him be slain with the sword." Nicephorus put up one prayer, commended his soul to God, and was by the sword of the executioner joined to the noble army of martyrs, A.D. 260.

It must be very plain to you why this striking history is chosen for Quinquagesima Sunday, a day whose motto is charity. Without charity shown in the forgiveness of one who had injured him Sappricius kept up for a time the profession of a Christian; to a certain point he endured suffering, but the root of the matter was not in him, he could not die for Christ. The axe of the executioner showed the hallowness of that unforgiving heart; while to Nicephorus, who was eager to forgive and be forgiven, was it granted to lay down his life for his Master, to win the martyr's crown.

The days of persecution unto death are for the present over; we shall scarcely be tried by so fiery a trial as was Sappricius. All the more need is there for us to examine ourselves, whether the grace of charity is ours, whether it rules our daily life and conversation; else, whatever our knowledge, our gifts, our powers, in God's sight we are as nothing.

NAZARETH.

CANON FARRAR describes the scene in which the thirty years of our Lord's life were spent as follows: "The summit of the hill on which Nazareth was built, and which we may feel sure was often trodden by His sacred feet, rises six hundred feet above the level of the sea. Four or five hundred feet below lies the happy valley. The view from this spot would in any country be regarded as rather extraordinarily rich and lovely, but it receives a yet more indescribable charm, from our belief that here, with His feet among the mountain flowers, and the soft breezes lifting His hair from His temples, Jesus must often have watched the eagles poised in the cloudless blue, and have gazed upwards as He heard overheard the rushing plumes of the long line of pelicans, as they winged their way from the streams of Kishon to the lake of Galilee. And what a vision would be outspread before Him as He sat at springtime upon the green turf. To Him every field and fig-tree, every palm and garden, every house and synagogue would have been a familiar object. To the north, just beneath them lay the narrow and fertile plain of Asochis, from which rose the wood-crowned hills of Naphthali, and conspicuous on one of them was safed, the city set upon a hill; beyond these on the far horizon Hermon upreared into the blue, the huge splendored mass of his colossal shoulders white with eternal snows. Eastward at a few miles distance, rose the green and rounded summits of Taber, clothed with terebinth and oak. To the west He would gaze on the ridge of Carmel, among whose forests Elijah had found a home; and on Caiffa and Aceho, and the dazzling line of white sand which fringes the waves of the Mediterranean, dotted here and there with the white sails of the ships of Chittim. Southward, broken only by the graceful outlines of little Hermon and Gilboa lay the entire plain of Esdraelon, so memorable in the history of Palestine and of the world. The scene which lay at His feet was indeed a central spot in the world He came to redeem. It was in the heart of the land of Israel, and yet—separated from it only by a narrow boundary of hills and streams—Phoenicia, Syria, Arabia, Babylonia and Egypt lay close at hand. The isles of the Gentiles and all the glorious regions of Europe were almost visible over the shining wa-

ters of the western sea. The standards of Rome were planted on the plain before Him; the language of Greece was spoken in the towns below. And how ever peaceful it then might look, and green as a pavement of emeralds, it had been for centuries the battle field of nations, Pharaoh's and Ptolemies, Emirs and Arsacids, Judges and Consuls had all contended for the mastery of that smiling tract, it had glittered with the lances of the Amalekites; it had trembled under the chariot-wheels of Sesostris; it had echoed the twanging bow-strings of Sennacherib; it had been trodden by the phalanxes of Macedonia; it had clashed with the broad-swords of Rome. It was destined to ring hereafter with the battle cry of the crusaders, and thunder with the artillery of England and of France. No scene of deeper significance for the destinies of humanity could possibly have arrested the youthful Saviour's gaze.

THE NEW KEY.

"Aunt," said a little girl, "I believe I have found a new key to unlock people's hearts, and make them so willing."

"What is the key?" asked her aunt. "It is only one little word. Guess what!" But aunt was no guesser.

"It is *please*," said the child. "If I ask one of the great girls in school, 'Please show me my parsing lesson,' she says, 'O yes,' and helps me. If I ask Sarah, 'Please do this for me,' no matter, she will take her hands out of the suds and do it. If I ask uncle 'Please,' he says, 'Yes, Puss, if I can. And then if I say, 'Please, Aunt—'"

"What does aunt do?" said aunt herself.

"O, you look and smile just like mother, and that is best of all," cried the little girl, throwing her arms round her aunt's neck, with a tear in her eye.

THE THREE RATS.

ONCE a gentleman had a present from abroad of several flasks of fine Florence oil. He placed them in a cellar, which no one could enter but himself.

One day, to his great surprise, he observed that two of the flasks were empty. The next day he found another empty, and was still more perplexed to account for it. He could not for a moment think that any person on the premises had secret means of getting into the cellar, and resolved to watch.

After remaining more than an hour, he saw three rats come from a hole in the corner, and run up to the fourth flask. One rat stood upon his hind legs, and with his forefeet held the flask steady. The second sprang upon the shoulders of the first, by which means he could reach the top of the flask. With his teeth he carefully drew the cork, by means of a bit of string twisted round it, then dipping in his long tail, he presented it to the third rat to lick. They then changed places as regularly as clock-work, and continued to do so till the flask was empty, each rat having had a fair proportion of the spoil. They then quitted the cellar.

BE very careful in your promises, and just in your performances; and remember, it is better to do and not promise than promise and not perform.

FEEs AND DOCTORS.—The fees of doctors are an item that very many persons are interested in just at present. We believe the schedule for visits is \$8.00, which would tax a man confined to his bed for a year, and in need of daily visits, over \$1,000 a year for medical attendance alone! And one single bottle of Hop Bitters taken in time would save the \$1,000 and all the year's sickness.—*Post*.

ONTARIO REFORMATORY FOR BOYS, PEN- ETANGUISHENE.—The Bishop of Toronto acknowledges, with thanks, the following donations to the fund for providing rewards and reading matter for the boys of the above institution.

F. W. Gates, Hamilton, \$5; Frederick Farncomb, Newcastle, \$5; A. Friend, Brookville, \$5; T. M. Benson, q.c., Port Hope, \$3; Mrs. Girdleston, Galt, \$2; Rev. T. J. Holgan, m.d., Colborne, \$1; W.A.B., Toronto, \$1.

Toronto, February 14th, 1882.

THE CAMEL.

THE expression of his soft, heavy, dreamy eye tells its own tale of meek submission and patient endurance. Ever since travelling began in the deserts, the camel appears to be wholly passive—without doubt or fear, emotions or opinions of any kind—to be in all things a willing slave to destiny.

The poor camel bends his neck, and a halter round his long nose, and several hundred-weight on his back, paces patiently along from the Nile to the Euphrates. Where on earth, or rather on sea, can we find a ship so adapted for such a voyage as his over those boundless oceans of desert sand?



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Births.

STOUT.—At the Parsonage, Warton, on the 1st instant, the wife of the Rev. William Stout, of a son.

SEAMAN.—At Lake View Parsonage, Nanticoke, on the 18th of January, the wife of the Rev. J. SEAMAN, of a Son.

Deaths.

GORDON.—At Burlington, on the 6th instant, CHAR. GORDON, attorney, in the 31st year of his age.

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Bridge over the Fraser River, B. C. TENDERS addressed to the undersigned will be received on or before the 1th day of FEBRUARY, 1882, for furnishing and erecting a bridge of Steel or Iron over the Fraser River on Contract G1, C. P. R.

Specifications and particulars together with plan of site may be seen at the office of the Chief Engineer at Ottawa, on or after the 1th of January, inst. Contractors are requested to bear in mind that tenders will not be considered unless made strictly in accordance with the printed forms. An accepted bank cheque for the sum of \$5000 must accompany the tender, which sum shall be forfeited if the party tendering declines to enter into contract for the work at the rates and on the terms stated in the offer submitted. The cheque thus sent in will be returned to the respective parties whose tenders are not accepted. For the due fulfilment of the contract, satisfactory security will be required by the deposit of money to the amount of "five per cent." on the bulk sum of the contract, of which the sum sent in with the tender will be considered a part. This Department does not, however, bind itself to accept the lowest or any tender. By order, (Signed,) F. BRA'N, Secretary. Department of Railways and Canals, Ottawa, January 5, 1882.

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