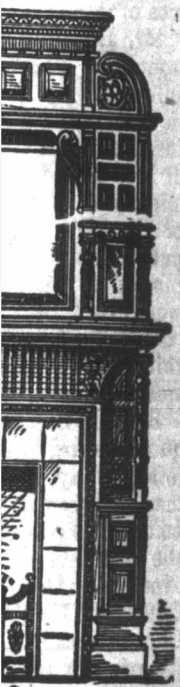


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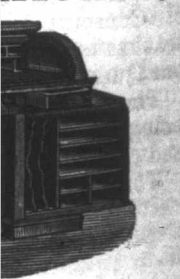


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with them the following ingredients: Two grains of musk, one ounce of gum benzoin, one dram of oil of cassia, one dram of oil of cloves, two drams of oil of lavender, one dram of oil of cinnamon, a quarter of an ounce of bergamot, ten drops of oil of orange flowers, three ounces of powdered orris root, three quarters of a pound of dried salt, and two ounces of loaf sugar, powdered fine. Mix the ingredients well together, and cover the jar with the lid. Pot-pourri made in this way will keep twenty years or more.

The only reliable cure for catarrh is Dr. Sage's Catarrh Remedy.

OLD CATHOLIC PRINCIPLES.

A writer in the *Irish Ecclesiastical Gazette* gives the following synopsis of the principles of the Old Catholics of Germany, Switzerland, Austria, France, and Italy:—

1. They accept the Holy Scriptures as the Rule of Faith.
2. They appeal to the witness of the Early Church as to the interpretation to be put upon the Holy Scriptures.
3. They receive as authoritative the Three Creeds, the Undisputed (that is the first six) Councils, and the teaching of the doctors of the Early Church, so far as they are consistent with each other.
4. They look for a restoration of the unity of the Church to an agreement among Christians on the basis of Holy Scripture interpreted, when needful, by the Primitive Church.
5. They reject the Infallibility and the Supremacy of the Pope, the formulary known as the Creed of Pope Pius IV., and the authority of the Council of Trent.
6. They are gradually substituting the vernacular for Latin in their public worship; they are removing the papal rule of clerical celibacy; they are introducing Communion in both kinds; they are giving up the worship of St. Mary and the Saints; they have removed the compulsory character of confession.
7. They are in these and other respects following the same course taken by our Reformers in the sixteenth century, and they are in full communion with the Anglican Church.

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A GOSPEL OF POWER.

The Gospel of the Cross for an evil conscience, is often considered nearly all that is necessary nowadays. Multitudes of believers are resting in the thought that they are free from the penalty of sin. They have life, but not the more abundant life which Jesus came to bring. They do not know the power of His Resurrection. That is the great need of the Church to-day. We want fellowship with the risen Christ to raise us to a higher plane, if we would be of use to anybody. We must be on higher ground if we would lift others up.

The Apostles emphasized the fact that they preached in the power of the Holy Ghost sent down from Heaven. That is what we want to-day—power, not words—to wake up our slumbering Christians, to put life into our dead churches. You may preach a perfectly orthodox sermon, full of truth, but it will not disturb the most worldly man present. It cannot put life into dry bones, it can only rattle them, until the Spirit breathes into them the breath of life. The difference between apostolic preaching and that of the present day has been defined by the remark, that while one sermon on the day of Pentecost converted three thousand souls, it now takes three thousand sermons to convert one soul. Thousands of eloquent sermons

are preached annually and never reach a single heart, lacking power. They are sounding brass and tinkling cymbal.

Clouds that hang in the heavens do no good; they may be very full of rain, but they need to be pierced by an electric shock before the rain can fall. There is not force enough in New York City to pull a blade of grass out of the earth, or a flower out of a seed. That requires a divine power; and in preaching the Gospel the power must come from on high. The trouble is, we do not understand the difference between the Paraclete or Comforter, and power for service. He dwells in all believers in a measure, else they could not be converted; but power for service is to be sought as a special gift, and should be sought until received. We must be emptied of all self-sufficiency, for if we rely on natural attainments, education, position, influence, or anything else, we will not get it, or if we seek power for anything but the glory of God, like Simon Magus.

And, last of all, "Separate Me Barnabas and Saul;" separation from the world—from pleasures, worldly ambition, and anything that makes our communion with Christ less real. When the telegraph wire touches the earth it ceases to be insulated and the electric current cannot flow along the line. So, when our separation is not complete, the connection between earth and Heaven is interrupted, and there is no power.

Energy is not power, though we sometimes think so; nor personal earnestness, though we often mistake it for power. It is possible to have enthusiasm, and fire, and power over the emotional nature of men so as to sway them at will, but that is not the power of God, and may be utterly barren and fruitless in its effects.

REST IN THE LORD.

Is there storm in the cloud, is there gloom in the sky?
Oh rest in the Lord till the tempest pass by.
He is pledged to defend thee, His might is thy shield;
Trust all to the love in thy Saviour revealed.

Is the path of thy feet thick with brier and thorn?
Do hindrances meet thee at eve and at morn?
And oft art thou weary, as oft art dismayed?
Oh rest in the Lord, nor be weakly afraid.

Surely all things together shall work for thy good,
Among them, the things that are least understood,
The losses, the crosses, the griefs and the cares—
And the pain—blessed thought!—that the Lord with
these shares.

Oh rest in the Lord; wherefore struggle in vain,
And fret like a captive who tugs at a chain?
'Tis resting, not toiling, He gives thee to-day,
'Tis waiting, not weeping; oh hear and obey.

Dear child, of thy Father in heaven, be sure
Whatever He sends, He will help thee endure:
And in the hereafter thine eyes shall behold
Himself in the light of the city of gold.

Then, sight shall be thine, where to-day thou hast
faith
And fullness of vision, for so the Word saith;
But oh, 'tis so sweet, here to trust to His love;
What wisdom may reckon the treasure above!
—Margaret E. Sangster.

EXAGGERATING.

Is anything said in the Bible about exaggerating? Yes; the Lord Jesus Himself, speaking of strong expressions, told us simply to use the plain Yes and No; "for whatsoever is more than these," He said, "cometh from the Evil One." If, then, the use of strong expressions to make people believe what we say, comes from Satan, how careful we should be of our words!

It is very easy to get into a habit of exaggerating; a great deal easier than we think. Perhaps, when we are describing something we have seen, we may be in a hurry, and so are not particular about our words. Or, we may be so anxious to have those who are listening to us understand about the wonderful thing we saw, that we color it a little, that is, make it out really more wonderful than it was. We are more anxious to have our friends get a grand idea of it, than careful to speak

the exact truth. This is very dangerous, because we do not know where it may lead. The more we exaggerate, the more we will be likely to do so. And, after awhile, our friends will begin to find this out, and perhaps they will say when they hear something wonderful or surprising we have told, "Oh, it was only Tom (or only Maggie) who said that! we will wait till we hear it from someone else."

Now, if you will look around among your friends, you will be apt to notice one thing. You will notice that those who use the fewest strong expressions in describing anything, are the ones whose word can be best depended on. Somehow, many of us have the other idea, haven't we? We think the more we say, the more we shall be believed, and so we use a great many very strong adjectives. Now, let us get rid of this idea, and try the other way. The next time you describe anything, see how exact you can be. Think more of making your story true than of making it interesting.

BISHOP HOW ON SUNDAY-SCHOOLS.

The Bishop of Wakefield in replying to an address presented to him by The Church of England Sunday-School Association, on the occasion of his first visit to Huddersfield, made the following remarks, which we commend to the careful consideration of our readers:—

"He believed if there was a great advance in the spiritual life of the Church, in love, labor, and faithful service, it was because the people would have it so. We were thankful for it. Now-a-days a great deal more was looked for from clergy than in the past, but he thanked God the life of the Church did not only show itself in the life of the clergy, but in the laity, who were rising up to a sense of their responsibility. When he addressed a large body of Sunday-school teachers, such as he saw before him, he could not but feel joy and thankfulness that God had put it into the hearts of so many of them to give time and interest to the great work of God in the world. Their Vicar was quite right in saying he (the Bishop) would like to meet and receive a welcome from the Sunday-school teachers first. It was just the welcome he would have chosen had he been asked. He felt increasingly the enormous value of the Sunday-school system. He knew too, full well, that that system was in a far more vigorous state in Yorkshire than in the great part of the vineyard in which he had hitherto been laboring. There were a considerable number of Sunday-school teachers in East London and a great many devoted persons, but there was not the feature which had been mentioned that evening, namely, the existence of large classes of adults in the Sunday-schools and the manly way in which so many took their part in school work, and rejoiced all their life through to be learners in the school of Christ. When he thought of this he was reminded of the saying of the martyr Ignatius, who when carried to Rome to be torn in pieces for being a Christian, wrote many beautiful letters, in which he more than once used the expression: 'Now I am beginning to be a disciple.' This was a beautiful humility in a man whose course had run eighty years, and he could not help thinking it was a beautiful thing for men and women all their lives long to be ready to acknowledge they were disciples, and not to be, as so many were in London, independent of all further accession of knowledge and learning. He did not believe in an education that was ever finished on this side of the grave. Looking on the special work in which they as Sunday-school teachers were engaged, they must feel that to be ever learning was the happiness of the Christian, and that it was not to be terminated here, but when they went into the presence of their Lord and Master it would be to gain an ever-growing knowledge and sense of the beauty and glory and power of God. Their work was a very serious and solemn one. They would not think he was saying anything superfluous if he urged them to strive to do that work more faithfully and devotedly than they had done. Let them remember that the spirit of true work was the spirit of