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TENDERS for a second 100 miles section West of Red River will be received by the undersigned until noon on MONDAY, the 29th of March next.

The section will extend from the end of the 48th Contract—near the western boundary of Manitoba—to a point on the west side of the valley of the Bird-Tail Creek.

Tenders must be on the printed form, which with all other information, may be had at the Pacific Railway Engineer's Office, in Ottawa, and Winnipeg, on and after the 1st day of March, next.

By Order, F. BRAUN, Secretary.

DEPT. OF RAILWAYS & CANALS, Ottawa, 13 February, 1890.

The reception of the above Tenders is postponed until noon FRIDAY, 9th April, next.

By Order, F. BRAUN, Secretary.

DEPT. OF RAILWAYS & CANALS, Ottawa, 22nd March, 1890.



## Canadian Pacific Railway.

TENDERS for a second 100 miles section West of Red River will be received by the undersigned until noon on Monday, the 29th of March next.

The section will extend from the end of the 48th Contract—near the western boundary of Manitoba—to a point on the west side of the valley of Bird-tail Creek.

Tenders must be on the printed form, which, with all other information, may be had at the Pacific Railway Engineer's Office, in Ottawa and Winnipeg, on and after the first day of March, next.

By Order, F. BRAUN, Secretary.

DEPT. OF RAILWAYS & CANALS, Ottawa, 11th February, 1890.

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# Dominion Churchman.

THURSDAY, APRIL 1, 1880.

## MISTAKES OF SUBSCRIBERS.

SOME of our subscribers do not appear to understand what is meant by the words "strictly in advance;" as they send on their one dollar some months after it becomes due—which they say is to pay for one year's subscription—whereas, in this case, it really pays for only six months. When this occurs, credit will only be given for a six months' subscription.

An apology is not sufficient compensation for the neglect of payment.

At the time we made our announcement of the reduction in price, we stated very distinctly:—*If not paid strictly in advance, the price will be two dollars a year; and in no instance will this rule be departed from.*

Subscribers can easily see when their subscription falls due by looking at the address label on paper.

A LETTER has been received from Lord Hartington's private secretary, stating that his Lordship is not a member of the Liberation Society, and he is not aware in what way the leaders of the Liberal party have given any countenance to the agitation in favor of the disestablishment and disendowment of the Church in England.

The annual festival of the London Gregorian Choral Association is fixed for May 19th, when the preacher will be the Right Rev. Walsham How, Bishop Suffragan of Bedford.

An appeal is being made for a Cathedral at Lahore, to which a Bishop has been appointed. At present the services of the Church are held in a Mohammedan shrine. Contributions from Churchmen are solicited.

The sum of ten thousand pounds sterling has been offered by an anonymous donor as the nucleus of an endowment fund for a new Bishopric in the North of China. The proposed See is to be a Missionary, not a territorial one, and the Primate is to have the selection of the first Bishop.

The Bishop of Manchester has recently held a special service in his Cathedral for the Lancashire Association of Change Ringers. In his address he remarked that the Association would be an instrument for good if it were to induce bell-ringers to attend the services themselves after summoning others. In Lancashire there are 118 peals, representing 846 ringers.

Great rejoicing has been manifested in Northern Italy at the completion of another hole pierced through the Alps. The boring of the St. Gothard tunnel has just been finished; and people can now go in a straight line from Goschenen to Airolo. The course of the railway lies almost immediately under the place dignified with the name of the Devil's Bridge.

The brigand chief Niko, demanded fifteen thousand pounds sterling as the ransom of Col. Syngé, and it was supposed that if unsuccessful in his at-

tempt at extortion, he would glut himself with revenge. The main difficulty, however, was not so much about the money, as that he required his own pardon, and that of his associates, as well as the liberation of several prisoners. The Colonel has since been released.

The Rev. Canon Ryle, has been appointed to the Deanery of Salisbury by Lord Beaconsfield.

A quarterly meeting of Church Societies was held on the 27th ult., at Shrewsbury, at which it was stated that £2,720 had been subscribed in the Diocese of Lichfield towards the Southwell Bishopric Fund, and that the total amount received was £25,000 stg., about one-fourth of the actual amount required. Archdeacon Allen stated that it was very necessary that the Bishop of Lichfield should, on account of his health, receive their help as soon as possible.

The Archbishop of York recently consecrated the first Church erected by the Sheffield Church Extension Society—an organization formed a few years ago through the efforts of the Bishop of Sodor and Man, who was then Vicar. The new building is called St. Matthew's, and cost £4,000. Mr. Henry Wilson gave the site, and has endowed the Church to the extent of 200 pounds per annum. It will accommodate 700 persons.

Our attention has been called to a recent article in the DOMINION CHURCHMAN, containing a very beautiful idea of what "Home should be," and which attributes a great part of the influence of home to the mother. The question is asked, and very properly so, "Where is the father?" "What about his important duties?" While we are reminded of the remarkable saying of Joshua, "As for me and my house, we will serve the Lord. The best efforts of the mother are often unsuccessful with the boys in consequence of the want of support from her husband. The mother has her children much under her control; but as we are very justly reminded, it is at the most important time of life, just on the verge of manhood, when the young people are all anxiety to rush out into the world they think so lovely, then they look chiefly to their father for guidance. The mother is expected to take the children to Church and to Holy Communion; but if the father would only indicate that he thinks these matters of the very first importance, an immense advantage would be gained, and the efforts of mothers would be far more successful than they are. These remarks of our correspondent are exceedingly valuable and we commend them to the careful consideration of those who are fathers among us.

## THE FIRST SUNDAY AFTER EASTER.

THE Church by the mouth of St. Paul sets forth the new Birth of Baptism as the beginning of an abiding power of overcoming the world through the connection of that new Birth with the Risen Christ, the source of our regeneration. It is in the conduct, in the moral and spiritual life of the Christian that the power of the Resurrection may be chiefly felt. We may have no doubt whatever about the truth of the Gospel;

but to know Christ risen in the affections and the will, this is a field in which boundless improvements possible, a region in which on this side the grave perfect satisfaction is unattainable. In carrying on this improvement, in pursuing this progress towards perfection, there are two things to be borne in mind, whether it is action or endurance in which we are engaged. The first of these is that there is some definite end to be looked forward to, and the second that we have an assurance of assistance in efforts to which our strength is unequal, of support under trials by which our weaknesses must be crushed. The Resurrection of the Lord Jesus Christ satisfies these conditions, and it does so on a magnificent scale. It opens out before the eye of the soul its one adequate end in all action and in all endurance—union of the whole man with God, extending through a boundless eternity. Henceforth that future life which had been an unsuspected or a disputed truth, was raised to the rank of a certainty, absolute and indisputable. Here is death robbed of its sting, and the grave deprived of its victory, in the presence of Him Who declared: "I am He that liveth and was dead; and behold I am alive for evermore, and have the keys of hell and of death." "I am the Resurrection and the Life; he that believeth in Me, though he were dead, yet shall he live; and whosoever liveth and believeth in Me shall never die. It was thus the Resurrection spoke to the first Christians. They knew that God Who had raised up Jesus would raise us up of His own power with Jesus, Who is indeed risen from the dead, and become the first fruits of them that slept. And so a new power entered into human life, the great power of a sincere belief in a future life. Every true Christian must feel that this life is a comparatively insignificant preface to the rest, that it is a mere shadow which precedes the substance, but upon which the attainment of the substance depends, that the largest life is a mere halt upon the brink of an eternal world—that world of awful, unchangeable realities. When a man has a sincere belief in these things, there is an enormous power which can invigorate the will, purify the affections, check the fire of passion, and quicken the languor of despair—a power which elevates the whole scope and aim of life, which forbids petty aims and indulgences, and bids each of us in success and in failure, in great things and in small, in public and in private, ever to subordinate the present to the future, and to remember "What is the hope of our calling, and what the riches of the glory of our inheritance among the saints."

## THE PROPOSED MARRIAGE ACT.

THERE is one feature of the Bill now before the House of Commons in this country which stamps it with suspicion, and we would even say dishonesty. Under other circumstances such a remark could not be made. But from the fact that differences of opinion among Churchmen have been held in reference to the marriage of a widower with his deceased wife's sister, advantage has been taken of that circumstance to introduce a Bill sanctioning marriage with a deceased brother's wife—thus breaking down all the present barriers against improper marriages of any and every kind whatever. It cannot be urged that there is any necessity in this country for a Bill even to legitimate the children of a man who has

married his deceased wife's sister: for as we understand the law, it is precisely the same as it was in England previous to the year 1835—that is to say, that such a marriage in Canada is not absolutely void, but that it is voidable during the lifetime of the parties, by process in an ecclesiastical court. And as we have no ecclesiastical courts here, we imagine that as far as the law of the land is concerned, legitimacy, rights of property, &c., proceed as in other cases.

Questions like those of convenience, or inconvenience, suitability or the contrary, although often introduced into this subject, are altogether foreign to a due consideration of it. The only question worth considering is whether Holy Scripture or the Church Catholic has given any decision about the matter or not. In regard to one class of these marriages we have seen, some difference of opinion exists; but with reference to the other class, also included in the Bill now before the House of Commons, there can be no possible difference of opinion among those who receive the Bible as the word of God. As we pointed out in a previous article on this subject, the eighteenth chapter of Leviticus is universally understood to refer to marriages that are forbidden: one of its most positive prohibitions is that contained in the 16th verse, marriage with a brother's wife; and from the way in which the prohibition is expressed, it is evident that the author of the enactment was thoroughly aware of the physiological reason of the prohibition; which is that the relation between a man and his brother's wife is one of consanguinity, and not of mere affinity. The relationship is precisely similar in point of fact to that with one's own sister. It is a physiological fact known to scientific men that a man and his wife become not morally, or figuratively only, but literally, one flesh. He does not become bone of her bone, flesh of her flesh; but she becomes bone of his bone, flesh of his flesh; and all her future progeny are, more or less, influenced by that which has originated the birth of her first-born. So that if a man is permitted to marry his brother's wife, no reason on earth can be advanced why he may not marry his own sister.

Now, can it be possible that this country is prepared to place itself on a level with the barbarous nations of Canaan whom the land is said to have spued out on account of these and similar abominations? Canada has dissociated itself from all religion, as far as possible; connection between Church and State has been destroyed; and almost every semblance of a recognition of religion by the State has been thrown to the winds. But are we prepared to break down all the framework of society and become as thoroughly demoralized and heathen as the ancient Canaanites, for the destruction of whom Almighty God employed the most extraordinary means ever known? We trust not. But in order to prevent it the most persevering exertions are urgently needed; and no time should be lost in endeavouring to influence the Legislature upon the subject.

The following is a Protest of the Metropolitan and the Bishops of Nova Scotia, Ontario, Quebec, Niagara, Montreal, and Toronto, against the proposed change in the Marriage Laws of the Dominion:

To the Honorable Members of the House of Commons of the Dominion of Canada, now assembled at Ottawa, the petition of the Metropolitan and other Bishops of the Ecclesiastical Province of the Dominion of Canada

HUMBLY SHEWETH:

That your petitioners have heard with surprise and alarm that a Bill has been introduced into your Honorable House to legalize marriage with the sister of a deceased wife, and also to legalize the marriage of a woman with the brother of her deceased husband.

Your petitioners submit, that many serious evils would arise from thus tampering with the fundamental law of marriage, which has declared that the two become by marriage one flesh, and with the immemorial custom founded upon this law, that the prohibited degrees of affinity and consanguinity should be identical.

Your petitioners further submit that there is no more fruitful source of corruption of morals in a State than laxity on the subject of marriage; and they have great reason to fear that if the proposed Bill should pass into an Act, other cases of unlawful union will speedily arise, which it will be difficult, if not impossible, to reject; and that general immorality will be promoted. For these and other grave reasons which your petitioners forbear to urge, your petitioners earnestly pray your Honorable House not to consent that the proposed Bill should become law, and your petitioners will ever pray, &c.

John Fredericton, Metropolitan of Canada; H. Nova Scotia, J. T. Ontario, J. W. Quebec, T. B. Niagara, W. B. Montreal, A. Toronto.

#### BOWING AT THE NAME OF JESUS.

THE Puritanical objection to bowing at the name of our Saviour is no new one; it was brought forward on one occasion in the English House of Commons, when the Puritans had a temporary command of the House, and they actually passed a resolution that no man should presume to bow at the name of Jesus—one Christian man however, present on the occasion, did not fail to protest against the infamous decree, and his words are worth reproducing—it was Sir Edward Dering: "Hear me," said he, "with patience, and refute me with reason. Your command is that all corporal bowing at the name Jesus be henceforth forbidden. . . . And must I hereafter do no exterior reverence—none at all—to God my Saviour, at the mention of His saving name Jesus? Why, Sir, not to do it, to omit it, and to leave it undone, it is questionable, it is controversial; it is at least a moot point in divinity. But to deny it! to forbid it to be done!—take heed, Sir! God will never own you if you forbid His honour. Truly, Sir, it horrors one to think of this. For my part I do humbly ask pardon of this House, and thereupon I take leave and liberty to give you my resolute resolution. I may, I must, I will do bodily reverence unto my Saviour: and that upon occasion taken at mention of His saving name Jesus. And if I should do it also as oft as the name of God, or Jehovah, or Christ is named in our solemn devotions, I do not know any argument in divinity to control me.

"Mr. Speaker, I shall never be frightened from this with that fond shallow argument, 'Oh, you make an idol of a name!' I beseech you, Sir, to paint me a voice; make a sound visible if you can. When you have taught my ears to see, and mine eyes to hear, I may then perhaps understand this subtle argument.

"In the meantime reduce this dainty species of new idolatry within its proper head, the second commandment, if you can; and if I find it there, I will fly from it *ultra Sauromatas*, any whither with you.

"Was it ever heard before that any men, of any religion, in any age, did ever cut short or abridge any worship, upon any occasion, to their God? Take heed, Sir, and let us all take heed whither we are going! If Christ is Jesus, if Jesus is God, all reverence, exterior as well as interior, is too little for Him. I hope, Sir, we are not going up the back stairs to Socinianism!

"In a word, certainly, Sir, I shall never obey your order, as long as I have a head to lift up to Heaven, so long as I have an eye to lift up to Hea-

ven. For these are corporal bowings, and my Saviour shall have them at His name JESUS."

#### IN MEMORIAM.

THERE are those, whose lives, like rain, fall gently on the earth, and are not seen save in the fructifying power they give to others; lives, that silently take their place in many hearts, which hardly know the largeness of their presence, till death with prophet hand draws back the veil, and reveals the greatness of the space they filled. Such a life was John Wynford Alington's, who has just entered into his rest. He was born in 1839, at Candlesby, in Lincolnshire, of which place his father is Rector; and he died at Utrecht, in the Transvaal, on the 10th of October last.

In the year 1854, he went to Uppingham, where he will long be held in honor. He came at what may be called the very birth-hour of the school; and as captain of the school, and captain of the eleven in those early years, foremost in everything that was manly and true, he may fitly be regarded as the foundation stone of the boy life within the school. He left Uppingham in 1857 for Magdalen College, Oxford, having been elected to an open Scholarship, and he took an Exhibition also from the school. At the University, he obtained a first-class in Moderations, and in 1862 was ordained by the Bishop of Gloucester and Bristol to a curacy in the suburbs of Gloucester, where he remained to the end of 1869. His work there was so effectual—in the words of his vicar, "simple, consistent, disinterested, unselfish, modest, laborious"—that on leaving his post, it was unanimously resolved by the people and their pastor that a new school built in the district should bear his name, and be called Alington School.

He went from thence to North Woolwich, to undertake the Uppingham School Mission, under Dr. Boyd, the present Principal of Hertford College, Oxford. He remained there eight years. None but those who knew North Woolwich can understand what an eight years' ministry as curate there means; and none but those who knew Wynford Alington can picture the quiet, devoted, unflinching work which this retiring but resolute man continued to do during these long years of labor. To see the place, and learn what a life he must have led, who was so deeply mourned even there, when the news came that they should see him no more.

In 1878, he went out as Commissary and Vicar-General in Zululand of the Metropolitan of South Africa. And he was indefatigable with the colonists, and, when the war broke out, with the soldiers. Then, just at the moment that he had fixed for entering Zululand, even when ready to start in hope, God called him. So he passed, without having done the deeds which those, who knew him, trusted he would do; so he passed, with no visible greatness that men wonder at on record; but he had lived the great life of purest Christian heroism. And the great life he lived is a quickening power buried in many hearts to grow into life again. And those, who reap the harvest, will perchance little know whence the seed came. Even so grows the Kingdom of God.

The Bishop of Capetown, in writing to the Bishop of Carlisle, to give this sad news, says:

"This is a most sharp trial of our faith. He seemed the very man for the post. If we had not faith in God's will that no portion of the world should be left unevangelized, all that has happened lately might well make us tremble for our work in Zululand. The dislike for English blood and

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for English teaching which we must expect for some time to be the result of the recent war, the hostile attitude which John Dunn has been evincing, and now the sudden death of Alington, are altogether enough to damp the spirit of all who do not feel that through disappointments and hindrances the cause of Christ is only the more certain to come forth triumphant. I do hope and trust that God will raise up some one to stand in the gap where Alington's body lies. We need strong hearts and brave courageous soldiers to fight the battle of the Cross there."

The Bishop of Maritzburg says:—

"29th October, 1879. We cannot but lament for the loss of one of the most gentle and lovable of men, and for the removal at a most critical time to the Mission of a true, self-denying, single-minded worker for the cause of Christ, and it is difficult at the present moment to see anything but sorrow and loss in the event, but I am sure that the prayers of many will unite with ours, and with the poor forlorn band of Missionaries who are again without a head, that it will please God to raise up one of like gifts and graces to fill the post."—*Net.*

#### OUR RULE FOR CORRESPONDENTS.

We have received one or two communications complaining of the regulation which requires the publication of the names of correspondents; and we are told that a great deal of obloquy sometimes arises from the free expression of opinion, that is often extremely detrimental, especially to the clergy. We reply that this obloquy is just as well placed on the shoulders of those who have anything to say, as upon our own: and that there is no earthly reason why an honest man should be afraid to express his sentiments over his own name. As far as the clergy are concerned, some of them would do a great deal better both for themselves and for the Church if they would come out a little more boldly in the decided expression of Church teaching as we have it in the Book of Common Prayer, instead of pandering, as we fear some do, to the uninformed prejudices of those who incline to be led by men whose interest it is to mislead them. We have been gratified to perceive that, since the adoption of the regulation complained of, our correspondence has much increased in quantity as well as in outspokenness. We would also add that the DOMINION CHURCHMAN is not by any means the only Church paper which insists on this regulation; and we are so perfectly satisfied with the result, that we shall continue to adhere to it.

#### BOOK NOTICES.

DESIGN AND DARWINISM.—By Rev. James Carmichael, M.A., Rector of the Church of the Ascension, Hamilton. Toronto: Hunter, Rose & Co., 1880. 12mo: pp: 50.

This treatise has already been so far successful that, delivered in the form of sermons, it has been published in compliance with the request of those to whom they were delivered.

The author very properly disclaims much originality in his work, and readers who are well up in the literature of the subject will readily recognize, even without the references, the free use which Mr. Carmichael has made of the writings of others. Nevertheless a work in this form will be read when larger volumes are passed by, and falling into the hands of those who have been infected with the absurdities of the Darwinian theory, even though such bold denial of the Divine Design in Nature, may be useful in leading them back to more sober reason and to sounder science.

AN ANALYSIS OF THE COMMON PRAYER.—Prepared by the Rev. Mark Burnham, formerly Rector of Peterborough, and edited by Rev. W. C. Bradshaw, Incumbent of Ashburham.

This little pamphlet was written by Mr. Burnham a short time before his death, and is now published in the interest of the Church. It is highly recommended by most of the Canadian Bishops. The publication is believed to be very useful for the laity generally and for Sunday Schools especially. There is, as the Lord Bishop of Toronto remarks noticing this publication, "amongst our Church people a very general and lamentable lack of intelligent appreciation of the form of words in which they worship." And therefore, "any simple and concise manual such as that proposed, which should help them to enter into the spirit of our Liturgy with a fuller insight into the rationale of its various services would.....contribute largely to promote the profit and spirituality of worship and a firmer attachment to the principles of the Church." We have no doubt it will obtain a large circulation. At present, copies can be had for 30 cents each in stamps, addressed to Rev. W.C. Bradshaw, box 194, Peterborough.

FIRST ANNUAL REPORT OF THE CHURCHWOMAN'S AID SOCIETY.—Toronto: Rowsell & Hutchison. 1880.

This interesting little document gives an account of the origin, the progress, and the work during the past year, of a most valuable auxiliary to the Mission work of the Dominion, and especially with regard to our Missionary Diocese of Algoma, which comes first and foremost in all Mission work in connection with Canada. We recommend all Churchwomen who wish to aid the work of the Church in the distant and Missionary parts of the Dominion to procure a copy of this Report and give it an attentive study.

### Diocesan Intelligence.

#### NOVA SCOTIA.

FROM OUR OWN CORRESPONDENT.

ROSETTE.—We were misinformed as to Mr. Gray's return to Rosette. He is not yet back, and there is some anxiety about the ship on which he took passage. God bring him safe to the haven where he would be.

NEW GLASGOW.—Mr. A. O. Pritchard lectured for the Church fund on Monday last. Subject, "Lord Byron." Music, vocal and instrumental, by Misses Stewart and Jardine, and Messrs. Drake and Pritchard. The Rector in the chair.

WILMOT.—This lovely Parish needs a Rector. Situated in the far-famed valley of Annapolis, within an easy drive of clerical neighbours on either side, it is a desirable residence; but for the Church's sake the man who takes charge should be able and wise.

#### MONTREAL.

FROM OUR OWN CORRESPONDENT.

WAKEFIELD.—Our readers will be glad to hear that the Rev. H. S. Fuller has received the amount of the insurance on his Parsonage, which has been destroyed by fire.

THE CATHEDRAL.—The Rev. Mr. Renaud, of Seaford, in the Huron Diocese, has been appointed assistant to Canon Baldwin. We are glad to chronicle the fact, as Mr. Baldwin for a long time past has been greatly overworked. To preach in the Cathedral pulpit twice, and sometimes thrice on a Sunday, and keep at it for a whole year or more, is work heavy enough; but when it is considered how many other meetings Mr. Baldwin considers it his duty to attend—Young Men's Associations, and revival services of one sort or another—one is amazed how it is that he has stood it

so long. Mr. Renaud will receive a hearty welcome in this city and Diocese, and we trust his stay at the Cathedral may be long and pleasant.

There are some who consider it a pity that the appointment was not given to a local man. We have, in orders at the present moment, several young men of marked ability who belong to what we used to call the Low Church party, to any one of whom the position and salary of assistant at the Cathedral would be real promotion. With these there are several very Evangelical clergymen, now in the prime of their usefulness, who for years and years have worked in our Diocesan Mission field, and who most reasonably have a right to look to the chiefs of the "party" in the city of Montreal for any favors which it may be in the power of the chiefs to bestow. Than our rural Low Church or Evangelical Missionaries a more earnest or high-minded body of gentlemen does not exist. Some of them have large families and very small incomes; the facilities for the education of their children are in many places exceedingly poor, while in some places there are no facilities whatever. Surely men so circumstanced should not be unceremoniously passed over when a comparatively lucrative position in the city or Diocese is vacant. But, further, there are four or five young men coming up for orders, from our Diocesan Training College, next June; graduates of McGill University and decidedly "Evangelical" men, any one of whom, without being considered over-ambitious, might fairly look for the position of curate at the parish Church. We know this is a delicate subject to touch; we know it may be argued that the Church is Catholic; that Dioceses are merely artificial arrangements made for the better carrying on of the work, and that the fact of a man being a stranger to a particular Diocese should be no bar to his appointment in that Diocese. We gladly admit all this, but it ought to be remembered how earnestly, at their late Episcopal election, Low Churchmen as well as others, but especially Low Churchmen, contended for our present excellent Bishop because, amongst other things, he was a local man. As matters now stand and as they have stood for some years past, our Missionary clergy are beginning to feel that the more desirable positions in the Diocese are not for them; that toil as they may for our Lord and His Church in the forest wilderness no kindly promotion will mitigate the struggles and anxieties of advancing years, and that, so long as a man can be had in the Diocese of Huron, the tried, Evangelical Missionaries of the Montreal Diocese must keep back among the woods. Though the present writer has not the happiness of being what is called a Low Churchman, he deeply sympathizes with his rural brethren of that party, on the wounds they are constantly receiving in the house of their friends. Considerations like these prompted us some months ago to suggest that all clerical appointments should be made by the Bishop, and we are happy to think that the suggestion will take a tangible shape at the next meeting of Synod.

SABREVOIS.—The Mission Schools at this place are flourishing, and we are satisfied great good is being done. The Rev. Principal Tucker gave a very interesting account of his work, at a recent Church meeting in Montreal. We think the Sabrevois people should (1) make their aims more generally known, and (2) that the whole of the French Mission work should be under the control of the Synod.

HOLY WEEK.—Special services in all our city Churches this week—in some Churches twice daily. In the country parts also the holy season is receiving far more than ordinary attention.

"MY LORD."—A person over the *nom de plume* of "Plymouth Rock" writes to the *Montreal Witness* with a view of showing up the folly of calling our Bishops "My Lords." He says they have no right to the title, and that to give them such titles at all, is simply subordinating principle to courtesy. If ever "Plymouth Rock" becomes a Churchman and a Bishop his views on this matter will probably undergo a change.

KNOWLTON.—The Rev. Chas. Bancroft's congregation raised \$22 for the Irish Relief Fund. Not bad for a little place like Knowlton, where in the winter season the attendance at Church is comparatively small.

ST. JOHN'S, P. Q.—The annual missionary meeting in connection with St. James' Church will be held on Thursday evening next in the Town Hall. Addresses will be delivered by Doctor Sullivan, Rev. J. P. Du Moulin, Rev. W. L. Mills and others.

GOOD FRIDAY.—Morning and evening prayer with sermon in almost all the churches in the Diocese today. It is a significant circumstance that many of our separated brethren are now falling into line with

the Church Catholic, in the matter of holding services on Good Friday. We rejoice at every step they take towards us.

**HOLY WEEK AT THE CATHEDRAL.**—Special services were held every evening at 8 o'clock. We are sorry to say the congregations were exceedingly small—so small that the chancel would more than accommodate the worshippers. Mr. Baldwin, in any of his special efforts, generally attracts large numbers of people to hear him, and doubtless he would have done so during Holy Week were it not for the fact that a Mr. Hammond is conducting "a revival" at the Theatre Royal, and other places around town, and drawing large houses. People cannot be in two places at the same time, and as Mr. Hammond and his meetings make up a more attractive novelty than can be presented at the Cathedral, the eloquent rector of Christ's Church is for the time being left "high and dry." *Sic transit gloria mundi.*

#### ONTARIO.

(FROM OUR OWN CORRESPONDENT.)

**KINGSTON.**—The services on Good Friday morning were generally well attended. The usual clergy mostly officiated and preached. In All Saints Church the Rev. T. Bousfield was assisted by the Rev. R. V. Rogers, M. A., who preached an excellent and appropriate discourse, from the words: "It is finished," in St. John xix, 30.

In addition to the morning services in the Churches of this city, a special Litany Service was held in St. James' Church, Good Friday evening, March 26, at 7:30. Short addresses were delivered. A collection was taken up on behalf of the London Society for promoting Christianity among the Jews.

#### TORONTO.

**SYNOD OFFICE.**—Collections, &c., received during the week ending March 27th, 1880.

**MISSION FUND.**—Parochial Collections—Credit, on account, \$45; Etobicoke, on account, \$71; Cameron, \$9.98; Cobocok, \$8.70. Missionary Meetings—Weston, \$9; Woodbridge, \$7.51. Subscription—"C. H. R." \$5.00.

**PERMANENT MISSION FUND.**—Annual Subscriptions—James Henderson, Toronto, \$100; Mrs. M. P. Henderson, England, \$10.

**WIDOWS' AND ORPHANS' FUND.**—October Collections—Carleton, balance of assessment, \$3.09; Woodbridge, on account of assessment, \$14.66. Annual Subscription—Hon. y Rowsell, \$20.

**ALGOMA FUND.**—Subscriptions—Henry Rowsell, \$20; "C. H. R.," \$5.

**IRISH RELIEF FUND.**—St. George's, West Mono, additional, \$1.15; Charleston, 60 cents; Alton, 55 cents; Cataract, \$1.35; Campbell's Cross, \$2.50; Woodbridge, \$1.

**DIVINITY STUDENTS' FUND.**—Annual Subscription—Henry Rowsell, \$10.

The state of the City Churches on Sunday and the crowded congregations show very plainly that Eastertide is still held as the great devotional festival of the year. In Holy Trinity, St. George's, All Saints, St. Matthias', St. Luke's and St. Stephen's there were in addition to more ornate services, floral decorations. The crowd at Holy Trinity in the evening was so great that it was filled to overflowing one hour before the service commenced. The decorations were most tasteful. The music under the direction of Mr. Plummer, the organist, was very superior, owing to the exertions that have been made by him in training the choir.

**PARKDALE.**—The services here through Lent (daily evening prayer, morning and evening in Holy Week) have been well attended, the congregation on Good Friday being particularly good, while on Easter Sunday the Church was filled morning and evening. The congregation showed that they well understood what an Easter offering really is by placing upon the plate at the morning service an envelope containing forty-five dollars. "An Easter offering for Rev. C. L. Ingles, collected from some of his parishioners by Miss Maynard and Miss Andrews."

**CAMBRAI.**—Rev. J. E. Cooper begs to acknowledge with thanks a parcel from the C. W. M. A. containing an altar cloth, surplice and stole for the Mission of Cameron.

**BRAMPTON.**—In addition to the improvements recently noticed in this parish, it may be added that the interior of the Church has been thoroughly renovated—matting provided, the vestry furnished, etc. There have been two Scripture texts, done in gold,

carmines and blue; one, "I am the Bread of Life," placed immediately over the Holy Table, the gift of our worthy and excellent organist. The other text, "The blood of Jesus Christ cleanseth from all sin," is set in arc-form over the handsome chancel window, and is the united gift of the young ladies of the Misses Gilberts' Private Ladies' School, of this place. There is another text, "God was manifest in the flesh," in the nave of the Church and directly over the chancel arch. This was presented by a young lady in Montreal, who feels great interest in Church work in Brampton.

These gifts have been highly appreciated not only because they beautify God's house, and remind us at once of holy doctrine, but because they have been the spontaneous offerings of our young lady friends who have thus testified their love for the Church.

**PARRY SOUND.**—The Rev. R. Mosley desires thankfully to acknowledge the generous gift of a set of Communion plate, by Rev. Canon Givins, D.C.L., for the use of the congregation of Trinity Church, Parry Sound. Also Mrs. Mosley begs to acknowledge the receipt of "Picture Book of Old Testament History," from Cecil Maud, daughter of Rev. J. D. Cayley, M.A., Toronto. And a roll of "The Christian Soldier," from the King Sunday School, for the use of the infant class.

#### NIAGARA.

(FROM OUR OWN CORRESPONDENT.)

**STAMFORD.**—A very handsome memorial window, to the memory of the late Mrs. Mewburn, widow of Dr. Mewburn, of Danby House, has been put up in St. John's Church, by some members of her family. It is a well-designed, chaste and appropriate memorial of one whose whole life was devoted to works of piety towards God, and charity towards her fellow creatures. To know her was "to esteem her very highly in love for her works sake." She loved her Church because she believed it to be the body of Christ. To within a very few years of her death, at the ripe age of 90, she directed and led the choir of the Parish Church. Her faith, too, in the all-atoning merits of her Saviour was strong. The text which is traced in the window is in her case most appropriate: "The fruit of the spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness." This is the fifth memorial window in this Church. One to the memory of the late Rector, the Rev. W. Leeming; one to Dr. Mewburn, who was for upwards of thirty years Churchwarden, and whose disinterested work for the Church will ever be had in grateful remembrance; one to the memory of Mrs. Stewart (put up by her children), whose death was deeply felt by all who knew her, and by none more than the Rector, who by her death lost a faithful co-worker in the Parish; and one to the memory of Dep. Com. Gen. and Mrs. Dee, whose generosity to the Parish was thus gratefully acknowledged by the congregation. All these windows, the design and work of McCausland, of Toronto, will, for beauty of design and execution, compare favourably with any in the country (if not the city) Churches of the Dominion. Other improvements in and around this little old Church, built about 1825 when Sir Peregrine Maitland was Lieut.-Gov. of the Province of U. C., are being carried on.

#### HURON.

(FROM OUR OWN CORRESPONDENT.)

**MILLBANK.**—On Sunday, 14th March, this Mission was visited by the Rev. W. F. Campbell, the Missionary Agent of the Diocese, who preached in Millbank in the morning, Elma in the afternoon, and Crosshill in the evening, having a drive in all of twenty-seven miles. The services were well attended considering the rough roads and threatening state of the weather. The sermons were excellent and replete with information in regard to Mission Work at home and abroad and full of the enthusiasm that stirs up a kindred missionary spirit in the hearts of the hearers. The collections were considerably in advance of last year, and the prospects are that there will be an improvement in the Parochial subscriptions also.

**BLenheim.**—The Rond Eau News has the following:—

We regret to learn that we are soon to lose a gentleman who for a good many years has taken a prominent position in our village, and one who has taken an active part in nearly every matter of public interest that has occurred since his arrival among us. We allude to Rev. H. Bartlett, Incumbent of Trinity Church, who has chosen to accept a call from the Episcopal congregation of Listowel, and thus sever his connection with the people of Blenheim. Mr. Bartlett came to Blenheim nearly eight years ago, and vigorously took hold of the laborious field, ex-

tending his appointments to every portion of his parish, and amid all difficulties attending to his ministrations with an earnestness that will now help him enjoy the relax duties of a more circumscribed parish. Seven or eight years make friendships that seem old, and the people of the Church and village can only feel that quite an old citizen is leaving them. Who his successor among us may be, we cannot tell; he will, however, find a field more ready for his comfort and useful ministrations than did his predecessor, and we trust he may be equally popular. In going Listowel we can congratulate Mr. Bartlett on going to a community composed of such citizens as will make his new home most enjoyable, and we most sincerely trust that, among the pleasures and successes which we are confident he will realize, he may not soon forget his old friends in Kent, and the years of labor he spent among them.—Mr. Bartlett succeeds the Rev. Mr. Cooper, and it is now understood that his farewell sermon will be delivered in three or four weeks from Sunday.

**LONDON CHAPTER HOUSE.**—The last of our Diocesan Missionary Meetings was held in the Chapter House on Monday evening, March 15th. His Lordship the Bishop of the Diocese presided, and after a hymn was sung and the appointed prayer was read by the V. R. Dean of Huron of the Chapter House, His Lordship briefly addressed the meeting referring to the work done by the Church of England in the Mission Field.

Mr. C. B. Reed spoke of the work done by the congregation and its contributions to the Mission Fund, and referred to the increase in the amounts contributed by the Diocese during the last nine years—no less than \$80,000 more than during the previous nine years. Rev. Dr. Darnell expressed a hope that the members of this congregation might be stirred up to do even more in the future. Col. Shanley proposed a resolution declaring it to be the imperative duty of those who are in more favored districts to contribute as God enables them in order that the privileges which they enjoy may be extended to those who in the Providence of God are now deprived of them. Mr. I. McIntosh in a good practical speech seconded the resolution.

Rev. G. G. Ballard, of St. Thomas, after speaking of the favorable position of the Diocese of Huron, referred to the state of the Church in Ireland. He urged upon his hearers the motives which should actuate every follower of Christ to assist in carrying the light to those who are in darkness.

The collection was then taken up, after which a vote of thanks to the lady collectors was moved by Mr. R. L. Church, seconded by Col. Shanley, and (we need not add) unanimously carried. His Lordship closed the meeting by pronouncing the benediction.

The collection at the meeting was under \$20—prety good for a rather small meeting. A pity it was not better attended by the lay members, as there were on the platform ten clergymen.

**CLERICAL APPOINTMENTS.**—The Lord Bishop has appointed Rev. John Gemley to be Rector of Trinity Church, Simcoe. He has also appointed Rev. Hugh Cooper to be Incumbent of Wallaceburgh Church. Has there been an increase in the Diocesan Contribution? The Very Rev. Archdeacon Marsh says there has been a decrease of over thirty-five thousand six hundred dollars in the last five years in the Diocesan Contributions compared with the previous five years from 1870 to 1874, the date of the dissolution of the Diocesan Church Society.

**BOTHWELL AND THAMESVILLE.**—His Lordship the Bishop had confirmation services in Grace Church, Bothwell, on the 17th inst., and admitted to the full privileges of Church member, by the laying on of hands, twenty-five candidates and baptized two adults. There were present Revs. W. B. Bethour, H. Bartlett, and J. Downie, besides Rev. R. D. Deacon, Incumbent of the Mission Parish. The same day in Thamesville, he confirmed twenty-four candidates. In both Churches his addresses to those confirmed was, as usual on such occasions, earnest and practical.

**WARDSVILLE.**—A very pleasant "Friendly Gathering" of the members of St. James' congregation, was held at the residence of Rev. W. J. Taylor, on Friday evening last. The object was twofold. In the first place to enable pastor and people to meet together in social intercourse, and, secondly, to devote the proceeds voluntarily given, to a "Parsonage Fund" then established. A goodly number assembled, and spent a very enjoyable evening together. The proceeds amounted to about \$11.

On the following Tuesday the Incumbent and family removed to Newbury, where they will remain until a new parsonage is built, or a suitable house purchased for that purpose, in Wardsville, when they will return to the latter village.

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Ladies Aid Societies have just been established in Glencoe, Newbury, and Wardsville, to help on the work in the various parts of this Parish.

ALGOMA.

[FROM OUR OWN CORRESPONDENT.]

We beg respectfully to announce the receipt of a lectern per Rev. W. Compton, from Mrs. O'Reilly, for the use of our Church at Hoodstown.

WM. MALKIN, Churchwardens.  
C. G. MILDITCH,

THE BISHOP'S TOUR.

(Continued from our last.)

Feb. 6th.—We drove round Three Mile Lake and met a goodly congregation at Ufford for morning service; at the conclusion of which His Lordship held a meeting of the Church members and did all that a good man could do to keep up their spirits and make them hope for better days, when they might have regular services.

Continuing our journey some nine miles we came to Ullswater in time for Evensong. Service was held in the Schoolroom, which was inconveniently crowded, the majority present being members of the Church. The heartiness of the responding was a marked contrast to anything ever before heard in this place, and there were twenty-three joyful communicants. After service a Church meeting was held when his Lordship expressed his gratitude to Almighty God for the change he could bear testimony to as having come over Ullswater. When he first visited them, they could muster not more than half a dozen people and no communicants. And now, what did he see and hear? A crowded room, hearty responses, cheerful voices raised in singing by men and women, and twenty-three of them meeting at the Holy Table; and, he was told, not meeting there only because their Bishop had come, but as regular communicants. His heart was full, he could do no more than promise them his most earnest prayers and ask God to bless them more abundantly. Four of their number had been called "home" who once met with them at the same table, and he urged one and all to follow in the steps of those who had gone before, who had showed by their lives that they loved the Lord Jesus Christ. This station is one calling for and deserving all the aid which can be furnished by brethren outside. They are comparatively few in number, and they are poor. Their struggle of life has been made much more difficult owing to the entire failure of the crops the last two seasons. The summer frost and the grasshopper have taken all, so that many, this Spring, will not know what to do for their seed. Notwithstanding all this, these people, loving their Church very dearly, have been working in the midst of their trials to get the necessary lumber ready for a Church. They have done this and the lumber is on the ground, every one having put his shoulder to the wheel. That which they could they have given freely, their time, many working when weak through (enforced) fasting. But now they are stuck fast, and can move no further unless help is afforded them by outsiders. The Bishop generously promised them aid of his own pocket, and Mr. Compton donated to them the last \$25 he had at his command. But at least \$60 or \$70 is required, and unless the money is forthcoming the work must stand still, as debt in no sense is tolerated. To allow this may appear a trifling matter to some, but others will gladly help when told, if this Church is put up and made ready for use a good Sunday School could be started and maintained, and many souls kept in the Church which would be lost to her, and the services could be done as they cannot be now, "decently and in order." Any monies can be sent to Rev. W. Compton, Aspdin P.O., or to the Bishop, and all such marked Ullswater will be devoted to the building of this Church.

Feb. 8th.—An eager and anxious crowd met in the Church of the Redeemer at Rosseau this morning, hoping that with their Bishop would come the promised parson. They were doomed to disappointment, inasmuch as the gentleman whom the Bishop meant to have brought with him, to put in charge of Rosseau, had at the last moment declined the appointment, owing, we believe, to the exaggerated accounts which had been given him of the roughness of the country, the uncouthness of the people, and the difficulties of the "Life in the Backwoods of Muskoka." When will people learn the truth about these Districts? Undoubtedly the country is, in many places, a rough one, but we maintain it is no rougher in its present aspect, than was Wales or Scotland when those countries were "bush." Nay, we have roads, or what can be called roads, whereas our forefathers had none! And if the Saints of old had declined to "Preach the Gospel" because of the roughness of the country, where would we have been! And

before any one accepts the dictum of outsiders as to the uncouthness of the settlers, it would be well, we think, if he were to get into communication with those who travel over the country. We are happy to testify that the "Church minister" is too highly thought of, and his services too much appreciated, for any one coming in that capacity amongst them, to be unkindly or uncivilly treated. Mr. Compton, who travels through a district of over 4,000 square miles in extent, declares that his greatest trial is, that he cannot yield to the prayers of the letters to be oftener at their homes where the best they have is at his command, and when there, cannot satisfy their hospitable hearts by having enough. As one poor woman said to the Bishop, "We never think we can do as much as we ought when he comes." Man and beast are most carefully attended to at every house. In some houses a room is specially set apart for the "minister" and called the "prophet's chamber." The healthiness of the country cannot be equalled anywhere, let alone surpassed. Anyone liable to, and, if not too far gone, suffering from pulmonary complaints could not do better than come and take up their residence here. And if they have means, they would find they could, as a rule, feel very little the inconveniences of Bush life. If Spiritual life were in as healthy a state as Physical there would be nothing to be desired. Surely no man with the "love of Christ" constraining him will hold his hand or turn back, for the sake of a few (and they are very few) personal discomforts, when the minds of thousands are being poisoned by false doctrine, heresy and schism, and souls lost for whom Jesus died!

A striking episode occurred at Rosseau which testifies to the love of their Church which is in the hearts of the people. The afternoon of February 9th became stormy and very cold, but in the afternoon it blew a hurricane accompanied by a blinding snow; yet a man and his wife came upwards of a mile down Morgan's Bay and across the lake from Picnic Island merely (?) to have baby baptized. Many of our readers are aware that these people must have walked more than three miles exposed to the fury of the gale up the lake. But who amongst them, if they had been present at Evensong, and heard the clear ring of the answers given by those parents on behalf of their loved babe, would have guessed that the miles across the frozen lake and the accompanying storm, which we heard in the Church raging with fury, had again to be faced to reach their home! When our friends are having their summer tour, as we trust they may be enabled to do, we hope they will make a point of traversing the route mentioned in their boats; we can tell them there is good fishing in Morgan's Bay. A young woman who had been brought up a Dissenter, was accepted and baptized by the Bishop in the same service. A Church meeting was afterwards held, at which his Lordship explained why he had not brought them a parson, and asked them to continue and pray on, as he was convinced their Heavenly Father would, in his own good time answer in the right way.

Feb. 9th.—The Bishop joined the Rev. Mr. Moseley at Parry Sound and during the week made his Visitation of that gentleman's Mission Field, while Mr. Compton visited down South Parry Sound Road, held his classes, and occupied the pulpit of St. Thomas Church, Bracebridge, during the absence of Rev. C. J. Cole, B.A., on Sunday, Feb. 15.

MISSION NOTES.

CEYLON.—Many of our readers, we know, will be glad to have some extracts from the yearly letter usually sent from the Bishop of Colombo to the Members of the Ceylon Missionary Association. It is a Diocese that talks very little about itself, but it is able to report a "steady increase in congregations and communicants, a steady influx, at an increasing rate, of new converts."

We are again struck with the decided manner in which the Bishop speaks with regard to Buddhism. As a whole, he says, Buddhism is not conquered or near it. It remains, in the fullest sense, the religion of the Sinhalese, but in spite of its strictness in precept, it has always been very indolently practised, save by a few. He enters at some length in the way in which, at the present day, it is receiving an impetus, so far as a system so sluggish and unproductive is capable of an impetus, from the interest taken in Buddhist literature in Europe. He continues:—"I have mentioned all this because the members of the Association can practically help us in the matter. It is, I fancy, considered a mark of culture in England to say that Buddhism is very like Christianity, if not almost as good; and no doubt many think there can be no harm in practising Buddhism in England, because no one there is in danger of adopting it. Now both these are errors. Buddhism is not like Christianity, either in theory or in practice. In theory, if like Christianity at all, it is like Christianity without a Creator, without an Atoner, without a Sanctifier: in practice it is a thin veil of flower-offering and rice-

giving over a very real and degraded superstition of astrology and devil-worship. And it is also an error to suppose that Buddhism can be safely praised in England. All that comes out here, and is made the most of..... Meanwhile individually, one after another, is convinced of the hopelessness of Buddhism, and joins the Christian Church."

The Bishop, in speaking of gifts towards the adornment and furniture of Churches, gives a reason for their value which we venture to commend to the consideration of those who are disposed to comment a little strongly on the uselessness, and we believe they sometimes say waste, of trying to make these native Churches, where everything is in its infancy and very elementary, like those we have the blessing of worshipping in ourselves. He says:

"These gifts towards the adornment of Churches in poor places have a great value. To the people, who could not afford them and would never think of them, they teach a lesson of reverence and love: to the Missionary, cut off from the cheerful and beautiful Services of home, they bring a most grateful sense of the Communion of Saints. When he is down-hearted at the small congregation and unintelligent worship of his lonely outpost, the very embroidery upon his altar reminds him of the many hours which his Church has been in the mind, and therefore in the prayers, of the faithful laborers at home. Many a lesson is taught in this way."

A letter from the Bishop could hardly come without touching upon the special difficulties from which he has had to suffer. He is not able to say that these troubles are at an end, on the contrary, he speaks of them as more serious now than they ever have been. But he is able confidently to say for the encouragement of those who have grieved over them, that their effect in hindering the work of the Church, as a whole, is very much less than it is represented to be. "There are persons whose interest it is, with a view to obtaining the State subsidy from our Church, to exaggerate the ill feeling which exists. The heartiness with which I myself have been welcomed by the native Christians of the Church Missionary congregations, is enough to prove that there is not among the mass of the laity any deep sense of division."

The Bishop goes on to say, that whatever he has done, whether wrongly or rightly, wisely or unwisely, he has submitted to the judgment of the Bishop of Calcutta, the Metropolitan of the Province. By that decision he will heartily abide. This willingness makes the concluding words of the letter appeal the more earnestly to us all. They are the same with which he ended last year, and are quoted from the great English Missionary, St. Boniface.

"Knowing my own littleness, I am the more earnest to implore you with the tenderness of brotherly love to remember me in your prayers, that I may be delivered from the snare of the fowler. And that the Word of God may have free course and be glorified. Pray, with a sense of pity for their end, for those who are yet Pagans, that God and our Lord Jesus Christ, who will have all men to be saved and to come unto the knowledge of the truth, may turn their hearts to the Catholic faith, that they may recover themselves from the wiles of the devil by whom they are held captive, and be numbered with the children of the Church."

Correspondence.

All Letters will appear with the names of the writers in full

SERVICES OF PRAISE.

SIR.—May I ask through your columns what discretionary power is given the Toronto clergy to hold concerts in their Churches and to call them "Services of Praise?" Does the Bishop license them? If so, where is his authority? If they are not so licensed, why are not Messrs. Jones and Boddy proceeded against? or could any so-called Ritualists who introduced rites, ceremonies, and prayers not ordained by the Prayer Book and Canons? Surely lawlessness is lawlessness, whether a Church Associationist or Church Unionist is the offender and the Bishop is bound to interfere in either case. He does not at present. Why not? I ask as a new-comer to Toronto Diocese.

Yours, &c.,

GEORGE HAUGH.

March 19, 1880.

CHEAP EDITIONS OF STANDARD WORKS.

DEAR SIR.—Not as an advertisement, neither from any interest in the publishers, but for the benefit of the clerical fraternity or for their Sunday Schools do I call their attention to the cheap publications of the American Book Exchange, 55 Beekman Street, New York. Many may not have seen the circular, and perhaps some may think there is a catch somewhere. This

firm has published an edition of Cunningham Geikie's *Life of Christ* for 50 cents, exclusive of postage. It is a book printed with clear and readable type, neatly and well bound. I don't see a blur or blemish on any one of its pages. It is a book that sells for \$8 as issued by other publishers. Here we have it for 50 cents. True, it has not any maps or notes. But one can spare these if he have the bulk of the work. I am sure the clergy would like to have a copy of it in their libraries, and even in their Sunday Schools. Capital book for a prize. It is more than a "Life." It might be called a history of the manners and customs of the Jews in the lifetime of Christ, so fully does the author give details of Jewish Synagogue and Temple worship, Rabbinical customs, &c., &c. It is by no means of the charming style of Canon Farrar's work; but it goes over a larger field.

This firm is also publishing Chambers' *Universal Knowledge*, and Knight's *History of England* at proportionately low prices. And there is an *Eclectic Magazine* published by them for \$1 a year. Surely the clergy having little spare cash for books and high-priced magazines will be glad to hear that for this small sum, they can have a Monthly, giving them a varied selection from the high class periodicals of Europe. Essays and articles by such writers as Max Muller, G. H. Curteis, Proctor, W. E. Gladstone, Chas. O. Leland and others. I think it will be a good thing for the clergy and I would advise them to send for a circular.

Your obedient servant,

Wm. Ross Brown.

CHURCH PROGRESS IN THE DOMINION.

SIR,—The progress of the Church so far as it can be gauged by figures is both important and interesting, and every well wisher of the Church of England will rejoice in every evidence of her growth and extension. No figures, however, can adequately represent the state of the Church, and it is quite possible that growth in mere numbers may be at the expense of what is far more valuable, even the truth itself. The Church might gain far more than she does, did she pander to popular feelings, and prefer popularity to truth. But she is cast, at least in her great characteristics, in an unchanging mould, and it may happen, as it has happened before in her history, that she may have to witness to the truth in a truth-forgetting age, and like Athanasius do so *contra mundum*. Our blessed Lord foreseeing the temptations to which His disciples would in "all time" be exposed, to tone down His religion to suit an unbelieving and evil-loving world, gave the warning, "Woe unto you when all men shall speak well of you; for so did their fathers to the false prophets." Without attaching, therefore, undue value to any growth in numbers, and protesting against the idea that they are in any way a test of truth or excellence, it is well to see how we stand relatively to the whole population, and to compare our growth with that of the several religious denominations of the country.

The census and other statistics gathered by the Government, it occurs to me, are the most trustworthy, as they are the most general, and are the most likely to reveal the real numerical strength of the various denominations. They are impartial, and each person states his or her denominational connection or preference. If any denomination gain by it, it is probably the Church of England; for as a rule when a man has no definite Church associations, he calls himself a Churchman. The old idea of a State Church still lingers among us, and all who do not openly dissent from the Church are supposed to belong to it. Attention has recently been drawn to the census, and it does not exhibit as satisfactory a degree of progress as we could desire. Indeed we compare unfavorably with both Presbyterians and Methodists. Comparing the years 1851 and 1871 we get the following proportion to 1,000 of the population in the different Provinces.

	1851.	1871.
Ontario,	234	204
Quebec,	50	52
Nova Scotia,	180	142

It will be thus seen that there was in the above period a slight gain in the Provinces of Quebec and Nova Scotia, but a decided falling off in that of Ontario.

I do not think that the responsibility for this small degree of increase can be laid at the door of any one party or school of thought in the Church. An examination of the figures for the several dioceses will show that they each maintained a relative measure of growth regardless of the particular phase of Churchmanship that prevailed. In fact Nova Scotia is the only diocese in which the Church was more numerous relatively in 1871 than in 1851. What the character of that diocese is as to Churchmanship I will not take upon me to decide; but perhaps your readers can determine in whose favor it would tell were we endeavoring to fix upon any party the stigma attaching to what we must admit has been the too slow growth of the Church.

For New Brunswick the figures are not given for 1851, but in 1861 the proportion of Church people to 1,000 of the population was 169, and in 1871 it had fallen to 159. The registration of statistics as to marriages for the Province of Ontario for the year 1878 does not, so far as it throws light on the strength of the several religious bodies, appear favorable to our increase since 1871. Of 25,145 persons married in 1878 whose religious denominations are given,

86.15 per cent.,	or 1 in every 2.76	were Methodists.
20.21	"	4.94 " Presbyterians.
17.22	"	5.80 " Episcopalians.

The whole subject of our growth and extension is a most important one, and we ought to know our real strength in the country, and the rate of progress we are making compared with other religious bodies. Careful statistics should be collected annually by each diocese, and we ought at the end of each year to be able to tell our actual increase in the number of communicants, and in all other things which would illustrate our real growth and strength.

The Church, both in the United States and Great Britain, is making rapid strides in numbers and in other ways, and there is no reason why a similar advance should not be made in Canada. A number of causes have in all probability combined to produce a result which all must deplore. What is wanted is better organization, greater zeal and liberality in Diocesan Missions, and though last not least, greater unity. Every friend of the Church should love the Church more than any party in it, and seek its welfare above any party triumph. Parties there are and must be; but they must be subordinated to the general well-being of the Church. They must live and let live, observing the law of charity, and conceding to others the rights they ask for themselves, and which a Catholic Church concedes to all. The crushing out of any of the three schools of thought which now have a recognized place in the Anglican Communion, not inaptly named the *Doctrinal*, *Philosophical*, and *Emotional* would be a real loss; and the breadth of the Church of England, her comprehensive character is in the eyes of not a few of her loyal sons her chief and crowning glory.

One thing, however, is certain, that a poor struggling Missionary Church like ours cannot afford to waste strength in internal divisions, and that if we war with one another instead of uniting against the common enemy, we shall realize in a bitter experience the truth of the Master's words, "A house divided against itself shall not stand."

Yours, &c.,

ALFRED BROWN.

London, March 27, 1880.

CHRISTIAN MODERATION.

DEAR SIR,—My attention has been drawn by my friend, the Rev. Mr. Carry, to the fact that the aphorism that I quoted in a former letter, and which I have seen ascribed to Vincent of Lerins, is also attributed to St. Augustine, but in both cases incorrectly, as it seems to have first been written in the 17th century by Bishop Meldering, who expresses it in a slightly different form from that in which I quoted it. His words are: "Si nos servavimus in necessariis unitatem, in non-necessariis libertatem, in utrisque charitatem, optimo certe loco essent res nostras." Having thus endeavored to give honour where honour is due, I proceed to the subject to which I referred at the close of my last letter. You laid down an excellent principle at the commencement of your article on Evening Communion, but occasionally deviated from it in the progress of that article. I purpose pointing out your divergence from it in two or three instances. You say that "the Jewish rendering of the terms used to indicate night, such as 'evening in Gen. i.—would be from sunset to sunrise, and would therefore include the period which we should call early morning." I cannot agree with you in this remark, for I am aware that the Hebrew language, much more than our own, expresses ideas in words that convey with great exactness the meaning intended; for instance, in the words you refer to, "evening" and "early morning," the one, here, comes from a root signifying to grow dark; the other, shahhar, is derived from a word which means to break forth as the dawn; the Jew, then, could not imagine that the word, which to his mind expressed a growing darkness, could possibly mean a growing light; you have not therefore in this instance used that "exactness in the use of words the want of which is one of the most fruitful causes of error." Another expression which appears strange to me is your explanation of the term "between the two evenings;" which you say is satisfactorily shown from the Talmud to mean, "between the evening of one day and the evening of the next." I have not the Talmud, but I have, in different books, copious extracts from it, and some from that tract (In Pesach), which specially explains the usages of the Passover, and do not see the most distant allusion to such an explanation.

On the other hand, I see that the lambs were killed in the evening of the Passover, beginning at the time of evening sacrifice. Josephus, as a Jewish priest, should know the time when this was done,—as without doubt he himself had assisted at paschal sacrifices, and he says that they were killed in the evening; his words are: "These high priests upon the coming of their feast, which is called the Passover, when they slay their sacrifices from the 9th hour 'till the 11th,' &c., that is, from 3 o'clock in the afternoon until 5 o'clock in the evening. I know that there was a difference of opinion as to the precise meaning of the expression, 'between the two evenings,' but the utmost difference is the interval between 3 o'clock and dark of the same day. The following are some of the views expressed by different authorities: Josephus, as above, between 3 and 5 o'clock; the Mishna, in the tract before referred to, seems to agree with this; Maimonides says the lambs were killed immediately after the evening sacrifice; the Pharisees began the first evening when the sun commenced to decline, the second when he was setting; Jarchi and Kimchi held that the first evening was immediately before sunset, the second immediately after it, and that the setting sun divides them; and the Karaites and Samaritans, with whom Aben Ezra agrees, fix the time between sunset and dark; among these different opinions, and they are the only ones I can find, there is not one that passes beyond the beginning of darkness on the day on which the Passover should be killed. In this matter, then, your premises are incorrect; but from false premises you proceed to draw an equally false conclusion, namely, that "it is next to impossible that the Eucharist could have been instituted before that portion of the 24 hours which we would call the 'morning.'" I think, on the contrary, that this is altogether impossible, and that it was instituted during the time in which the Paschal feast was being partaken of by our Saviour and His Apostles, which must have been some time before midnight. The lamb, as I have shown, was killed before dark; allowing about 3 hours for dressing and cooking it, "when the even" was come, he sat down with the twelve." (St. Matthew 26: 20) then the feast proceeded in the following order, a cup of wine was taken with prayer and blessing, bitter herbs were eaten, the festival was explained, (Exodus 12: 26,) a second cup of wine was passed round, the lamb was apportioned, Hallel psalms were commenced, the bread was broken and distributed, and the cup of blessing taken; *this bread and this cup* were these which were sanctified by our Lord as the Eucharist; the remainder of the special psalms were then sung, and a fourth cup of wine taken, which closed the feast. After the close of our Saviour's last Paschal feast, and after he had instituted the Lord's Supper, there followed the washing of the disciples' feet, the long address from the 14th to the 17th chapter of St. John, the agony in the garden, and the betrayal, the last of which must have taken place while it was yet dark night, as the companions of Judas came with lanterns and torches; then came in quick succession the arrest, the wounding and healing of Malchus, the conveying of Jesus to the residence of the high priests, the mock trial, and Peter's denial, which took place before cock-crowing, that is, before the watch beginning at 3 o'clock a.m., so that it was absolutely impossible that the sacramental feast could have been instituted in the morning. These are the passages in your article with which I do not agree, but I do not want to raise too many objections, what I do want is to see harmony and good will growing and increasing amongst us. We have been too long a byword and a reproach on account of our "own unhappy divisions;" let us no longer give our enemies an opportunity to glory over us, but let us pray and work for the peace of our Jerusalem, and then peace shall be within her walls, and prosperity within her palaces. You, Sir, can greatly assist in this work; you occupy a responsible position; by the inculcation of moderate opinions, you may be the instrument of drawing closely together those who, through misconception, have been too long kept asunder. Allow me then to urge you to rise to your position, and persistently to address contending parties in our Church in words similar to these earnest loving words of Bishop Hall in his Passion Sermon: "By your filial piety to the Church of God, whose union follows upon your divisions; by your love of God's truth; by the grace of that one blessed Spirit, whereby we are all informed and quickened, by the precious blood of the Son of God which, this day and this hour, was shed for our redemption, be inclined to peace and love; and though our brains be different, yet let our hearts be one."

Yours faithfully,

JOHN FLETCHER.

Unionville, March 15th, 1880.

The fear of God makes no man do anything mean or dishonorable, but the fear of man does lead to all sorts of weakness and baseness.—Dr. Arnold.

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Family Reading.

EASTER MORNING.

Wake, my children, it is Easter!  
See, the bright sky overhead,  
See, the joyous sunbeams dancing,  
CHRIST is risen from the dead!

Waken, children! early greet Him,  
On this happy, blessed morn,  
Far more happy, far more blessed,  
Than the day our Lord was born.

Greet Him with your first Good-morn-  
ing,  
With your earliest smiles Him greet;  
Loving words and sunny tempers  
Are to Him like spices sweet.

Early hasten to His temple,  
Fragrant with its Easter flowers;  
Give Him, then, your heart's best wor-  
ship,  
Morning's fresh and lovely hours.

Of your lives be this the emblem;  
Seek Him in the morn of youth;  
Choose Him for your Heavenly Leader,  
Who will guide you to all Truth.

PETER HEYLYN, D.D.

DIED 1668. AGED 62.

He was a divine of some reputation as a scholar and a man of genius, a Fellow of Magdalen College, Oxford, one of the Chaplains to King Charles the First, and Subdean of Westminster.

In his sickness, he most zealously glorified God's Name with praises and thanksgivings for His mercies towards himself and family, earnestly praying for them, and often commending them to God's heavenly care and protection; at the same time he left a little book of prayers for Miss Heylyn's devotions, being a selection of many Collects out of the Common Prayer, to every one of which he has added a most fervent prayer of his own composition. "That little book," she said, "should be the prayer book of her devotion while she lived." Finally, as his time grew shorter and shorter, he prayed with more vehemency of spirit, rejoicing exceedingly that he should live to Ascension-day, uttering forth most heavenly expressions, to the sweet comfort of others, and principally of his own soul, with a full assurance of his salvation, through Christ Jesus. At which time, his soul now ready to depart, and be with Christ his Saviour, he presently called to his bedside Mr. Merrol, a verger of the Church, who had come into his chamber to see him, and said, "I know it is church-time with you, and I know this is Ascension-day; I am ascending to the Church triumphant; I go to my God and Saviour, unto my joys celestial, and to hallelujahs eternal;" with which and other like expression he died upon Holy Thursday, A.D. 1668.

"For this cause we faint not; but though our outward man perish, yet the inward man is renewed day by day, for our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory."

BAPTISM.

A DIALOGUE.

C.—Good-morning, dear mamma. I hope you have not forgotten your promise.

M.—No, my dearest. I have not, and I am ready now to fulfil it. Do you remember what I was to talk to you about to-day?

C.—All about Baptism. You said you would tell me what it was like, and about sponsors. Is everybody baptized, mamma?

M.—No, my dear. Too many, alas! neglect this blessed Sacrament, never receiving it themselves or bringing their children to it. If everybody were baptized there would be far less of sin, wickedness, and misery in our world.

C.—Why? Does it make people good?

M.—Not of itself alone.

C.—Can it save us? If it cannot, what is the use of it?

M.—None who are baptized are saved unless they are true Christians, but, nevertheless, it is of very great use. Nothing can save us but the precious and only salvation of our Saviour Jesus, but to receive this salvation we must believe, and we must receive it as He has commanded. He has established His Church, and those who belong to it (truly, I mean, not in name only) are where the means of grace and salvation, and salvation itself, are to be found. Baptism is the way of entering this Church. It is like a door. Do you think God would have saved Noah and his family if they had not gone into the ark as He bade them?

C.—No, mamma.

M.—Then you think there was some use in their entering into the ark, do you not?

C.—Yes. It was going where they would be safe.

M.—But did the entering that door save them?

C.—No. God saved them in the ark. M.—Would they have been safe because they once entered it, if they afterwards left it?

C.—Surely, no, mamma. How could it save them if they were out of it?

M.—Well, my dear, baptism is like the door of the ark; we must enter through it into the Church of Christ, where we are in a "state of salvation," as your Catechism expresses it, that is, where we may be saved. But baptism alone can no more save us than passing through the door of the ark could have saved Noah and his family. Nor will it do us any good to enter thus into the Church of Christ if we afterwards go out of it (or if we live in sin, not fulfilling the promises then made). But we must not think lightly of this holy ordinance because it has not power alone to save us. It is of the highest importance. It was commanded by our Lord Himself, among the last things He said to His disciples just before He returned to God from whom He came. In the different accounts of His appearance to His disciples at different times after His resurrection, the solemn command to "teach all nations, baptizing them," is twice mentioned. Find in your Testament the 16th chapter of St. Mark, 16th and 16th verses, and read them to me.

C.—Here it is. "And He said unto them, Go ye into all the world and preach the Gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not, shall be damned."

M.—Yes. You see then that it must be something of great consequence. It is a means of grace. You must be careful, on the one hand, not to rely upon it as sufficient of itself, and think nothing more is necessary to be done, and on the other hand, not to consider it as only a sign. It is more. We cannot suppose that our Lord would have made it a thing so generally necessary to be observed, and connected it so closely with believing and being saved, were it nothing more than a form. He gave but two Sacraments to His Church, and that is one. It has deep meaning. Those who receive it (as it is designed, of course, in faith and penitence), are brought through it into the "ark of Christ's Church"—made members of His body, to be nourished in their spiritual life by Him the Head. They have thenceforward a title given them from God to all the blessings of His Church, and if they remain in this ark, shall be carried safely over the stormy sea of life, and rest with it at last upon the mount of God—coming forth, not as Noah, to offer sacrifices, but to praise for ever "Him who hath loved them and washed them from their sins in His own blood." Do you now see any use in Baptism, my dear?

C.—Ah! yes, dear mamma. I understand it better now. And then I am like one of Noah's family in the ark?

M.—Yes. You have been received into the ark by baptism, and you have

only to carry out in your future life that holy beginning. You must do this, however, or all is vain—you must remain in the ark, or not be saved by it. You are reminded whenever you recollect your baptismal vow of your duty, and thus, instead of forgetting it entirely, and going on in your own way, you are gently led along in safe and pleasant paths, as the lamb is led by the shepherd, "through green pastures, and by still waters." But ever remember it is your part to follow, or the guidance of the Good Shepherd will do you no good, nor bring you to His fold at evening. Your baptism and all the instructions about your duty which you may receive will do you no good unless you obey them. No Sacraments—no connection in name without the actual living union—no instructions, no prayers of others in your behalf can bring salvation to you, unless you faithfully perform your part.

THE AGONY IN THE GARDEN.

Is there any way of explaining this scene in the garden, this dread night-struggle of Jesus Christ, if we exclude the idea of sacrifice and vivacious suffering, which the Christian Church has always attached to it? Can it be said, e.g., that the language of the annalist is evidently more than the quality and substance of the thing they narrate? On the contrary, the very opposite of this may truly be said. All the four Evangelists describe this scene in Gethsemane, and you cannot find in any one of the four a single ambitious phrase or highly-coloured expression. The events are told just as they seemed to them at the time when they happened, and with a simplicity, and an honesty, and an unimpassioned plainness unmatched in all literature. So far are we from feeling that the language is exaggerated, requiring abatement of what would be the literal meaning in our interpretation of it, that it may be said that there is hardly a serious reader of these narratives who does not, as he reads, feel, instinctively and irresistibly, that the thing is far more than the language in which it is conveyed. We are made to see the one great, mysterious Person, in a great, mysterious, personal passion—deepening into agony, and horror of great darkness—and yet we feel, without a word of explanation or application from them, that all this is for us. Partly, no doubt, because we bring back the explanation of the after events upon these narratives and the epistolary instruction of these same men, and the faith and teaching of the Church ever since; but partly, also, because the thing narrated is so intrinsically great and all important, that it cannot be hid, but would reveal itself as it has revealed itself to all serious readers of all ages and countries, as a Divine passion, as the sorrow of God over human guilt and sin.

OFFERINGS.

"How much owest thou unto my Lord?"

The giving of our means to God is a part of worship quite as essential as Prayer and Praise. We do not give, only for the purpose of meeting necessary expenses in connection with the support of the Church; but we are in duty bound, as loving children, to set apart a portion of our goods to God's service.

The common thought is, we may give what we like, when, and where we like, forgetting that "the earth is the Lord's, and all things that are therein," that "He causeth the grass to grow for the cattle, and herb for the service of man; that he may bring forth food out of the earth," that "in His hand is the soul of every living thing, and the breath of all mankind." We have nothing that we can call our own; what we have is but given into our keeping for a few years. Man may say, "soul take thine ease," for "thou hast much goods laid up for many years," but the messenger of death comes when least expected, and all is

left behind. "He brought nothing into the world, and it is certain he can carry nothing out," but will be required to give an account of the use made of those things given into his keeping.

We should each year then assess ourselves, and that not only in word, or on a subscription list, but in very deed and truth, realizing our stewardship, and in recognition of God as SOVEREIGN LORD OF ALL. We should ask ourselves, as in the sight of God, *how much do I owe unto my God!*

As to the rule of Christian giving, God's ancient law required one-tenth. "This law our Lord and His Apostles honored, and for 1,500 years it was the rule of the Christian Church." Nor is there included in this one-tenth, alms at the Holy Communion, gifts and charity to the poor, but it is a debt due to God. We thereby give Him His just due. We return to Him what He has reserved to Himself by a perpetual ordinance. Saith Bishop Whipple, "The Church will mourn over an empty treasury until she teaches her children, that offerings to God are among the highest privileges and duties of a Christian. No human expedients will cure the evil. The tithes are the Lord's. When we bring as a free-will offering these gifts to Him, there will be no lack of means in His work." Men should say, *how much can I give, and not, how little can I give*; and they should give willingly, freely, as a Christian duty, as a religious act, offering upon the Lord's house, believing that thus will they be "laying up in store for themselves, a good foundation against the time to come, that they may attain Eternal Life."

By giving according to this rule each will be giving his just proportion of the amount necessary for the Church's work; and that in a proper way, and with proper motives; and each will be blessed in his offering.

Spasmodic appeals, circulars, fairs, masquerades, donations, renting pews, etc., as ways for obtaining means to meet Church expenses, and which are not only unchristian, but a positive injury to the Church, will then become things of the past.

THE SECRET OF SERVICE.

Love is the secret source of all diligent service. It makes all drudgery delightful. It lays down its all, and delights in the offering, thinking only of the one for whom it is done. Cold service is a sure index of a cold love. Oh, what we need is, His love filling every crevice in our hearts. This will make us "always abound" in His work. Nothing else will. With the love of Jesus shed abroad there, what earnest work will be ours! What stone walls it will break through! Christian reader, ask for this then—to have His love brought home to your heart with a mightier power. Ask that it may so fill you as to leave no room for a single idol or a single vacant niche. Oh, that the Church would pray for this with one voice! Then there would be a shaking among the dry bones of Israel! Then would each living member abound, and continue to abound in the Lord's work. There is a great deal of bustle, but how much the burning love of Jesus is lacking in the soul! Services there are, but how cold! How unworthy of Him who so loved us! Should not this thought prostrate us in deep humility at His feet? Should it not fill our hearts with sorrow, and our eyes with tears? O blessed Jesus, breathe upon the dying embers in the soul of writer and reader! Quicken us, O Lord, and draw us after Thee with more willing feet, and in more efforts for Thy glory! May Thy love thaw the iciness of our hearts, and make us abound in Thy work with heavenly zeal!

It is a higher exhibition of Christian manliness to be able to bear trouble than to get rid of it.

## THE DIVINITY OF CHRIST.

The moment you declare Christ only a human being, you have weakened His influence upon the soul. The light and influence are eclipsed, and a poor soul gropes about, and tries to find in civilization a power denied it in the realm of the Divine and infinite. To part with ignorance, let us go, to the presence of the learned; to part with sin, let us go to the presence of the holy. As the planets get further from the sun, their light and heat diminish. Their flowers and fruits lose sweetness; their summers shorten. What must it be in the most remote Neptune—three hundred times as far away as our earth! Oh, star of perpetual ice and winter; without bird, or flower, or leaf! But to chill the central sun would give the same result. Now in the soul's universe, there is a scene as dreary. Christ is declared to be only man—only fallible man. And thus the human race is crowded back, far away from the old centre of divine warmth and light; and many is the soul which this theory has left without a flower, or leaf, or trace of summer time.

## EASTER.

The sun that rose on Easter has never set. It flooded the world with new hopes and glory, and marked a bright and shining way through all the shadows of death. We see that life is worth living, because life is endless, and life will at last be holy and happy.

Rejoice, believing hearts! For you, the mighty Man rolled away the heavy stone from the tomb. For you, He clothed Himself again in flesh. For you, He pleads and waits in Heaven.

Rejoice, ye ransomed! With carols greet this joyous morn. Press with glad step to the holy courts of your risen King. Worship Him in the solemn feast.

Give Him of His own best gifts to you.

Give Him, best of all, your hearts.

Prepare for Church on your knees, not at your looking-glass; be early, and go at once to your seats, and kneeling down ask God to direct your thoughts aright, and to bless you. If service has not begun, read your Bibles or Prayer Books; avoid conversation, or gazing about. Do not look around every time the door opens, but, rather, offer a petition for those who come late. During prayer, kneel; merely bowing the head is not a posture for prayer. During the sermon, listen to what is said, not to criticize, but to be helped. When the benediction has been pronounced, do not rush for the door, but remain in your seat, or—better—on your knees until the priest leaves the altar. Do not laugh or talk in the Church. If necessary to speak, in the way of Christian greeting, or in regard to Church, school, or works of charity, let it be in a low tone.

## LIGHT IN DARKNESS.

It was out of the cloud that the deluge came, yet it was upon it that the bow is set! The cloud is a thing of darkness, yet God chooses it for the place where he bends the arch of light! Such is the way of our God. He knows that we need the cloud, and that a bright sky without a speck or shadow, would not suit us in our passage to the kingdom. Therefore, He draws the cloud above us, not once in a lifetime, but many times. But lest the gloom should appal us, He braids the cloud with sunshine, nay, makes it the object which gleams to our eyes with the very fairest hues of Heaven.

Yes, it is not merely light after the darkness has fled away. That we shall one day know—how fully! But it is light in darkness; light beaming out of a ray produced by that darkness. Water from the rock; wells from the sand; light from the very cloud that darkens; life in the very midst of death! This is the marvel, this is the joy. Peace in trouble, gladness in sorrow; nay, peace and gladness produced by the very

tribulation itself; peace and gladness which nothing but that tribulation could have produced. Such is the deep love of God; and such is the way in which he makes all things work together for good to us.

## THE EASTER GOOD NEWS.

Our Good Shepherd did more than die for us. He rose again that He might live for us and live with us forever. If when He had died He had stayed in the grave, how sad our condition would have been! How helplessly His sheep would have wandered about, and how soon the roaring lion would have devoured them! But He only passed through Death—He went there before us, like a good shepherd who, to lead his sheep, must always go before. Some day we must pass through death, but our Good Shepherd has been there first, and we have no fear in following Him. We shall feel His strong hand clasping ours, and have Him with us all the way.

A few years ago a little boy in a New England village lay on his death-bed. Suddenly he started up, and said excitedly, "O, mother, mother! I see such a beautiful country—there are so many children there, beckoning me to come, but the mountains are too high. Oh! who will carry me over?" He fell back on his pillow and was silent for some time. Then he suddenly stretched out his little hands, and cried as loud as his feeble voice would allow: "Mother, mother, the strong man is come to carry me over the mountain." It was indeed the Strong Man, the Man Christ Jesus, who had come for him. With a happy, peaceful smile he "fell asleep" in His arms, and was carried over the mountains to the better land.

Our Easter message to His lambs is this: Keep close to the Good Shepherd, and He will carry you through every danger in life and death, and bring you safe to His heavenly kingdom.

## A SENSIBLE MOTHER.

It is really pitiful to see a good conscientious mother resolutely shutting herself away from away from so much that is best and sweetest to her children's lives, for the sake of tucking their dresses and ruffling their petticoats. How surprised and grieved she will be to find that her boys and girls, at sixteen, regard "mother" chiefly as a most excellent person to keep shirts in order and make new dresses, and not one to whom they care to go for social companionship. Yet before they are snubbed out of it by repeated rebuffs, such as, "run away, I'm too busy to listen to your nonsense," children naturally go to their mother with all their sorrows and pleasures; and if mothers can only enter into all their little plans, how pleased they are. Such a shout of delight as I heard last summer from Mrs. Friendly's croquet ground, where her two little girls were playing. "Oh! goody, goody, mamma is coming to play with us." She was a busy mother, too, and I know would have much preferred to use what few moments of recreation she could not snatch for something more interesting than playing croquet with little children not much taller than their mallets. She had often said to me, "I can't let my children grow away from me. I must keep right along with them all the time, and whether it is croquet with the little ones, or Latin grammar and base ball with the boys, or French dictionary and sash ribbons with the girls, I must be in it as far as I can."

The second service on Sunday in a certain parish was poorly attended. The vestrymen talked the matter over. The young men talked it over. The young ladies talked it over. All resolved to attend, and each take a friend. The Church was full. The clergyman did not know what to make of it. Strangers, seeing the direction of the crowd, followed.

The Duke of Westminster is the wealthiest peer in England, or in the world. His son and heir, Earl Grosvenor, sailed from New York for home two weeks ago. The Duchess of Westminster is passing the winter at Cannes, France, somewhat widely known as having for many years been the winter residence of the late Lord Brougham. Oliver Logan, who has also been staying at Cannes, thus describes the duchess: "I know the lovely face shining with honest goodness from out the carriage here, which passed us as rapidly as two mettlesome thoroughbreds can draw it. It is the Duchess of Westminster, fair as only an English blonde can be; fat to that extent, in comparison to her girlhood, as made Hawthorne demand whether an Englishman could really be considered to be legally married to two hundred pounds, when he only swore to love, cherish, and protect one hundred, and whether a separate ceremony were not necessary when the violet had become a damask rose; forty, as undeniably as we all become unless we die first. She is the personification of all goodness, is her Grace of Westminster, bountiful, generous, shedding benefactions wherever she goes, a blessing to the poor, a tone-centre to the rich. The sister of the Duke is married to a physician of prominence in New York, and while he is ever plain Mr., she is never more than my lady. The Duke himself is one of those slender, sweet-voiced, unostentatious English noblemen whom we all admire, a valiant coadjutor in all his wife's good deeds, and with a thousand special providences of his own on hand as well."

The London Daily Telegraph thus expresses itself as to Sunday School teachers:—"As for these ladies and gentlemen themselves, we believe they, too, will admit that their labor brings to them a rich harvest of personal reward. They learn in the Sunday School not merely a habit of doing good, of thinking about and caring for others, but a habit of ruling firmly yet mildly, under the gentle sceptre of Christian love, natures that are weak and wayward, but in which there may be dormant splendid capabilities. They learn also to observe characters and read hearts, to exhort and persuade with effect. Lastly, they form friendships, not only with each other, but with those under their affectionate charge—poor and lowly as they often are—the tender memories of which in after years are cherished alike by the teacher and the taught."

If thou wouldst follow Christ, if thou wouldst fare forward with Him, mourn not that thou art ill supplied with worldly things. Thy poverty makes thine access easy, thy sorrow is a ready preparation for His joy, thy emptiness for His fulness. "Leave all thou hast, and give to the poor, and follow me." For us, brethren, the hardest part of the task is done. We have so little to leave that we should be thankful.

If what happens to us be not good, yet it worketh for our good, it contributeth to our good because it is in His skilful hand who can bring good out of evil, peace out of trouble. Oh! that men were persuaded to be Christians indeed—to love the law of God—to trust in Him; great peace have all such. This will prove to you their peace in the world. Your peace should be as a river for abundance and perpetuity; no drought could dry it up. It should run in time as a large river; and when time is done, it would embosom itself in eternity, in that ocean of eternal peace and joy in which the saints above forever delight. Other men's peace is like a brook which in summer dries up.

Profanity never did any man the least bit of good. No man is richer, or happier, or wiser for it. It commends no one to eternity. It is disgusting to the refined, and abominable to the good.

Of those "who profess and call themselves Christians," there are estimated,—Greek, Roman, English, and American, claiming the title "Catholic," about 868,000,000. Of Protestant denominations,—Methodist, Presbyterian, Baptist, Congregationalist, and others, about 72,000,000.

There is nothing so effectual to obtain grace, to retain grace, and to regain grace, as always to be found before God, not otherwise, but to fear; and happy art thou if thy heart be replenished with three fears,—a fear for grace received, a greater fear for grace lost, and greatest fear to recover grace.

Think truly, and thy thoughts  
Shall the world's famine feed;  
Speak truly, and each word of thine  
Shall be a faithful seed;  
Live truly, and thy life shall be  
A great and noble creed.—Dr. Bonar.

If you succeed well and act well, and be convinced what is God's interest, and prosecute it, you will find that you act for a very great many who are God's own.—Oliver Cromwell.

Myriads of spiritual beings walk the earth, both when we sleep and wake.

## Children's Department.

## COME HOLY SPIRIT.

Holy Spirit! Love Divine!  
Come, and shed those rays of Thine,  
From Thy heavenly home,  
Father of the poor and lowly,  
Giver of good gifts most holy,  
Light of all hearts, come.

Comforter the best and meekest,  
Dweller in our souls the sweetest,  
Blest refresher Thou:  
Thou that rest in trouble giveth,  
That vexed hearts with calm relievest  
Solace in our woe.

O light most blest, with thy abiding,  
Fill each faithful heart confiding,  
Evermore in Thee:  
For without Thee, Holy Spirit,  
There is naught in man of merit,  
Naught of purity.

What is filthy cleanse and whiten,  
What is parched bedew and lighten,  
Every wound make whole;  
Bend each rigid stubborn feeling,  
Warm what'er is cold and chilling,  
Guide each wandering soul.

Unto those in faith abiding,  
Those upon Thy power confiding,  
Rest from Thee be given;  
Given the crown of holy living,  
And the death of God's saints giving—  
Endless joys in heaven.

## HOW LONG HAVE I GOT TO LIVE?

I do not know. Life is very uncertain. The strong often die before the weak, and the young before the old. This very year may be my last. And if I die this year, am I ready to leave the world? Are my sins forgiven? Is my heart right, and in tune for heaven? Ought I not to think of this? How long shall I have to get ready for death, when my last illness comes? Some people die very suddenly. Not all have time to settle their soul's business before they go. Many are carried off insensible, and can neither speak, nor think, nor pray, nor give sign. How will it be with me? Shall I be found prepared to meet God?

THE BROKEN CORD.

Our illustration this week is on a subject which is particularly interesting to young folks. From whatever cause it may arise, it is nevertheless true that swinging is a very captivating amusement, and there is so much energy required in the exercise, and so delightful an effect produced upon brain and nervous system that it is as universally resorted to for pleasure and recreation on playgrounds, at the pic-nics of young people and on other occasions as any kind of amusement we know of.

But like every other kind of amusement, there is often some danger connected with it. Sometimes the supports give way; sometimes the cord is not properly tied; and at other times, as in the illustration we now give, the cord itself break. In any of these cases it sometimes happens that great injury results therefrom. Not long ago, we knew an instance near Toronto, in which at a pic-nic of young people the cord happened to give way, the boy fell, broke his leg, and was laid up for a long time, in fact his life was despaired of. Other instances of the kind occasionally occur. In fact there are very few beautiful roses without a thorn—there is very little enjoyment of any kind in life without some danger connected with it; and this fact should lead us to be careful how far we commit ourselves to any pleasure whatever. Some restraint is needful in every case; and if a little more thoughtfulness in these matters were used, there would be much less disappointment when it is found that life does not furnish all the happiness we desire.

Other reflections may be made upon so interesting a subject; such as the danger of separating ourselves from the foundation on which our hopes of happiness are built. Our future for eternity depends upon the connection we keep up between ourselves and the author in which our blessings are to be found. Our connection with the author of our salvation is kept up by our diligent and sincere use of the means which the Church has placed within our reach. When that connection is maintained, life, health, and vigor are preserved; when the connection is broken off, nothing but disaster and ruin can follow.

MERE ROSE'S DECISION.

STORY FOR YOUNG FOLKS.

CHAPTER II.

There was no poverty in the simple home of Mere Rose. She had sufficient money to be able to live in comparative comfort, and to lay by a little dower for Clothilde and Julie, should they ever marry. For the present, Clothilde aspired to going out some day as lady's-maid, whilst Julie, who was more of a home bird, thought it would be very pleasant to be a dressmaker. Now they went to school, and having each a little allowance of money every week to spend as they pleased, in their home knew nothing of the cares of poverty.

They talked over the sad accident to their poor Laure and Tots as they sat at supper, eating their soup in their thick bowls with a good appetite, and having several slices from the large *paite de menage*.

Presently down went the bowl, and Clothilde clapped her hands. "Mere Rose—Julie! I have just thought of something I will do for Laure."

"What is it?" asked Mere Rose.

"Don't you remember when Monsieur de Fillac's gardener was arranging his seeds in the autumn, that he gave me a quantity of seeds? I told him they were not of use to me, as we had no garden, but he said it did not matter, I could have them. I will sell them now, Mere Rose, and give the money to Laure. Is not that a good plan?"

"Very good," answered Mere Rose; and then, as she looked up, she caught sight of Julie's face, on which there was a sweet expression—sweeter even than usual. Julie thought her grandmother's look was a questioning one, and she said hastily—

"Mere Rose, I have not arranged what I can do for Laure; to-morrow I will decide."

"Blessed!" said Mere Rose; and soon after that the lights were put out, and all was quiet. Clothilde and Julie had a tiny room to themselves, and that night they did not linger as they undressed, for it was very cold. Clothilde felt very pleased at having remembered the seeds. She had been excited at hearing all about the sad accident to good Laure, and she had longed to do something for her. At first she thought that she would spend her allowance of half a franc a week upon buying coffee and anything nice that Laure might fancy, but then, did she not want to save her money? And Clothilde thought of a certain little tin box in her *armoire* where she had been storing for the last three months her allowance, hoping soon to have enough to buy some wool of a particularly pretty shade of brown, with which to knit herself some stockings. No, she could not give that up, and now the plan of selling the seeds seemed such a good one. She was so pleased about it all, that she never asked Julie about her plans, and Mere Rose, deciding that it was best not to influence the children, helped Laure herself, but did not ask Clothilde or Julie any more questions.

All that winter Mere Rose's rheumatism was so bad that she hardly ever got out, and was not able to go and see poor Laure even once.

Spring came and the country looked very lovely; the trees bursting into leaf, the hedges fragrant with primroses and violets, and the fields yellow with Lent lilies. Mere Rose felt rather troubled as Easter came nearer and nearer, and she remembered that on Easter Day she would have to decide which of her grandchildren was the

most generous. "It was such a strange fancy of Madame de Fillac's," thought Mere Rose, "and very hard for one to have to decide, for both of my grandchildren are unselfish and generous."

And later Mere Rose found it harder still to make up her mind. She thought of how, day by day, Julie and Clothilde had both denied themselves butter so as to give a better breakfast to a poor little boy who lived near them, of how Clothilde had sold her seeds and given all the money to Laure, and Julie had made her some clothes. However, when Easter Eve came, Mere Rose felt better, and she walked over to Laure and saw the old washerwoman, who had recovered from the injuries she had received sufficiently to enable her to go about her cottage. Tots was playing with a ball in the garden, and Mere Rose was soon seated before Laure's tiny fire.

Of course, she spoke a great deal of her illness, and then she spoke of Julie and Clothilde.

"Ah, those dear children!" exclaimed Laure, "how can I ever thank them for all their kindness? There was the little Clothilde who brought me her two franc piece, and Julie, who, every week, brought me half a franc."

"Did Julie do that? I did not know," said Mere Rose.

"She said she did not wish me to speak of it, but I said I must tell you," said Laure; "and her time, too! every holiday has the dear child come to sit with me. And so on, the old woman continued speaking of Julie's kindness."

"Yes," thought Mere Rose to herself, "the most generous is Julie, certainly, for she has denied herself in the things she has given; and Clothilde has but given of what she she did not want. And about the little Henri's breakfast; now I come to think of it, Julie is fond

of butter, so it must have been self-denial, whereas Clothilde dislikes it."

The next morning Madame de Fillac's present was given, and in the box was found a little silver watch. Julie did not like taking it; she felt it was very hard upon Clothilde. But Mere Rose could not do, otherwise, than give it to her.

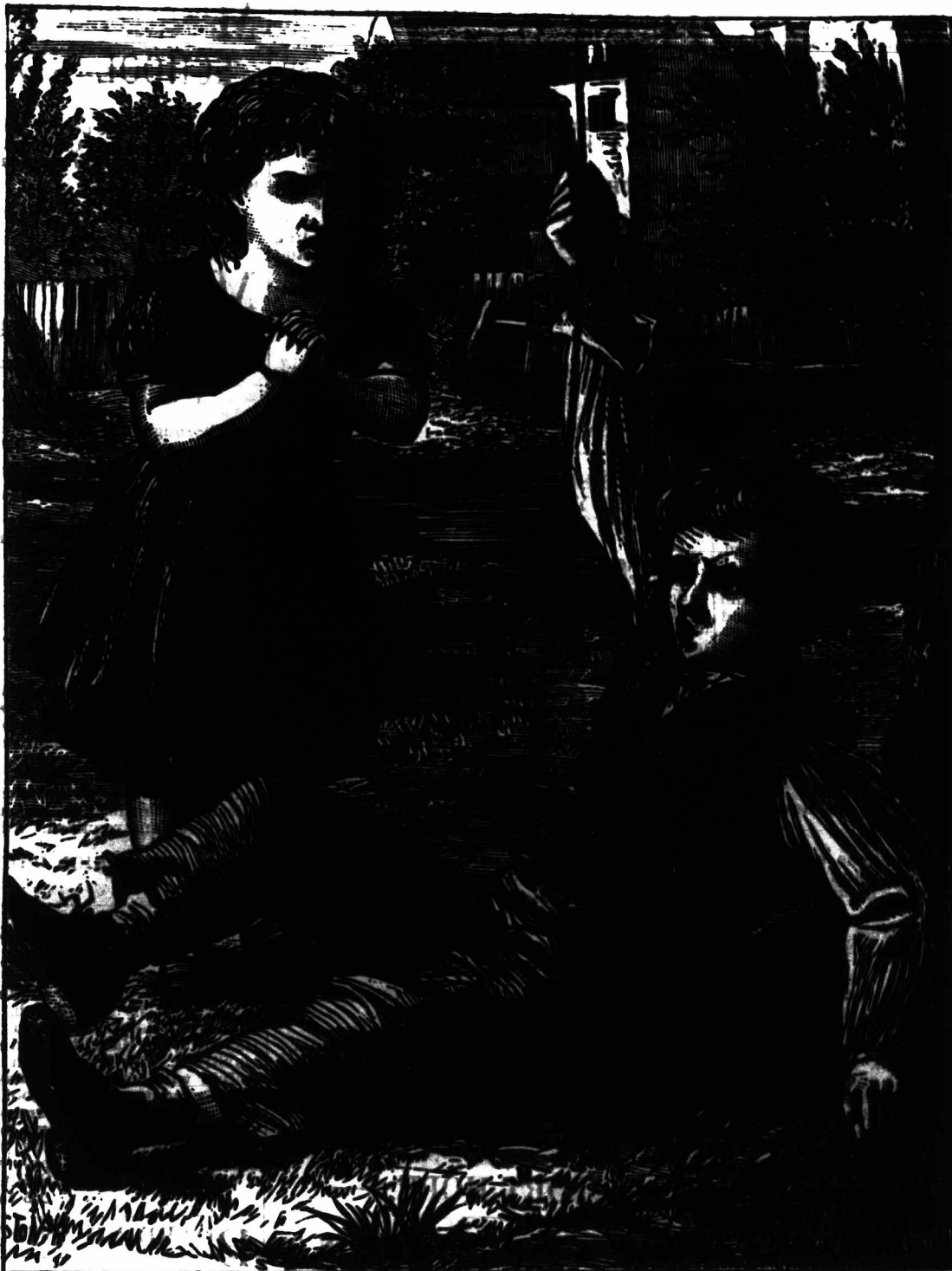
"All that we do for others, especially for the poor, is done, or ought to be done, for God," said she, when she told the children all about it, "and we should not offer to Him what costs us nothing. It is well not to be niggardly with one's possessions, but true generosity is that which gives up what one likes."

Clothilde thought of the stockings, and was silent for a moment, then she said gently—

"You are right, Mere Rose—Julie is the most generous! I am glad she has the watch. When I see her use it, it will remind me of Madame de Fillac's Easter gift, and of how Julie won it."

Clothilde did try for the future to be aware of the generosity that only applies to giving of what involves no self-denial, and by her hearty pleasure at her sister's present, and her readiness to acknowledge that it had been justly awarded, Mere Rose could see that the spirit of true generosity was in Clothilde, and that the courage and unselfishness of Julie would shared by her. And so it was the children never forgot Mere Rose's Decision.

The name only of Christ doth not make a Christian, but he must also possess the truth as it is in Christ, for many there be who walk in Christ's name, but few who walk in His truth.



THE BROKEN CORD.

Church Directory

St. James' Cathedral... Church Streets. Sunday services, 11 a.m., 7 p.m. Rev. Dean...

St. Paul's—Bloor Street East. Sunday services, 11 a.m. and 7 p.m. Rev. Canon...

Trinity—Corner King Street and Bloor Street. Sunday services, 11 a.m. and 7 p.m. Rev. Alexander...

St. George's—John Street, north of Queen. Sunday services, at 8 a.m., 10 a.m., 11 a.m., and 4th Sundays...

Holy Trinity—Trinity Square, Yonge Street. Sunday services, 8 a.m., 11 a.m., and 7 p.m. Daily services, 9 a.m. and 7 p.m.

St. John's—Corner Victoria and Bloor streets. Sunday services, 11 a.m. and 7 p.m. Rev. Alexander...

St. Stephen's—Corner College Street and Bellevue Avenue. Sunday services, 11 a.m. and 7 p.m. Rev. A. J. Broughall...

St. Peter's—Corner Carleton and Bloor streets. Sunday services, 11 a.m. and 7 p.m. Rev. S. J. Boddy...

Church of the Holy Trinity—West. Sunday services, 11 a.m. and 7 p.m. Rev. Septimus Jones...

St. Ann's—Dufferin Street. Sunday services, 11 a.m. and 7 p.m. Rev. J. M. Leach...

St. Luke's—Corner Front and York streets. Sunday services, 11 a.m. and 7 p.m. Rev. J. Langley...

Christ Church—Yonge Street. Sunday services, 11 a.m. and 7 p.m. Rev. T. W. Patterson...

All Saints—Corner Bloor and Beach streets. Sunday services, 11 a.m. and 7 p.m. Rev. A. H. Baldwin...

St. Bartholomew—St. Paul Street. Sunday services, 11 a.m. and 7 p.m. Rev. G. J. Taylor...

St. Matthias—Strachan St., Queen West. Sunday services, 11 a.m. and 7 p.m. Rev. J. H. McCollum...

St. Matthew's—East of Yonge Street. Sunday services, 11 a.m. and 7 p.m. Rev. G. J. Taylor...

St. Thomas—Bathurst St., north of Bloor. Sunday services, 11 a.m. and 7 p.m. Rev. J. H. McCollum...

Grace Church—Elm Street, near Price's Lane. Sunday services, 11 a.m. and 7 p.m. Rev. J. P. Lewis...

St. Paul's—Corner Spadina and St. Patrick Street. Sunday services, 11 a.m. and 7 p.m. Rev. W. Stone...

Church of the Ascension—Richmond St. West, near York Street. Sunday services, 11 a.m. and 7 p.m. Rev. W. Stone...

St. Mark's—Cowan Ave., Parkdale. Sunday services, 11 a.m. and 7 p.m. Rev. C. L. Ingles...

Trinity College Chapel—Sunday services, 11 a.m. and 7 p.m. Ven. Archdeacon White...

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