

# Dominion Churchman.

Vol. 7.]

TORONTO, CANADA, THURSDAY, MAY 19, 1881.

[No. 20.

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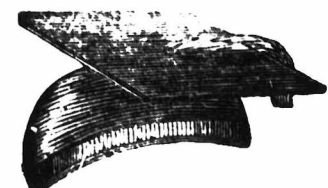
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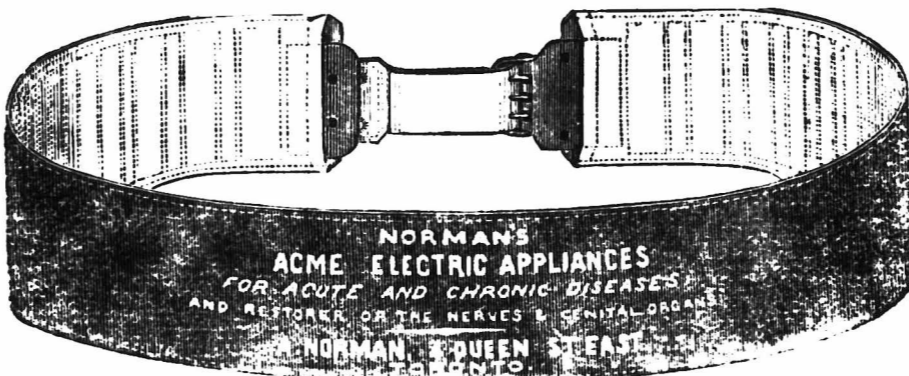
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## LESSONS for SUNDAYS and HOLY-DAYS.

May 22...FIFTH SUNDAY AFTER EASTER:  
Morning...Deuteronomy 5. St. John 7, v. 25.  
Evening...Deuteronomy 5, or 19. Titus 1.  
23...THE ASCENSION DAY:  
Morning...Daniel 7, v. 9 to 15. St. Luke 24, v. 44.  
Proper Psalms: 7, 13, 21. Athanasian Creed.  
Evening...2 Kings 2, to v. 16. Hebrews 4.  
Proper Psalms: 21, 17, 108.  
29...SUNDAY AFTER ASCENSION:  
Morning...Deuteronomy 30. St. John 11, v. 17 to 47.  
Evening...Deut. 34, or Joshua 1. Heb. 4, v. 14 & 5.

THURSDAY, MAY 19, 1881.

THE Bishop of Oxford has been too unwell to hold his Visitation in person. His health has however greatly improved.

The Rev. Pelham Dale, late of St. Vedast's, has been inducted to the living of Saunthorpe, by the Bishop of Lincoln. It is valued at £220; the population is about 150; and the Rev. C. Trollope Swan is the patron.

Bishop Wordsworth, of St. Andrew's, is to deliver two lectures on the periods "From the Reformation to the Restoration," and "From the Revolution to the Disruption," during the month of May, in St. Mary's cathedral, Edinburgh, which will afterwards be published in pamphlet form by Messrs. William Blackwood and Son.

A beneficiary of the diocese of London, named Ross, was well pleased to hear himself prate in St. Giles', High Kirk, Edinburgh. He has since been roundly abusing the Presbyterians in a Lenten Lecture in a London church. Something of this kind usually takes place when a priest of the Church attempts the "Evangelical Alliance" idea!

A memorial to the late Lord Stratford de Redcliffe has been placed in Frant church, near Tunbridge Wells. It consists of a solid brass lectern in the form of an eagle with outstretched wings, surmounting a ball, ornamented with cairngorns and bloodstones. It is handsome and massive, standing about seven feet from the ground. It was cast at Munich.

Additions have recently been made to that most interesting building, Rosslyn Chapel. A richly carved stone font has recently been placed in the baptistry. The built up openings at the west end have been cleared, and the new buildings provide a baptistry and organ chamber. In designing the new works, care has been taken not to remove any of the original building. A carved oak screen of ornate character is in course of preparation, and will shortly be fitted up at the western entrance to the choir.

The Archbishop of Canterbury has visited Genoa, taken part in the services at the English church in Milan, and is expected to return to Lambeth Palace immediately.

We regret to announce the death, suddenly of Mr. Joseph Masters, the well-known Church publisher, of New Bond street, London, which took place on the 13th April.

Canon Liddon preached on Easter day to a large congregation in St. Paul's, London. In his sermon he alluded to the late Thomas Carlyle, and to the numerous opinions which at present were entertained respecting him. He said that for Christians a lesson more painful than any of these was the bearing of this great and gifted man in the presence of death. In the Reminiscences, just published, we saw him through all its pages face to face with the terrible mysteries of human existence, and bearing the load with a long-suppressed wail of agony. One could but regret that a man so right and true should have thus forfeited the supreme consolation of the simple believer.

The Easter services in London and elsewhere in England, appear to have been marked with increasing solemnity. In a majority of churches more or less elaborate floral decorations were attempted. St. Paul's Cathedral had magnificent bouquets on the altar; and St. Peter's, Notting Hill, St. Mark's Hamilton terrace, St. Paul's, Wilton place, St. Peter's, Eaton square, St. Matthew's, City road, and St. Clement Danes are also favourably spoken of. In many churches there were several celebrations of the Holy Communion, and there appears to have been no falling off in the numbers who received. At St. Agnes', Kennington, and St. Mary's, Newington, the numbers were 540 and 507; at St. Clement Danes there were thrice as many as last year. At Cartmel, Lancashire, out of a population of 800, there were 148 communicants, of whom ninety-one received at the early celebration. At St. Saviour's, Eastbourne, the communicants numbered 555.

## THE FIFTH SUNDAY AFTER EASTER.

THIS is also called Rogation Sunday, because it immediately precedes the Rogation days, or days of supplication and prayer, the Monday, Tuesday, and Wednesday previous to Holy Thursday, or Ascension day. The subject of prayer is therefore naturally brought before us. Probably there are not many among us who object to the practice of prayer to Almighty God from a belief in the principle that prayer is an attempt to make the Divine Being change His mind. The absurdity of such an idea arises from the fact that prayer is just what the Almighty requires from His people. Even in reference to blessings He has positively and definitely promised, His direction continually, is, "Yet for these things will I be inquired of by the house of Israel."

The connection between prayer and the success of the Gospel is one which involves many important principles. We may find it difficult to trace the connection, but the word of God distinctly

asserts it, the history of the Church proves it, the spiritual effects it produces give the inward demonstration of its reality. No one indeed ever doubts the efficacy of submissive, believing prayer till he has forgotten to pray. As soon as a man is under the influence of practical scepticism with regard to prayer, the power and spirit of prayer must lose all their influence on the mind. Prayer is the first indication of spiritual life: it shows the advancement of that life, and it determines the elevation and depression of the spiritual principle. If the spirit of supplication is experienced, it is a pledge of success; for God is the Author of that good and perfect gift. Whatever, through the circle of the vast universe, leads to God comes from Him; and whatever comes from God leads to Him. This is the invariable and eternal law of the relations subsisting between God and all creation. He has enjoined on us the duty of prayer, not because He does not know our wants, or because there is any uncertainty in His plans and purposes; but because it is as much His pleasure to connect prayer with the accomplishment of His designs, as to make use of any other kind of moral agency or instrumentality.

## ASCENSION DAY.

THIS important Festival of the Church is also termed Holy Thursday. As on this day was fulfilled the prophetic words of the Psalmist: "Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors: and the King of glory shall come in." The question is supposed to be asked, "Who is the King of glory?" And the answer is given:—"It is the Lord strong and mighty, even the Lord mighty in battle." "The Lord of Hosts, He is the King of glory." We have seen Christ depressed and now He is advanced; once crucified, and now enthroned; and led through the vale of tears to the region of hallelujahs. "He was punished with one crown before He was rewarded with another, and disciplined by the hardships of shame and servitude to the glories of a kingdom." And He ascended up says St. Paul, "that He might fill all things." Without a doubt, He does this by the essential omnipresence of His Divine Nature. And yet this is not the "filling all things" which the Apostle Paul directly intends in this passage; for that was to be consequent on His Ascension. "He ascended that He might fill all things." It belonged to Him upon and after His Ascension, but not before; while His omnipresence being an inseparable property of His Divine nature, always connected itself with Him, and was not then at length to be conferred upon Him. Christ fills all things in regard to the universal rule and government of all things in heaven and earth, committed to Him as Mediator upon His Ascension. He is now King of kings and Lord of lords. He wields the sceptre of heaven and earth, and wears the imperial crown of the universe; heaven is His throne and the thrones of kings are His footstool. He now shines at the head of the glorious army of martyrs; and, wearing the trophies of conquered sin and death, possesses the kingdom of the world by the two unquestionable titles of conquest and inheritance. The angels, as the immediate servants of Almighty God, and the ministers of His Providence, are His atten-

dants. They know His will, and execute His commands with alacrity. All nature is subservient to His will, and instrumental to His purposes. The stars fight in their courses under His banner, and subordinate their powers to the dictates of His will. He can command nature out of its course, and reverse the ordinances of creation. The government of all things lies in His hands; He supports the heavens, and yet He is above them. He extends His dominion even to the will of man, which yields to the suggestions of the Spirit of Christ. He is now the blessed and only Potentate, the King of kings and Lord of Lords, Who only hath immortality, dwelling in the light which no man hath seen or can see, to Whom be honour and power everlasting.

Holy Thursday is now observed throughout the Anglican communion as a day of Intercession on behalf of the great cause of missions. A more earnest and a more general interest in the subject is most desirable among us, if it were only that by the reflex influence of such a spirit, a greater stimulus would be given to the Church as already in operation. But this interest, in order to be genuine, must be accompanied by a larger liberality in the contributions which should always accompany prayer. The offertories in the Ecclesiastical Province of Canada will as usual be devoted to the Algoma Diocesan Fund.

#### BOOKS BORROWED.

THE PROVOST of Trinity College, Toronto, requests that any books which have been borrowed from him may be returned without delay, as he will leave Toronto before the close of this month. He mentions specially Bishop Forbes on the Thirty-nine Articles.

#### ONTARIO EXHIBITION OF PICTURES.

NOT the artists so much as the public generally should be congratulated on the exhibition of pictures, by the Ontario Society of Artists, now to be seen in the Society's rooms in Toronto. The pictures are upon the whole a great improvement upon former years, especially among the oil paintings; and the cultivation and appreciation of art is of far more importance to "the people" than it is to the artists. It is a branch of education which helps very materially to expand the intellectual powers, and to furnish sources of pleasure and enjoyment in the wildest as well as in the commonest and the least sensational phases of nature. When the Duke of Wellington, some years before the Battle of Waterloo, was riding through that part of the country, he is said to have remarked that should he ever be called upon to fight a battle in order to defend the city of Brussels, he would fight it at Waterloo. The Duke evidently viewed all nature at that time under a military aspect. And just in the same way does the cultivator of pictorial art find the most exquisite pleasure, wherever he may go, in mentally tracing out the pictorial effect of sky, mountain, and flood, of groups of men, the inferior animals, or trees, as well as of varieties and combinations of colour which the untutored mind would never notice, so that the cultivation of art is of immense importance to mankind at large—that is, if they wish to get all the legitimate pleasure they can out of the beautiful world in which Almighty God has placed them. For the proper cultivation of the principles which should regulate the taste in art, it has been

found best to have an annual exhibition of pictures, in the principal art centres, which shall bring before the public the various aspects under which nature can be viewed as well as the higher effects which can be produced by artistic skill—perhaps chiefly displayed in a selection of the best effects to be observed in nature.

It is found next to impossible, even in Europe, to keep all inferior pictures out of an exhibition. The Toronto exhibition is not an exception in this respect to the general rule; although the number of pictures which "should not be there" is very small—much less in fact than usual.

There is scarcely any necessity to refer to the merits of Mr. R. Harris, the vice-president, as almost the only figure painter here, and certainly the best we have. The portrait of Mr. Burnside, 83, and that of Mr. Wadsworth, 47, are excellently treated, true to the life and expressing nature, "pure and simple." No. 32, the portrait of a girl, is a lovely little gem, of which the subject may well be proud in after life, if she should ever live to be "a day beyond thirty." No. 78 is most effective, and will be admired by true lovers of art as long as the canvas shall endure. It is related of Sir Joshua Reynolds, that after having painted a portrait of a lady in three hours, he said the price was thirty pounds. "What!" said the lady, "thirty pounds for three hours [work]?" "No," replied Sir Joshua, "thirty pounds for thirty years work." Mr. Harris, we believe, painted No. 78 in about three hours, and it no doubt equally represents the skill accumulated from the mental and the mechanical labour of a number of years. T. M. Martin, the most indefatigable worker we know of, has conclusively shown that the Princess Louise was fully justified in selecting him as one of the first Academicians in the newly formed institution. His landscape, No. 46, is one of the best in the exhibition, and is in every respect, excellently treated. No. 60 is really good. No. 29 is a very pretty little picture. He furnishes the best fruit piece here, consisting of a bunch of grapes, No. 77. No. 16 is a beautiful succession of waterfalls, well painted. Mr. Watson has given decided indication of ultimately equalling any and every other landscape painter in Canada. His pictures secure universal admiration among his brother-artists. With the exception of a little too much blackness, his paintings are of the very first class, No. 49 is perhaps the best—the water in it is admirably treated. Perre's large landscape, No. 19, is a capital picture. The general treatment, the composition and colour are excellent. No. 20 is a pretty little view of Toronto from the mouth of the Don. The sky is particularly good. He has also a couple of portraits of young ladies, which are generally admired. Mrs. Schreiber has a portrait of a lady, No. 30, which exhibits careful painting, which we recognize as an old acquaintance. J. A. Fraser has both oil and water. No. 69 (oil) is a pretentious picture. The colouring is heavy and opaque, the perspective of the edge of the water wrong, the figures, though exceedingly well painted, wanting in grouping and proportionate size, the birds much larger than "the oldest inhabitant" ever saw there before. The pictures painted by commission for the Queen are not exactly what should have been sent to the mother country as specimens of Canadian art. The "View of Quebec from Point Levis," No. 23, is sadly weak in colour, wrong in tone, and altogether wanting in those features which should characterize the subject. It gives no idea of the key of British North America, and might be taken for an attempt to represent a quiet Mediterranean port. Henry

Martin's flowers, No. 24, are the best in the room. Patterson, who is a pupil of Baigent, has a very superior picture (unfinished) of Professor Croft; it has many points of excellence in design and execution. Rolph's Game, No. 24, is well painted—rich in colour, and harmonious. Baigent's Tintern Abbey, No. 7A, is worthy of considerable notice. A sunset on the Georgian Bay, No. 7, is excellent: the sky superior. The Manitoba birds, No. 74, are well painted.

Among the water colours, Fowler takes high rank. As a colourist, he is well known to be of the first class, although we think he excels most in flowers and fruit. Nos. 175, 156, and 190 are particularly good. Hannaford has several excellent pictures well painted; all are good, No. 174 is exceedingly so. No. 166 is quiet, No. 187 is equal to anything among the water colours, and is a very superior picture. More of this careful artist's productions would be generally appreciated if he would favour the public with them. L. R. O'Brien has (147) a very effective picture of the Chaudiere Falls. Wickson has, 144, a girl sitting on a tombstone in a churchyard, quiet, and exceedingly well done. Harlow White has as usual some excellent work; 212, 213 are especially good. This artist never does anything crude, or otherwise, bad. Sandham's 151 is worthy of a place in any exhibition. Creswell, of course has some excellent pictures—135, 139, 154, &c. Verner's 214, is richly painted: the best he has here. Gagen's little bird, 158, is artistically treated: his flowers, 152, are good. Matthews' scene in Queen's Park maintains his former reputation. In a better light it would be seen to more advantage. The "Mount Washington" is almost as good. T. M. Martin's visit last year to Muskoka has had good results. No. 92 is particularly good. Reford's 196, has some good strong work. A. H. Howland has, 237, some studies in ornament, superior in design and execution. There are other pictures worthy of special notice, but we have no more space for the purpose. Our readers must see them for themselves.

#### SOME ERRORS OF SPEECH.

IT is not uncommon to hear persons speak of the Sabbath, when they mean Sunday. This should never be, since error of speech will lead to error of thought, and an error of thought will show itself in error of action.

The first day of the week is never termed the Sabbath in the Bible, it was never so called by ecclesiastical writers—the Catholic Church has never so named it, and the Book of Common Prayer always designates it as Sunday.

The seventh day of the week is Sabbath, and it is wrong to apply the name to any other day.

From the habit of calling Sunday the Sabbath many persons have been led to consider the Lord's Day and the Sabbath as identical, and so have thought the law of the Jewish Sabbath applicable to the Christian Sunday. This error has resulted in much needless distress to tender consciences, and the introduction of endless confusion into the question of Sunday observance.

Another common error is to speak of the Roman Catholic as the Catholic Church.

This implies (what Rome charges) that all Christians, not in the communion with the Bishop of Rome, are schismatics; and therefore not members of the Holy Catholic Church of the Creed.

The boast of every Churchman should be that he is a Catholic, and one should never surrender the glorious title to any usurper.

Be a Catholic in speech and action as well as in profession. If you mean Sunday say Sunday, never Sabbath. If you mean Romanist say Romanist, never Catholic.

TESTIMONIAL TO THE VENERABLE ARCHDEACON WHITAKER.

WE call the attention of our readers to a letter in our correspondence columns on the desirability of presenting a testimonial to the Venerable Archdeacon as Provost of Trinity College. Our correspondent is evidently not aware that an effort is being made for the purpose of presenting such testimonial; and we have no doubt there are hundreds of Churchmen throughout the country who would gladly contribute to such an object if they were made acquainted with the channel through which it could be done. The quiet but indefatigable labours of the Provost of Trinity College for more than a quarter of a century have done more for the Church in the Dominion than those of any other man we know of. His scholarly attainments and his superior ability are universally recognized; and now that he is about finally to leave this country, some fitting testimonial should certainly be presented to him. As he will leave Canada about the end of May, subscriptions should be sent immediately to J. A. Worrell, Esq., Treasurer, Box 313, Toronto. In order that the subscriptions may be as general as possible, as small a sum as one dollar will be received.

PLAIN REASONS AGAINST JOINING THE CHURCH OF ROME.

LACK OF AIDS TO BIBLICAL STUDY AMONGST THE CLERGY.

XXXVI. Nor is there any great zeal in instructing even the clergy in the Scriptures. It was actually not till Cardinal Mai published his edition of the Vatican MS. in 1858, that any Greek Testament was ever printed in Rome, though some twenty editions had appeared elsewhere, including Venice and Paris, as early as the sixteenth century, nor has any Hebrew Bible been published there even yet. And apart from the large, costly, and now partly antiquated works of Cornelius a Lapide and Calnet, severally 200 and 150 years old, there are at this moment no full commentaries on the entire Bible accessible to the Roman clergy, and very few indeed on separate portions except Maldonatus and Estius, the great majority of such as do exist being German, while little is done in France, almost nothing in Italy, and quite nothing in Spain and Portugal, for Biblical study.

WHAT THE OLD TESTAMENT SAYS ABOUT ITSELF.

XXXVII. Let us now see what can be gathered from Holy Scripture itself on this head. "To the Law and to the Testimony: if they speak not according to this word, it is because there is no light in them" (Isa. viii. 20). First of all, the principle of vernacular translations is Divinely sanctioned by the fact that the Apostles constantly quote from the Greek version of the Old Testament, and not directly from the Hebrew, as can be seen by comparing the LXX. and the original. Next, all through the Old Testament, there is ample evidence that the sacred writings were addressed to the whole Jewish nation, and not to the priestly caste alone; that the lay people were expected to study them independently; and that it was part of

the duty of the teaching body to promote such study. A few examples will suffice in illustration:—

a. "And Moses called all Israel, and said unto them, Hear, O Israel, the statutes and judgments which I speak in your ears this day, that ye may learn them, and keep them, and do them" (Deut. v. 1).

b. "And these words, which I command thee this day, shall be in thine heart: And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up" (Deut. vi. 6, 7).

c. "When all Israel is come to appear before the Lord thy God in the place which He shall choose, thou shalt read this law before all Israel in their hearing. Gather the people together, men, and women, and children, and thy stranger that is within thy gates, that they may hear, and that they may learn, and fear the Lord your God, and observe to do all the words of this law: And that their children, which have not known anything, may hear, and learn to fear the Lord your God, as long as ye live in the land whither ye go over Jordan to possess it" (Deut. xxxi. 11-13).

d. "And with them he sent Levites, even Shemaiah, and Nethaniah, and Zebadiah, and Asahel, and Shemiramoth, and Jehonathan, and Adonijah, and Tobijah, and Tobadonijah, Levites; and with them Elishama and Jehoram, priests. And they taught in Judah, and had the Book of the Law of the Lord with them, and went about throughout all the cities of Judah, and taught the people" (2 Chron. xvii. 8, 9).

e. "And all the people gathered themselves together as one man into the street that was before the water-gate; and they spake unto Ezra the scribe to bring the book of the law of Moses, which the Lord had commanded to Israel. And Ezra the priest brought the law before the congregation both of men and women, and all that could hear with understanding, upon the first day of the seventh month. And he read therein before the street that was before the water-gate from the morning until midday, before the men and the women, and those that could understand; and the ears of the people were attentive unto the Book of the Law. Also Jeshua, and Bani, and Sherebiah, Jamin, Akkub, Shabbethai, Hodijah, Maaseiah, Kelita, Azariah, Jozabad, Hanan, Pelaiah, and the Levites, caused the people to understand the law; and the people stood in their place. So they read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading" (Neh. viii. 1, 2, 3, 7, 8).

WHAT THE NEW TESTAMENT SAYS.

XXXVIII. So much for the Old Testament. Now let us turn to the New.

a. "And Jesus answering said unto them, Do ye not therefore err, because ye know not the Scriptures, neither the power of God?" (St. Mark xii. 24).

b. "And the brethren immediately sent away Paul and Silas by night unto Berea: who coming thither went into the synagogue of the Jews. These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily, whether those things were so. Therefore many of them believed; also of honourable women which were Greeks, and of men, not a few" (Acts xvii. 10-12).

c. All St. Paul's Epistles, except those to Timothy, Titus, and Philemon, are addressed to the whole body of the faithful in each place. One instance, by naming the clergy separately, emphasizes this fact: "Paul and Timotheus, the servants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi, with the bishops and deacons" (Philipp. i. 1).

d. "And when this epistle is read among you, cause that it be read also in the church of Laodiceans; and that ye likewise read the epistle from Laodicea" (Col. iv. 16).

e. "I charge you by the Lord that this epistle be reading to all the holy brethren" (1 Thess. v. 27).

f. "But continue thou in the things which thou

hast learned and hast been assured of, knowing of whom thou hast learned them; and that from a child thou has known the Holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works" (2 Tim. iii. 14-17).

g. "For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope" (Rom. xv. 4).

There is nothing about "poisonous pastures" in all this, and indeed only one text in which the Bible is capable of being so much as cited on the other side. Here it is: "And account that the long-suffering of our Lord is salvation; even as our beloved brother Paul also according to the wisdom given unto him hath written unto you; as also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other Scriptures, unto their own destruction" (2 Pet. iii. 15, 16).

But there is not a hint of withdrawing the Scriptures from circulation because of this abuse on the part of a few, nor in the case of these few is there any distinction drawn between clergy and laity; while, as a fact, most of the ancient heresies have had a clerical, not a lay origin.

Diocesan Intelligence.

ONTARIO.

From Our Own Correspondent.

OTTAWA: Trinity Church, Archville.—Receipts for last year show an increase, and the debt on the church was reduced by \$330. The chairman, Rev. T. D. Phillpps, congratulated the meeting on their improved position. As churchwardens, Messrs. John Hill and N. W. Bethune were re-elected. Lay representatives, Messrs. John Lowe, N. W. Bethune and C. Bate. The Sunday school children had their annual Easter festival on the evening of the 2nd inst.

As we have already announced, the Bishop has gone to England with the Bishop of Toronto in order to obtain a successor to Provost Whitaker. In his absence he has appointed Ven. Archdeacon John Strat Lauder, D.C.L., Ottawa, his commissary during his absence in England. The Bishop has also made the following appointments: Canon Bedford-Jones to be Archdeacon of Kingston vice Dr. T. A. Parnell resigned; Rural Dean Bogert to be rector of St. Alban's, Ottawa, instead of Archdeacon Jones, who is made rector of Napanee; Rural Dean Emery, of Smith's Falls, to be rector of Kemptville; Rural Dean Forest, rector of Morrisburg, to the canonry St. George's cathedral, Kingston, rendered vacant by the preferment of Archdeacon Jones; the Rev. D. V. Gwilym, Spaniard's Bay, Newfoundland, to the mission of Lamark. Archdeacon Jones' appointment to Napanee resulted from the bishop's desire that he should be in the centre of his archdeaconry. Rural Dean Bogert's removal is deeply regretted by all classes. A sub-committee of the Mission Board on deficits reported to that body on the 4th inst. that the Mission Fund had not suffered any loss through the recently discovered discrepancies in the accounts of the diocese. The impression was very general that it had lost \$2,000.

The following circular has been issued to the clergy: Reverend and Dear Brother:—The gratifying results of the day of Intercession observed last year, encourage me again to address you. It will be sufficient now simply to remind you that one of the Rogation days, or Holy Thursday—the day of our Lord's Ascension—has been set apart as that on which the thoughts of our people may properly be turned to the Missionary work of the Church of England. It is a duty we owe to our congregations—the encouraging them to identify themselves with the brethren throughout the world by simultaneously making our requests known to God on behalf of that work which has been, we may thankfully say, so wonderfully revived in our time, and so signally blessed. It is a duty we owe to our Blessed Master to "pray and not be faint;" to "continue in prayer" to the Lord of the harvest, that He may send forth fresh labourers

into his harvest, for the harvest still indeed is great and the labourers but few.

Without dictating to what object your offerings on the day shall be devoted, I may commend the work of our own Missionary Diocese of Algoma to your special consideration as that in which I feel a deep interest, and as one well deserving of our people's liberality. Pray send your contributions to the Rev. F. W. Kirkpatrick, M.A., Rural Dean, Kingston, Sec. Treasurer of our Board of Foreign Missions. Wishing you good success in this and every other effort to extend the Kingdom of Christ, I am, Rev. and Dear Brother, yours very faithfully, J. T. ONTARIO. Kingston, May 6th, 1881.

LANSDOWNE FRONT.—At the annual vestry meeting held in St. John's church, the Rev. R. L. M. Houston, B.A., missionary in charge, delivered an address stating that the mission has to mourn the lukewarmness and careless indifference of many who claim to belong to the Church, but who for reasons of their own do not give that support which they are in duty bound to give. There are people within the bounds of this mission who seldom ever enter the house of God. They are friendly towards the clergyman, and appear always glad to see him. They give, some of them, quite liberally towards the support of the Church, but more they will not do. We need not wonder that the sects around us do not come more than they do to the services of the Church, when some of our own people are in the habit of absenting themselves from all the means of grace. It should be our daily prayer that God would see fit to pour down on this mission the healthful dew of his blessing, and give power and success to the ministrations of His Word and sacraments.

The temporal position of the Church has greatly improved since the present incumbent took charge of mission, five years ago. During that time two churches have been built and paid for, three organs purchased, and one driving shed built. All this represents a great spirit of liberality as existing among our people, particularly in this part of the mission. A church was hardly ever built of such pretensions as this, with so great ease and so little anxiety, and we stand to-day with all liabilities met and a balance on hand of twenty dollars. During the five years of Mr. Houston's incumbency 124 persons have been baptized, some of whom were adults, of which number twenty-seven were baptized the last year; twenty-six marriage ceremonies have been performed, four of which were performed the last year; there have been fifty burials, eight during the last year. In the performance of parochial work, about 3000 miles have been travelled since last Easter. The number admitted to further Church privileges by the Holy Rite of Confirmation has been sixty-two. The number of communicants in the mission is now nearly 120. But in most country places like this we need not look for any increase in our congregations. Hundreds are leaving the old Canadian dioceses for the North-West, and other places, and this tide of emigration seems to be ever on the increase. The number of our people who have left this mission within the last five years would make a respectable congregation. Yet in spite of all this, the contributions towards the various diocesan funds have been steadily increasing year by year. During the year ending 30th April last this mission contributed to the several funds of the diocese over \$100. For the year ending 30th April, 1881, we shall be greatly in excess of last year. But while everything is prosperous in regard to the points mentioned, yet the financial position as regards the support of the ministrations of the Church in our own mission does not show the same prosperity. The clergyman's stipend is in arrears. This fact only shows that there is not the same interest displayed in securing the clergyman's stipend as there is in collecting moneys for other objects. Let us in our daily prayers remember the great Apostolic Church to which we belong; let us ever pray that the great Head of the Church would vouchsafe to bring back to his fold those who in former years have strayed away, and open their eyes to the grievous sin of schism, that there may be amongst us one fold and one Shepherd.

#### TORONTO.

SYNOD OFFICE.—Collections &c., received during the week ending 14th May, 1881.

MISSION FUND.—Parochial Collections.—Craighurst \$27.43; Midhurst \$6.90; Christ church \$6.50; St. James's \$18.25; Miss Dickson, from York Mills, \$4.00; St. George's, Etobicoke, additional \$1.00; St. Luke's, Toronto, additional \$5.00; West Brock \$2.00; Tecumseth, balance \$5.90; Lindsay, balance \$69.25; Cookstown \$66.65.

WIDOWS' AND ORPHANS' FUND.—Annual Subscription.—Rev. B. Boyan \$5.00; Rev. W. F. Swallow,

balance of subscription for 1874 \$1.00. October Collection.—Craighurst, balance of assessment \$15.33; Cookstown, balance of assessment \$9.38; All Saints', Toronto, on account of assessment \$35.00. Thank Offering, from a mother, on returning thanks, Trinity church, Ottawa \$5.00.

DIVINITY STUDENTS' FUND.—April Collection.—Brighton \$1.72; Galway, Kinnmount \$1.03; Swamp Lake Road 27 cents; Norwood 85 cents; Westwood 60 cents; Tecumseth, Trinity church 62 cents; St. John's 75 cents; St. Paul's \$1.25; Christ church 59 cents; Albion, Caledon &c.; St. James', Albion 60 cents; Palgrave 25 cents; St. George's 25 cents; Charleston 27 cents; Campbell's Cross 35 cents; Lindsay \$4.00; All Saints, Toronto \$20.63; Mulmur West, Whitfield 64 cents; Honeywood \$1.22; Elba 50 cents; Cookstown \$1.66; Pinkertons 93 cents; Scarborough, Christ church \$2.95; St. Paul's \$1.57; St. Jude's 56 cents.

ALGOMA FUND.—Donation.—Ven. Archdeacon Whitaker \$25.00.

St. Ann's.—An entertainment was given on Thursday evening, 12th inst., by the children in the Sunday school in aid of their library fund, which was very creditable to the little ones. Many of the parents were present, and seemed much pleased with the proceedings, which were made more interesting by a presentation of a Bible and valuable set of commentaries to Mr. Kirkpatrick, the Superintendent. The Bible was handed to him by the Rev. Mr. Ballard, and bore a suitable inscription. Rev. Canon Morgan, of Barrie, afterwards delivered an address.

St. George's.—On Tuesday evening, the 10th inst., the annual meeting of the Churchwomen's Missionary Aid Society took place in the school-room. The chair was taken by the Rev. J. D. Cayley, M.A., supported by the Right Reverend the Bishop of Algoma, the Rev. Provost Whitaker, and the Rev. J. P. Lewis, of Grace Church. The proceedings having been opened by prayer and praise, Miss Carter presiding at the organ, the chairman read the annual report, which showed the society was under the direction of the bishop of the diocese, who had to sanction all its acts; that its objects were:—1st, to awaken amongst the women of the Church a deeper, more permanent, and more general interest in the work of missions both Canadian and foreign. 2nd, to show missionaries in the field that they have those at home who work, pray, and sympathize with them, and who testify this sympathy by practical aid. 3rd, to collect and forward funds for missionary purposes. 4th, to diffuse information concerning the missionary work of the Church. It also contained a letter from the bishop expressing his hearty approval of the association as one "calculated to become an invaluable auxiliary to the Diocesan Mission Board," and expressing his desire "to see an active branch of it established in every parish." The report showed that the society was alive and that it had redeemed its pledge of contributing \$200 to the Algoma Diocesan Fund, with every prospect of increasing this offer of \$100 during the ensuing year. It had also aided struggling parishes by pecuniary grants towards building churches and by contributions of clothes, church furniture, surplices, altar linen, books, groceries, and articles for Christmas trees and the like, to the poorer missions in the dioceses of Toronto, Huron, Niagara, and Algoma, amounting in value to the sum of \$749.96. The ladies, who all give their time and other work free, began the year with a balance in hand of \$28.93. They have opened work rooms in the Mechanics' Institute building, where, in addition to making articles for church purposes, they receive and sell for ladies any needle or fancy work they wish to dispose of for their own pecuniary advantage. The Society (Mr. Cayley explained) was moulded on the lines of a similar association in the United States, which from starting from small beginnings was now a valuable adjunct to the Episcopal Church.

The Rev. J. P. Lewis spoke of the immense field for missionary work recently opened up and continually increasing in the North-west, which was being colonized in great measure by members of the Church of England. Yet the Methodist and Presbyterian ministers were as five, six, or eight to one as compared with the Anglican.

The Bishop of Algoma looked upon the association as the connecting link between his own diocese and that of Toronto, from which it had been cut off. Were it not for the substantial aid afforded by the society his diocese would have received, especially during the last three years, next to nothing. His difficulties had been terrible, yet since October, 1873, the date of his consecration, the staff of clergy had increased from seven to fourteen, one being specially told off to work among the Indians of Lake Superior, who had waited for thirty years for a Church of England clergyman, and had refused to allow the Roman Catholic priesthood to minister to them. There were then only nine churches, and from

eighteen to twenty stations. He had now thirty-six churches built, with six more in process of erection, and eight or ten stations, making fifty-two in all. Many were served gratuitously by laymen. The south-western portion of this diocese was thickly populated, chiefly by English Churchmen, who, especially the younger ones, were rapidly joining the ranks of the Methodists and Presbyterians through the supineness of the Church of England in not sending men and money. The bishop wound up with a fervent appeal to all present, and all who read of the work in Algoma and the North-West, to lay aside all sectionalism and party divisions, and to merge all their differences, as had been done in the United States, to advance the great cause of religion.

The Rev. Provost Whitaker said that all the resolutions of Synods anent mission work were of no use without active organizations like this and kindred societies. He also reminded them that while provision was expressly made for the payment of the missionaries of the diocese of Algoma, for the bishop, who was as much a missionary as his clergy, no provision was made so far as regarded his stipend. This, he thought, was at least a peculiar and an unequal arrangement. The meeting was closed by prayer offered by the bishop, who also pronounced the Benediction.

St. Stephen's.—At the adjourned vestry meeting Mr. James Pepler was elected warden.

On Thursday last, the Rev. A. J. Broughall, M.A., the esteemed rector, left Toronto for England. We heartily wish him God speed.

LAKEFIELD.—A substantial brick parsonage for this mission, was bought by the congregation of St. John's church about October 1879, for fifteen hundred dollars; and we are glad to report that the sum of \$538.36 has been received up to the present time as under: leaving a present debt of \$961.64 which we hope soon will be liquidated. Parsonage fund:—Old balance in Savings bank \$22.54; Proceeds of Bazaar, Sept. 1880, \$152.40; Proceeds of Concert, January 1881, \$15.35. Amounts sent in by: Mr. Wright and family \$231.43, Rev. Mr. Bell \$27.72, Mr. Sheppee \$25.00, Mrs. Col. Strickland \$20.00, Miss Fitzgibbon \$14.46, Mr. Le Fevre \$14.46, Mr. C. Bowker \$10.00, Mr. Ponsette \$5.00; total \$538.36.

UNBRIDGE: St. Paul's Church was filled on Good Friday with a devout and earnest congregation. Singing was dispensed with, except for two solemn and simple hymns. All seemed impressed with the reality of the event which the day memorializes. Many of the congregation had joined in united worship and meditation each previous day of the week, when the events of the days immediately preceding the crucifixion are rehearsed, and the last parables and sayings of our Lord, as narrated in the four Gospels, were read. On Easter Sunday every seat in the church was occupied, and hearty and united were the bright songs of praise that ascended to the risen Lord, alternately in canticle and hymn, the thanksgivings of the earnest body of worshippers poured forth, and all "rejoiced in God their Saviour." After the sermon, the offertory being presented, seventy-four adults remained to join in that higher service of praise, in which the faithful remember with exceeding love all that the Saviour has done for men, and "do show forth His death until He come." The total offertory for the day was found to amount to ninety-nine dollars, which conclusively shows that Lenten self-denial is not only a thing of form and name with this congregation. On Monday the annual vestry meeting was held. The retiring churchwardens, Mr. E. Moore and Dr. Nation, presented the accounts for the past year, from it appears that the financial position of the church was entirely satisfactory. After some discussion, fifty dollars of the amount offered on Easter Sunday was applied to the reduction of the parsonage debt, and a committee was appointed to expend the balance in improvements, repairs, &c. The following officers were elected for the ensuing year: Churchwardens, Messrs. Hanning and Peters. Lay representatives, Messrs. Solley and Hanning. Sidesmen, Messrs. Henry Moore, Dyer, and Cooke.

WEST SIMCOE RURAL DEANERY.—On Tuesday and Wednesday, 3rd and 4th inst., the May meeting of the clergy of this Rural Deanery was held at Bradford. There were present nine clergymen, including the Hon. and Rev. T. P. Hodge who does not belong to the deanery, but was present by invitation. All were very hospitably entertained by the Rev. A. W. Spragge and several of his parishioners. Evensong was said on Tuesday in Trinity church, Mrs. Spragge most efficiently discharging the duties of organist. An admirable sermon from the words, "Do good in thy good pleasure unto Zion: build, thou the walls of

Jerusalem," was preached by the Rev. W. R. Forster, R.D. The chief thoughts prevailing in the discourse were the instability of sects built by men and the permanence of the Church built by the adorable Trinity. On Wednesday morning there was an early celebration of the Holy Eucharist, the Rev. W. R. Forster being celebrant; Messrs. Bates and Fletcher were Epistoler and Gospeller, respectively; and the Rev. A. W. Spragge administered the Chalice. Whilst it is refreshing to notice the advancement which has of late years been made in West Simcoe (as well as every where else) in conducting the Church's services more strictly in accordance with the rubrics, yet there is still manifest room for improvement. For example, at the services just mentioned some of the clergy wore surplices and stoles, whilst others appeared in full canonicals. Then, whilst some bowed their heads at the Sacred Name whenever it was mentioned in the services, others did so in the Creeds only, and even the former did not all bow simultaneously. Again, it was not very seemly whilst some turned to the East at the recitation of the Christian Symbol, to see others standing with the side-face to the people. It is a pity that a service, which really might be improving and very beneficially, should be so marred by the clergy themselves as to be an hindrance, not a help, to the clergyman in whose parish it is conducted. These remarks are made in no spirit of carping criticism, but with the hope that they may tend to promote greater uniformity, and therefore greater seemliness, in those outward acts of homage which are but visible expressions of the inward feelings of reverence which lies deep in the heart of every good Christian.

Trinity church has not, to say the least, a very fine exterior; but it might easily be improved by the congregation, seeing that there are, at any rate, a few members who are commonly reported to be very wealthy. Even a couple of coats of good paint and the addition of a cross-surmounted spire would effect a decided improvement, the inside of the building, however, presented quite a festive appearance; the Easter decorations, consisting of texts, crosses, monograms, &c., not having been removed. The Altar table frontal, containing a handsome Latin cross, I.H.S., and Alpha and Omega, together with an exquisite wreath of autumn leaves and grasses, made by a young invalid lady of Newmarket, and being in front of the lectern, was very much admired.

Immediately after breakfast the Chapter proceeded to business; and, with the exception of a short recess for an early dinner, the session lasted till six in the evening. The Rev. E. W. Murphy, B.A., and the Rev. J. Fletcher, M.A., read two papers respectively, on "The Visitation of the Sick and the Whole," and "The Best Way to Engage the Laity in the Work of the Church." The papers were excellent, and evoked much animated and profitable discussion. The latter paper called forth considerable debate on the question of lay-preachers; but it was generally felt that the necessity for such an order was more than met by the action of the late Provincial Synod in recommending the restoration of the lay-diaconate. Yet it is well known that many uninformed and prejudiced people would accept the distinctive teaching of the Church from laymen; but would look with suspicion upon the same teaching when given by clergymen. The following resolutions were carried unanimously: First, that it is most desirable that the Secretary-Treasurer of the Synod should, in accordance with the By-law, regularly inform the Lord Bishop of all defaulting congregations in the missions of this diocese in order that the provisions of said By-law may be enforced. Second: That this meeting views with grave apprehensions any attempt to divert any portion of the Commutation Trust Fund, from the purpose to which it has hitherto been legitimately devoted; and this Chapter pledges itself to resist any such attempt to the utmost of its power. Third: That the best thanks of the meeting be presented to the Rev. Messrs. Murphy and Fletcher for their admirable essays, and to the Rev., the Rural Dean for his sermon; and that he be requested to furnish the secretary with a copy of the same for publication. The Rev. J. Farncomb, M.A., was appointed essayist, and the Rev. W. W. Bates, B.A., was invited to be preacher by the Rector of Collingwood, in whose parish the meeting of the Chapter will be held (D. V.), on July 24th and 25th. After the thanks of the Clergy present had been presented to Mr. and Mrs. Spragge for their hospitality, the meeting was adjourned.

One thing was unfortunately omitted, namely, an expression to the Rev. L. H. Kirkby, who is about to visit England, of the good wishes of his clerical brethren in West Simcoe, and their earnest prayers that he may have a prosperous voyage, a pleasant visit, and a safe return. Had this been thought of it would certainly have been done; and Mr. Kirkby will please excuse the omission, and accept the good wishes. W. WHEATLEY BATES, Secretary.

A good man hath sweet satisfaction and delight, in secret converse with himself and with God.

HURON.

From Our Own Correspondent.

The Rev. W. B. Rally, late of West Lorne, Ont., requests that all communications intended for him be addressed to DEAR, Ont.

LONDON: *Christ Church.*—On May-day, the second Sunday after Easter, an unusually large congregation was assembled to witness a confirmation by his lordship the Bishop. Before the service, four adults became members of the Church, by the holy sacrament of Baptism, "received into the ark of Christ's Church," and made heirs to the promises of Him who instituted the Holy Sacraments. After the baptismal service and the regular morning prayers, his lordship preached a very impressive and appropriate sermon, especially to the candidates for confirmation. The words of solemn monition by Moses to the Israelites, were his text—"Thou hast avouched the Lord this day to be thy God, and to walk in his ways, and to keep his statutes and his commandments, and his judgments, and to hearken to his voice." There were sixteen confirmed. We must bear in mind that there is every year in each of our churches a confirmation, instead of a triennial episcopal visitation as in olden time; and that one church has grown into six. If our church authorities would ascertain and make known from year to year the numbers of baptized members, of the confirmed, and of regular communicants, there would no longer be any doubt of the Church's progress.

*St. Paul's.*—At the adjourned meeting it was shown that the receipts and disbursements from pew rents have been large. The receipts, exclusive of endowment, have amounted, *in toto*, to \$7,811.56. The church is to be much improved and renovated, and for this purpose a special vestry meeting is to be called. There are very many anxious to obtain pews in the body of the church, but any thoughts of enlargement must be a prospect for the future. Mr. Tinsley's report of the new cemetery, was presented, and shows great prospects of being such a resting-place for the dead as the friends of the Church could most desire. The expenditure on the grounds, to date, has been over \$18,000. Mr. Tinsley has devoted his whole energy to the undertaking.

*Christ Church.*—The audited statement of receipts shows the amount contributed by the congregation, to be \$1,370. The church is in receipt of an endowment from St. Paul's surplus rectory fund, of nearly \$1,000.

*St. James's, London South.*—The annual financial statement presented by the auditors showed that the receipts were \$2,182.40, leaving in hand a balance of \$80. The sum of \$731.94 was received from the Ladies' Aid Society of the congregation, which was applied in reducing the debt upon the church.

PETERSVILLE, LONDON WEST: *St. George's.*—The adjourned vestry meeting was held on Monday, May 2nd, Mr. S. Gibson, senior churchwarden, presiding. The readers of the Church's organ (DOMINION CHURCHMAN) are aware of the history of this little church. It was built in the outlying hamlet as a chapel of ease to St. Paul's. The Church folks of the hamlet, almost unaided, built the church, encumbered with a debt heavy for the builders, as unfortunately too many of our churches are. They have supported the Sunday school, the good seed from which originated the little church. The wardens' report at the Easter vestry meeting was highly satisfactory. The annual receipts have been sufficient to meet the year's liabilities, to pay off the incumbrance, and to have in the bank a small balance. In the receipt column are two donations—one, of one hundred dollars, from C. S. Hammond; and one, of same amount, from a friend of T. L. Gower, Esq., in England. It is now proposed by the congregation, to enlarge the church, but some members advocate building a new one and retaining the present one for a Sunday school-room. Were matters so arranged as to make Petersville the centre around which to form a parish with a resident clergyman, another church might be built a few miles north-west, and Church progress be assured with the blessing of Him from whom she holds her commission.

ALGOMA.

From Our Own Correspondent.

GORE BAY, MANITOULIN.—The Rev. W. Macaulay Tooke begs to acknowledge with many thanks, the receipt of \$2.00 from A. Hall, Chicago, for churches in this mission.

He also requests that any of the readers of the DOMINION CHURCHMAN, who may have Prayer Books, Hymn-books (A. & M.), Church Catechisms, or Sunday school papers, to give away, would please send some to him for use in the mission. He says:—"For lack of Prayer Books, I have frequently, in my out-

stations, to say the whole service myself; while, as to Hymn books, I have frequently, in default of any other, to use a selection of hymns from Moody and Sankey's first edition. The Sunday schools in connection with these out-stations are equally destitute of anything in the way of Catechisms, Church books, or papers.

Correspondence.

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

A TESTIMONIAL.

SIR: I suppose it may be regarded as settled, that Provost Whitaker will soon take his farewell of Canada. No doubt his friends purpose marking that event with the presentation of a Testimonial, in some respects, worthy of the service he has rendered the Church, and also as an expression of admiration for a Christian of no ordinary type.

It has not been my lot to know personally this venerable clergyman, but his scholarly attainments, ripe judgment, and undeviating course of uprightness and integrity cannot have escaped the notice of any. Trinity College may probably be inclined to claim the greater portion of interest in him, yet others will not be denied a share of that high respect which Churchmen must have for a manly, reliable and honest Christian character. It would be a shame indeed, for any party spirit to display itself in such a matter, for whilst I believe I may not belong, exactly, to the same school of thought, it would be but a narrow spirit that failed to recognize in one so eminent, an uncommon worth.

I hope a Presbyter of twenty years' standing may be pardoned for writing thus; far be from me any intention of intrenching upon the rights of others to inaugurate and carry out an object which cannot be otherwise than approved. I suppose the proper authorities will move at once, for it will take time to obtain subscriptions, and decide upon the form of testimonial, presentation, &c. It should be something good; not less than a thousand dollars, and if made fourfold, so much the better. I am unable to do what I would, but I should like to be permitted to join with others by contributing ten dollars.

I am, yours faithfully,  
J. T. WRIGHT.

The Parsonage, St. Mary's, May 13th.

P. S.—In my last communication, I did not intend to change my first proposal, but to enlarge it. To prevent any misapprehension, I shall be glad to make one of a hundred to contribute any sum up to fifty dollars per annum, for one, two, or three years, for the support of missions in the rapidly opening North-West.

Family Reading.

THE SCRIPTURES.

All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works.—2 Tim. iii. 16, 17.

It is stated by Ellis, in his *Polynesian Researches*, that at Afarcaitu he has frequently seen thirty or forty canoes, from distant parts of Eimeo, or some other island, in which perhaps five or six persons had arrived, whose only errand was to procure copies of the Scriptures; many waiting for five or six weeks until they were printed. Sometimes a canoe would arrive, with six or ten persons, for books, bringing a large bundle of letters, perhaps thirty or forty, written on plantain-leaves, and rolled up like a scroll; these letters having been written by individuals who were unable to come and apply personally, and had therefore sent, in order to obtain a copy. One evening a canoe arrived from Tahiti, with five men on this errand, and because they could not be supplied till morning, they rested on the ground near the house, lest someone should get supplied before them. After they were severally supplied, and copies given for the mother of one and sister of another, for which they had brought payment in cocoa-nut oil, each wrapped his book in a piece of white native cloth, put it in his bosom, wished good-morning, and hastening to the beech, launched their canoe, hoisted their matting sail, and steered, rejoicing, to their native land.

## TOIL AND REST.

When sets the weary sun  
And the long day is done,  
And starry orbs their solemn vigils keep;  
When, bent with toil and care,  
We breathe our evening prayer,  
God gently giveth His beloved sleep!

When by some slanderous tongue  
The heart is sharply stung,  
And with the curse of cruel wrong we weep;  
How like some heavy calm  
Comes down the soothing balm,  
What time He giveth His beloved sleep.

O, sweet and blessed rest,  
With these sore burdens perished,  
To lose ourselves in slumber long and deep;  
To drop our heavy load  
Beside the dusty road,  
When He hath given His beloved sleep!

And on our closed eyes  
What visions may arise!  
What sights of joy to make the spirit leap!  
What memories may return  
From out their golden urn,  
If God but giveth His beloved sleep.

And when life's day shall close  
In death's last deep repose,  
When the dark shadows o'er the eyelids creep,  
Let us not be afraid  
At this last thickening shade,  
For so God giveth His beloved sleep.

To sleep? It is to wake  
When the fresh day shall break—  
When the new sun climbs up the eastern steep;  
To wake with new-born powers,  
Out from the darkened hours,  
For so He giveth His beloved sleep.

To die? It is to rise  
To fairer, brighter skies,  
Where death no more shall his dread harvest reap;  
To soar on angel wings  
Where life immortal springs—  
For so He giveth His beloved sleep.

## THE PATH OF LIFE.

THE path of life is compared to the sea, to the wilderness, to the earthquake, and to the fire. To the sea, when the mind is tossed with tempest and not comforted, until He is pleased to arise who formerly said to the sea, "Peace, be still;"—to the wilderness, wherein we are taught to accept that food which He who feedeth the ravens seeth meet for us, although it may not always be gratefully to the natural desire;—to the earthquake, because the earthly mind in us must be shaken and removed out of its place, before we can be formed into the image of the heavenly;—and to the fire, whereby everything of the first nature that is opposed to the divine nature and excellence will be burnt up.

## HOW TROUBLES COME AND GO.

THE story of affliction is the story of mistakes. We are all wrong here.

Let us think of a few points:—

1. God does not send our troubles. I do not deny God's superintending care and His over-ruling all things, bad and good. This is not, however, the common doctrine. It is this,—"All trial comes from God. All things are His work. He is the cause of all, and of all their details. He directly and alone sends our trials." A great mistake. God sends not the sickness, need, sorrow, loss, that come from man's imprudence, folly and wickedness. Nay more, God is not indirectly responsible for it. He does not even give the folly and the sin that cause such things. The evils and their causes are the work of others. "An enemy hath done this;" oftentimes is a man his own worst enemy, and needs no devil to torment him.

2. Sin does not send our troubles. I do not deny that sin is a fruitful cause of trouble. I have just said it is. But the Lord in the case of the man blind from his birth, and the cases of the Galileans and those in the tower of Siloam, has shown that trouble comes not always from sin, and that sin is not to be inferred from it. So it is folly to say *always* that a trouble is a call to repentance, as having been caused by sins needing repentance. True, all things that happen should teach a duty good for all times; but we do God wrong to suppose that in all the trials that men endure, from themselves and their fellowmen, God is working actively, and is punishing sin.

3. Man does not in his trouble turn from sin and turn to God. I do not deny that it is so sometimes. But how infrequently! Some keep God's law after being afflicted; some are like him who in his affliction did "trespass yet more." True, there is a great deal of sorrow in, if not on account of sin, in the case of the troubled heart,—just as there is a great deal of soberness in old age, and some attention to religion too. But the little that is done in youth and in prosperity is far better. "I spake unto thee in thy prosperity." Why is this voice not heard? Why do we call on the sick and the sorrowful to turn to God? "The living, he shall praise Thee;" and the more life he has, the more he ought to do it.

4. God does not heal our wounds. I do not deny that He does it, but I deny that He actively and specially does it always and in all cases when relief comes. It is not true that when anything comes of good to a man, it is the direct hand of God that has been stretched out to offer it. Men often think this when it is not the case.

Now why do I insist on these four things? Is it to lessen your sense of God's presence? God forbid. I desire to increase it, if the Lord will.

For what is the effect of the common cant about "the Lord," and his constant arrangement of all things? It is simply this,—No one thinks much of the *special* gifts and helps of God. The vague notion that all things are equally His work has thrust God out of His world, and denied Him the power of *special* interference. And it is the *special* interference in some cases that I am concerned to vindicate. Thus:—

1. God does sometimes send troubles. You can see in the details of some cases the mark of God's hand.

2. God does sometimes send troubles as the punishment of sin. And the circumstances of the case, as in many Bible stories, show who has "done it."

3. Troubles do sometimes lead men from sin to God. Not in common cases, but where God's *special* interference is recognized, and not always then.

4. God does sometimes heal and take away our troubles, as in many Bible stories, and as in the experience of Christian people now.

## THE SIMPLE GOSPEL.

"The simplicity that is in Christ." 2 Cor. xi. 3.

I ONCE heard a person say, "How beautifully simple is the Gospel. I do not want to be puzzled with your mysteries. Let nothing be said to interfere with the simplicity of the Gospel."

And another person once said to me, "Why do you make such a mystery of the Sacrament? What can be simpler than, 'This do in remembrance of Me?'" I love the simplicity of that idea; keep to that, and do not trouble me with your mysteries about it."

Now listen to a parable. I was once walking along a road which had been mended with stones brought from a distance. I took up one of them, and shewed it to my companion, and asked him to describe its nature to me. He said, "It is a hard substance, worn round by being rolled about." I was not altogether satisfied, and asked for more information. He said, "Keep to that simple idea. It is a hard round substance. That is easy and simple. I like simplicity in every thing. You will get out of your depth by asking more. It is a hard round substance. Keep to that simple idea, and you are safe." Well! thought I to myself, I must be humble, I know. I will ask no more. I suppose nothing more is to be known about it.

Another day, I happened to walk along the same road with another companion. Mine eye fell on the very same stone, and so I could not resist the temptation.

I took it up and asked for information about it. To my great delight, my new companion told me more about it than I had ever supposed it possible for man to know. He taught me its various properties and uses. He broke it open, and took out a microscope from his pocket, and showed me a world of beauty and wonder in it. Positively, it was little else than one mass of exquisitely preserved shells, each one of which must have contained at some time a living creature. And this stone was only a little bit of a great bed of rock hundreds of feet thick, and many miles in area. Through the door of this opened stone my companion revealed to me a sight of astonishment into the former ages of the world, and taught me a lesson of instruction I shall never forget.

Well! thought I to myself again, is this better than beautiful simplicity, or not? Is it enough to know *one* quality of the stone, when there are dozens? Is not the word *simplicity* a wrong word to use about such things? *Complexity* would be better and more true. What manifold properties are there even in one little stone! What an amazing lesson of knowledge may be connected with even one little bit of a rock! My former dear companion must have beautifully cloaked his ignorance under the word *simplicity*.

The idea of calling the tremendous mysteries of

the Kingdom of Grace beautifully simple! Oh what simplicity forsooth is this! How does not rather even the very least Doctrine of the Gospel of God Incarnate branch out in all directions into infinity and eternity!

The fact is, the word "simplicity" in the present text means nothing of the kind whatever in that sense of simplicity. It means rather "sincerity and truth."

If there were no mysteries in the Christian religion; I could not believe it to be a true revelation; for it would be unlike all the other works of God. Rather I must expect to meet with the most stupendous mysteries of all in the true religion.

For instance, in the Sacrament before referred to; the Lord God Incarnate says to me, "Take, eat, This is My Body." What a stupendous mystery is here! Enough to overwhelm me in amazement every moment of my mortal life!

Oh pray for the person who overlooks the Mystery, and keeps to the simple idea of a bare act of Remembrance!

## SEXTONS AND USHERS.

HERE is a church. A substantial building, not devoid of grace and beauty. The united efforts of the architects and the people—some of these latter, say four or five, in particular—have resulted in an attractive place of worship. Moreover, the surroundings are pleasant. The churchyard is cleared of sticks and stones. Rank weeds are not allowed here; no more are dry leaves. The grass is mown and the walks properly gavelled; while the lawn seems to have an understanding with *some one*, whose command, "Thus far and no further," is strictly obeyed. Altogether the place impresses us favourably. We are strangers in town; and on this particular Sunday morning we feel the force of early training and long habit, and so are led to seek a place of worship. We do not always go to Church—my friend and I. We do not spend two successive Sundays in a place, except when midsummer and midwinter holiday comes, when the mighty engine of business is stopped for oiling and repairs. We are not averse to church-going, however. We have, on the contrary, become satisfied that Sunday is pleasanter and more restful to us when a part of it is spent at church. This idea, with the still remembered teachings of our mothers—God bless them—has led us to this spot to-day. We go in. Vestibule is in good order, also the porch; and when we look at the neatly-dressed, middle-aged man who has hold of the bell-rope in the tower, we are convinced that he has had something to do with our coming to this particular place. "Will you have a seat, gentlemen?" "If you please." But here are the wardens, so that we do not need to take the sexton from his duty. It is a clear, crisp morning, but the church is very comfortable. It is not over-heated; it is not cold. There is no smoke. No dust on the seats. The carpet also is clean. There are no loose papers in the book-racks, or under the seats. Cobwebs are not visible on the ceiling or in the corners. The church has ventilating flues; and doubtless there are steam pipes in them. Now we believe that religion will not flourish in foul air. You cannot teach men the free blessings of the Gospel when you are parsimonious of so free a gift as fresh, pure air. It is as impossible as it is to instruct your boy in arithmetic while his head aches from inhaling the thrice-breathed air of an unventilated school-room. It is almost service time. The sexton has just passed with a note for the rector. We did not hear him. We only saw him; for he wears slippers. We like that man; and we are sure that here is one sexton who knows his business, and we wish that every church were equally fortunate. A good sexton is a pearl of great price.

The officers of this same church impress us favourably. They are courteous and affable to all, especially to strangers; and they do not seem to think it beneath them, or too great a tax to be at the church half an hour before service and to act as ushers. We have often felt that the Gospel contains the very principle upon which all hospitality is founded. Hence, the Church edifice should be hospitable, extending a hearty welcome to all who come. And who shall do it but the substantial men of the parish? These are to the ecclesiastical what the father is to the domestic home. These men represent the Church to the world. As in business integrity, as in social life, as in the management of parish finances, as in regular and devout attendance upon the Church worship, so should they represent the idea of courtesy to strangers. This course is in accord with the teaching and example of Christ; it is grateful to the recipients of such kindness; it is an important element in building up a parish, and nothing, it seems, can excuse the coldness and indifference so often manifested towards those who drop in casually, or toward that other class of resident strangers who would stay if they could.



SIXPENCE EACH.

A CURIOUS circumstance occurred in a church near Shrewsbury, England. The clergyman had just given out among other announcements, that in the afternoon a baptismal service would be held, and that parents desiring to have their children baptized must bring them to church before 3 p.m.; when the parish clerk, who is a little deaf, convulsed the congregation by solemnly adding, that those who had not got them could be supplied with them in the vestry after the service, at sixpence each. It transpired that the clerk thought the clergyman had announced that he intended to adopt a new hymn book at the Easter services. Hence the grotesque blunder.

STORIES OF HOME.

AN earnest Christian mother used to teach her children, "As long as you pray, you need never beg."

It was said to a little orphan child, "What do you do now your mother is gone?" "I go to the Lord Jesus," was the answer. "He was my mother's friend, and He's mine."

A mother was once shedding the bitter tears of widowhood with her little boy in the room. He seemed to understand the cause of his mother's grief; and coming up to her, he put his arms round her neck, and said, "You have got me, mother," and it comforted her heart.

The Rev. John Newton tells of a mother of eleven pious children, being asked how she came to be so blessed, said, "I never took one into my arms, to give it nourishment, that I did not pray that I might never nurse a child for the devil."

A bereaved husband, after sixty years of married life, had a plain marble stone erected, with this inscription, "She always made home happy."

A young man fell into depths of grossest sin; "but oh!" said he, "I was never happy, for, wherever I went, whichever way I turned, an angel met me in the way. That angel was the image of my Christian home, and it reminded me of my mother's prayers, my father's council, my sister's love, my happy boyhood. I could not get away from it." And at last it brought the wanderer back.

THOUGHTS OF MANY HEARTS.

SOME men never have a trouble about duty in their lives, because they have practically no conscience about it.

As yet, the disciples are commonly men of only a little faith, and it is with them according to their faith. They too often make a merit of having no merit, and think it even a part of Christian modesty to believe that Christ will do for them only according to what they miss, or really do not undertake for themselves.

What is wanted for the felicity of man is clearly not a change of place or condition, but a change in that which makes both place and condition what they are. The bad spirit, this is the woe; and nothing cures the woe but that which changes the spirit of the mind.

It has pleased God that divine truths should not enter the heart through the understanding, but the understanding through the heart. For human things must be known to be loved, but divine things must be loved to be known.

Religion and science have both their rights, but each within its own domain. A recognition of the boundary line between their respective provinces, is the way to maintain peace.

As the strength of men's bodies, joined to one purpose, removeth that which, one by one, they could not do; so united devotions prevail with God to such effect, as severally they cannot bring to pass.

Such, indeed, is the force of truth, that frequently she makes her opponents speak in her words, undesignedly indeed and unconsciously; and error is often as contradictory to itself as to truth.

As the purity of the doctrine increases, the difficulty of its acceptance increases also.

It is evident to reason that God is infinitely wise, and therefore cannot be deceived; whence necessarily it followeth that He knoweth, and can tell us the truth. Again it is evident that God is most just and true, and therefore will not deceive us, but tell us the truth if He profess so.

The hardest point in all our work is to be weaned from the world, and in love with heaven; and if you will not be weaned from it, that have nothing in it but labour and sorrow, you have no excuse. The poor cannot have while, and the rich will not have while, or they are ashamed to be so forward, the young think it too soon and the old too late: and thus most men, instead of being saved, have somewhat to say against their salvation.

The Bible is authoritative, for it is the voice of God: it is intelligible, for it is the language of man.

If so much care and labour are spent on gaining a little additional length of life, how ought we to strive after life eternal? And if they are thought wise who endeavour in every way to put off death, though they can live but a few days longer, how foolish are they who so live, as to lose the eternal day?

God forbid you should be so mad as to say, I am now too old to learn. Except you be too old to serve God and be saved, how can you be too old to learn to be saved? Why not rather, I am too old to serve the devil and the world? I have tried them too long to trust them any more. What if your parents had not taught you any trade to live by? or what if they had never taught you to speak? Would not you have set yourselves to learn when you had come to age? Remember that you have souls to care for, as well as your children: and therefore first begin with yourselves.

Our thoughts are with God, as Noah's dove was in the ark; kept up to him a little against their inclinations and desires. But when once they can break away, they fly up and down over all the world, to see if it were possible to find any rest out of God.

We may reconcile ourselves to the world at our peril; but it will never reconcile itself to us.

They that wear soft clothing were wont to dwell in the houses of kings, Matt. xi. 8, but now they dwell in the houses of most citizens, tradesmen, husbandmen, yea of ministers themselves; wives, children, and servants are commonly sick at one of this disease. And though it be one of the lowest and foolishest of games, which pride hath to play, yet women and children and light-headed youths, do make up the greater number for this vanity, wiser sort doth turn itself to greater things.

"LOVE YOUR ENEMIES."

It is the Lord's command. And He can claim obedience, not only because He is God, but because He has gone before us, and has shown us the way to do what He enjoins. Nay more, He will give us, if we ask it, a patient loving spirit that will copy His example. He who taught St. Stephen can teach us, and give us a heart like His own.

Pray for your enemies. It is the best way to conquer them. St. Stephen falls before his foes. But they only kill, and they only kill the body—a poor triumph in both respects. He saves them by his prayer; and he saves their souls: one at least is conquered, if no more. It is greater far to save than to destroy. And the victory is greater, if we compare the killing of the body with the saving of the soul.

A noble triumph indeed! Thus did the Lord Jesus "enter into His glory." Thus did St. Stephen win his crown! Go and do thou likewise.

KEEP AHEAD.

ONE of the great secrets of success in life is to keep ahead in all ways possible. If you once fall behind, it may be very difficult to make up the headway which is lost. One who begins with putting aside some part of his earnings, however small, and keeps it up for a number of years, is likely to become rich before he dies. One who inherits property, and goes on, year by year, spending a little more than his income, will become poor if he lives long enough. Living beyond their means has brought multitudes of persons to ruin in our generation. It is the cause of nine-tenths of the defalcations which have disgraced the age. Bankers and business men in general do not often help themselves to other people's money until their own funds begin to fall off, and their expenditure exceed their receipts. A man who is in debt walks in the midst of perils. It cannot but impair a man's self-respect to know that he is living at the expense of others. It is also very desirable that we should keep somewhat ahead in our work. This may not be possible in all cases; as, for instance, when a man's work is assigned to certain fixed hours, like that of the operative in a mill. But there are certain classes of people who can choose their time for the work which they are called to do, and amongst them, there are some who invariably put off the task assigned them as long as possible, and then come to its performance hurried, perplexed, anxious, confused—in such a state of mind as certainly unfits them for doing their best work. Get ahead, and keep ahead, and your success is tolerably sure.

It is said of the celebrated John Howard, that once, when he had cast up his accounts at the end of the year, and found he had more than he thought, he said to his wife, "My dear, I will treat you with a journey to London." She smiled and said, "My dear, the money would build a pretty cottage for a poor person." The hint was received and acted upon accordingly.

PLEAD YOUR BAPTISM.

"WHATSOEVER is not of faith is sin," Romans xiv. 23; and rather than treat one of Christ's holy sacraments as a mere act of ecclesiastical registration, let us altogether postpone it till our riper years. Well, then, if any one doubts God's mercy towards him, or towards one he loves, let such a one, with all reverence, but with all simplicity and earnestness, plead this baptism with God. Let him say, "Lord, Thou hast begun the work, will not Thou finish it? Thou dost look on me in favour, when I could not with my own lips pray to Thee. Now that I ask of Thee Thy favour for myself, wilt Thou send me empty away? If I do not deserve Thy mercy now, I did not deserve it then. Hast Thou kindled hopes only to disappoint them? Hast Thou taught me to call Thee Father, only to refuse to own me as a child? I ask for Thy love and Thy grace, that I may walk humbly with Thee as a son with a parent. Not because I have a right to it, but because Thou hast promised it to them that ask it. Give me Thy free, Thy full salvation."

MINISTRY AND MINISTERS.

WE do not humble ourselves by disparaging our ministry, nor exalt ourselves by magnifying it. If it be true that the Fathers of our Church believed themselves to be ordained in an unbroken line of succession from the Apostles themselves; can we doubt that they felt their inferiority to their great forerunners, for the same reason for which the Jews wept over the building of the second Temple? If it be true that they believed the Sacraments to be means of grace ordained by Christ Himself; can we doubt that they felt their own unfitness to minister such holy mysteries ordained for the strengthening and refreshing of mankind?

It is surely a false humility to lower our opinion of such truths as these, lest we should seem to take too much upon ourselves. . . . The highest view of every ordinance of God is the surest argument for our own self-abasement.

This, then, is the summary of our practical duty: to glorify God in His Son, in His Church, and in His Sacraments; and, as we exalt these things which are Divine, to learn, in the like proportion, to abase ourselves.

PEACE LIKE A RIVER.

THUS said the Lord, thy Redeemer, the Holy One of Israel; I am the Lord thy God which teacheth thee to profit, which leadeth thee by the way that thou shouldest go. O that thou hadst hearkened to my commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea. There is no peace, saith the Lord, unto the wicked.—Isaiah xlviii. 17, 18, 22.

ONE summer evening late, a lady was crossing a bridge over a river near her home, and observing a man leaning over the side, and looking upon the stream, it occurred to her that he might be meditating self-destruction. As she passed he turned and addressed her in a peculiar and hurried manner, saying some such words as "Fine night, beautiful river."

"Yes," she replied, "but I have just been thinking of that river, the streams of which make glad the City of our God,—the River of Peace."

"Peace," said the man; "What is peace?" "Peace," she answered, "is to be had with God through Jesus Christ; and if you do not know what it is, go home and seek it upon your knees."

On reaching her home the lady told her husband what had occurred. "I hope," said he, "you gave him in charge of the police."

"Yes, in charge of Heaven's police have I put him," was her happy reply.

Years passed away, and it chanced that this lady found herself in a crowded assembly in London, when she was accosted by a man who thus addressed her,—"You do not know me, madam, but there is a River, the streams of which make glad the City of God. You remember," he went on, "that summer evening when you spoke to a man on the bridge at—? I was that man. You spoke to me of peace. You bade me go home and seek it on my knees; I did as you said; and you have been the means of saving me not only from suicide, but from the wretchedness of a life without God."

She had called his thoughts by that word of Scripture from that river wherein he had been contemplating to end his miseries, to another river of peace and joy, a river in whose calm waters his spirit would find true consolation, and on whose bright bosom he could be borne, not to death, but to life eternal. The River of God is full of water. Oh that every soul who has found the bitterness of earthly streams would come and drink!

## Children's Department.

### THE FORGET-ME-NOT.

TELL me, thou simple little flower  
Whence came thy lovely hue?  
The dull grey ground hath not the power  
To paint so bright a blue.

Thy morning bath, the dewdrops sheen,  
No colour hath to dye  
Thy azure cheek and mantle green  
And golden-tinted eye.

Say, hath thou looked up into heaven  
With so much fervency.  
The deep blue arch one speck hath given  
Reward of constancy?

Or hast thou turned thy wistful gaze  
Upon the rising morn,  
Till he hath sent his golden rays  
Thy lustre to adorn.

And for the mantle round thee fraught,  
Whence came the softened green?  
The sky and sun together wrought  
Thy colour forms I ween.

### JAPANESE BOYS AND GIRLS.

NORM. Oh, I am glad I am not a Japanese boy. Why, auntie, they can have no time to play at all.

AUNT. I don't think they do care as much for play as English boys and girls. Still, they are very merry and full of fun in play hours.

NORM. What sort of games do they have? Do they play cricket?

AUNT. No, they don't care for such rough games; and they seldom have any place to play in except the street. In the autumn, after the hot weather is over, they begin with battledore. Often, if you look down a long street, you will see hundreds of groups at play, from tiny little children just able to walk, up to grown men and women. It is a very pretty sight, for they play skilfully, and are very graceful. Whenever any one misses, the others give him a good knock on the back with their bats. Among the boys a favourite punishment is to draw a finger which had been dipped in Indian ink across the face of the one who fails; so that you can generally tell the unskilful player by the blackness of his face. Then, after battledore, comes kite-flying. Japanese kites are square, made of very thick paper, and have ugly faces or other pictures painted on them. Sometimes the larger kites have fine strings tied from the corners of the kite and joining the main string a little way down. When these are stretched by the wind they act as an Æolian harp, and it sounds very strange coming from such a height in the air. I have seen kites, too, made with separate pieces which look just like immense centipedes flying through the air; but I think these are Chinese.

Besides tops, these are nearly all the out-door amusements. But then they have lots of toys, which are very cheap; and every street has, at least once a month, a sort of fair in honour of its patron saint, when it is decorated with Chinese lanterns, and crowded on either side with hucksters selling toys, and cakes, and sugar-plums, and flowers, and all sorts of pretty little things. There is one very large fair, on the tenth of every month, near where we live in Tokio; and we like to go to it when we can and see the crowds of Japanese enjoying themselves. One side street, nearly a quarter of a mile long, is always taken up with flowers and trees, and at night, when the lanterns and torches are all lighted, it makes a beautiful sight. It is at this fair, too, that we buy the toys that we send you every year. [This is an illusion to a custom by which

the Sunday schools of Holy Trinity parish, Haverstock Hill, and the Sunday school of this particular Mission in Japan, yearly make an interchange of boxes of toys for the Christmas-trees of the separate schools. When the evening comes we all start out, a very happy party, some of our dear boys with us carrying bags for our purchases, and so we go on from stall to stall, buying here a little and there a little, until our bags are full.

NORM. Have you any big boys in your schools, auntie?

AUNT. Yes, most of our boys are big. Those you see in the photograph have been or are still in the school.

ED. They have all got a little ornament hanging from their necks: what does that mean?

AUNT. These are all Christian boys, and they belong to the Guild of St. Andrew, which was established last year, for Missionary purposes, in our schools. You see the one on the right hand side of the picture in the back line: well, we are very proud of him, for he is the first Japanese that has ever left his own country as a Missionary to tell other heathen people about our Saviour. Is it not an honour for our Mission?

NORM. Why, auntie, where has he gone?

AUNT. I must not tell you yet, for the king of the country and all his people are very bigoted; and, strange as it may seem, it might get him into great trouble if it were known. Only a few years ago some Roman Catholic Missionaries were very cruelly murdered in this country. You must all pray God that he may not be hurt, and that he may be able by and by to preach about Christ, and help to change them from their cruel ways.

ED. Please, auntie, tell us some more of the boys.

AUNT. The next on the right is a very clever boy, and he has just left the school and entered the Military College in Tokio to study for an officer. The next one is Imai, the boy was adopted three years ago to train him for the ministry. We are very fond of him, and he is a very good and clever boy. He knows English pretty well, and he is our organist in the church. His father was a doctor, and when he died his wife was left without any means of getting a living. Poor little Imai became a sort of drudge in a school. When we opened a Sunday school he used to come, and we were so struck with his brightness and intelligence that we inquired into his circumstances, and, on learning them, offered to adopt him—an offer which his mother gladly accepted. The next boy is in the navy; he is a splendid manly fellow. The last one on the left of the picture is also studying for the ministry. The one in front seated is Imai's brother, a dear little boy; we have adopted him also. Both he and the one next on his left are candidates for the ministry. The next two have lately left the school for Government situations, and the last boy is also a student for the ministry. Five of these boys have learned music sufficiently well to be able to play at our services. Another of our Christian boys have just gone with the Japanese Embassy to St. Petersburg, and I fear we will not see him again for a great many years.

ED. Do boys and girls go to the same school in Japan, auntie?

AUNT. In an ordinary Japanese school they do, but in our Mission the girls' school is separate from the boys'. Girls do not stay at school so long as boys, and therefore do not learn so much. Generally they are not able to do more than read the easier letters.

ED. What a shame! Why is that, auntie?

AUNT. Well, their mothers want them to help in the housework, and in the care of the younger children; and then they often get married when they are very young. They are frequently engaged or promised by their parents, when they are quite little children, and

are married when they are sixteen or seventeen. You can tell a good deal about the age of a girl by the way in which she does her hair. Until she is seven all the top of her head is shaven, and just a narrow band of short hair left round the head. Their brothers make fun of them, and call them "poppy priests." A Buddhist priest, you know, has his head entirely shaven; and you remember the little ridge running round the cap-sole of a poppy after the flower has fallen, the boys say their sisters' head look just like that. When they are seven their hair is allowed to grow, and is then tied up very neatly and ornamented with various pretty little hair-pins, coloured silk, &c. Then, again, when they get married the fashion of their hair is altered. And, lastly, when they grow old they often shave all their hair quite off. One of the little girls in our school once had a fever, and since then she has been quite bald. Her hair will never grow again. Poor girl! before she was seven it did not much matter, but now it is a great misfortune to her, and it is supposed that she will never get married.

ED. Are girls taught to sew in Japan?

AUNT. O yes; but their sewing is very different to ours. In the first place they don't use thimbles, and then they push the needle away instead of drawing it to them as we do. In making their dresses they use stitches about an inch long.

ED. How nice! I wish mother would let us sew in that way: we could soon finish our work.

AUNT. Yes, but it would not last very long. Japanese girls every time their dresses are washed have to take them all to pieces and then sew them up again. Besides sewing, nearly every Japanese young lady is taught to play on some musical instrument. The most difficult is one called "koto." It is about eight feet long, and has thirteen strings. The player sits facing it on one side. She wears pieces of ivory projecting beyond the tips of the fingers of the right hand, and looking like immense fingernails, and with these she touches the strings of the koto. The tuning has of course to be done each time the instrument is played, and it is very difficult. There are few good players, for it takes far more practice than the piano. Almost every girl can, however, play the shamisen. It is a little instrument, something like a banjo, with three strings. It is held on the top, and played with a fan-shaped piece of ivory or wood. The koto is full toned, and sometimes might be mistaken for a piano. But the shamisen is sharp, and to our ears disagreeable; perhaps it is because we hear so much of it. In the evening, as you pass along the street, you hear it in nearly every house where there are young girls.

NORM. Auntie, I am a little tired of hearing about girls; can't you tell us a Japanese story before we go to bed? You know you promised to tell us about that funny-looking man riding on a tortoise, in the bronze which you gave to father.

(To be continued.)

### HONESTY REWARDED.

GEORGE and Harry worked in the same shop; but as the working season was almost over, and there would be little work to do during the summer months, their employer informed them as they settled up on Saturday evening that he could only give one of them work hereafter. He said he was very sorry; but it was the best he could do. He told them both to come back on Monday morning, and that he would then decide on the one that he wished to remain. So the young men returned to their boarding-house a good deal cast down; for work was scarce, and neither knew where he could obtain a situation if he were the one to leave.

That evening, as they counted over their week's wages Harry said to his friend:

"Mr. Wilson has paid me a quarter of a dollar too much."

"So he has me," said George, as he looked at his.

"How could he have made the mistake?" said Harry.

"Oh! he was very busy when six o'clock came; and, handling so much money, he was careless when he came to pay our trifle," said George, as he stuffed his into his pocket-book.

"Well," said Harry, "I am going to stop as I go to the postoffice, and hand the money to him."

"You are wonderful particular about a quarter," said George. "What does he care about that trifle? Why, he would not come to the door for it if he knew what you wanted; and I'm sure you worked hard enough to earn it."

But Harry called and handed his employer the money, who thanked him for returning it and went into the house. Mr. Wilson had paid them each a quarter of a dollar too much on purpose to test their honesty.

So when Monday morning came, he seemed to have no difficulty in determining which one he would keep.

He chose Harry, and entrusted the shop to his care for a few months while he was away on business, and was so well pleased with his management, that when work commenced in the fall, he gave him the position of superintendent.

Five years afterward, Harry was Mr. Wilson's partner; and George worked in the same shop again, but as a common labourer.

### A SERMON FOR LITTLE FOLKS.

*If ye know these things, happy are ye if ye do them.—St. John xiii. 17.*

I.—"These things"—that is, your duties—wherever you are:

1. At home, obedience and respect to parents, and kindness to brothers, sisters, and servants.

2. At school, respect to teacher, faithfulness in study, and fairness in play.

3. At church, be quiet, listen, worship, and give your heart to the Saviour.

4. On the street, good manners, modesty, kindness, minding your own business.

II.—How should you do your duty?

1. Not for pay. That is a low motive. Some always ask, "What will you give me?"

2. But from love. So did the Saviour when a boy at Nazareth. So the angels do God's will, which is only another name for duty. This will make you do it cheerfully.

3. Better every day. By trying to do your duties you will become more skilful; so you improve in reading, writing and music. Peter says, "Grow in grace."

### FORGIVE AND FORGET.

I HEARD two little girls talking under my window. One of them said, in a voice full of indignation: "If I were in your place, I'd never speak to her again; I'd be angry with her as long as I lived."

I listened, feeling anxious about the reply. My heart beat more lightly when it came:

"No, Lou," answered the other in a sweet and gentle voice, "I wouldn't do so for all the world. I'm going to forgive and forget just as soon as I can."

"CALUMNY," says Archbishop Leighton, "would soon starve of itself if nobody took it up and gave it lodging." "There would not," says Bishop Hall, "be so many open mouths if there were not so many open ears." The hearer is as bad as the tattler.

Steel Pens are the gage of civilization the world over. Esterbrook's are found in the costliest mansion and lowliest log cabin.

WHO CAN TELL?

ONE gentle word that I may speak. Or one kind loving deed, May, though a trifle, poor and weak, Prove like a tiny seed. And who can tell what good may spring From such a very little thing?

SMALL THINGS.

It is in small things that brotherly kindness and charity chiefly consist. Little attentions; trifling, but perpetual acts of self-denial: a minute consultation of wants, and wishes, taste, and tempers, of others; an imperceptible delicacy in avoiding what will give pain:—these are the small things that diffuse peace and love wherever they are exercised, and which outweigh a thousand acts of artificial civility.

BE NOT ANGRY.

WHEN Mary Lundie Duncan was about four years old, her little brother struck her on the cheek in a fit of anger. She instantly turned the other cheek, and said mildly, "There, Corie." The brother's uplifted hand was at once dropped. When little Mary was asked who taught her to do that, she replied that one morning she heard papa read out of the Bible, at prayer time—

"I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also."

A LIFE OF INACTION is a disuse of talents, and a perversion of faculties, for which we are responsible. It is the inlet of temptation. Our leisure days are the enemy's busy ones. For Satan finds some mischief still For idle hands to do.

BIRTHS, MARRIAGES and DEATHS.

Not exceeding Four lines, Twenty-five Cents.

Birth.

ROGERS.—At "The Willows," Ashburnham, Peterborough, on the 12th inst. The wife of George C. Rogers of a daughter.

Death.

PALMER.—At No. 69 Mountjoy Square, North Dublin, Ireland, on 4th May inst. the Venerable Arthur Palmer, Archdeacon of Toronto.

PRODUCE MARKET.

TORONTO, May 17, 1881.

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