

Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

Vol. 11.]

TORONTO, CANADA, THURSDAY MARCH 12, 1885.

[No. 11.]

COX & CO.
Members of the Stock Exchange.
STOCK BROKERS,
26 TORONTO STREET,
TORONTO.

WINDEYER & FALLOON,
ARCHITECTS.
R. C. WINDEYER, } Canada Permanent
Church work a specialty. } Bldgs., Toronto St.
JOHN FALLOON.

STEWART & DENISON,
Architects, &c. &c.
64 KING ST. EAST, TORONTO.
DENISON & ROGERS, PETERBORO.

G. S. CAESAR,
DENTAL SURGEON.
OFFICE, 34 GROSVENOR ST.,
TORONTO.

Lenten Books.

CHURCH READER FOR LENT. A selection of forty-seven Readings, from modern authors, adapted to use in Church services and for private reading. \$1 25
SOME QUIET LENTEN THOUGHTS. Being meditations for the forty days of Lent. By T. R. Dover, Vicar of St. Agnes, Kensington Park. 75
THE MYSTERY OF THE PASSION OF OUR MOST HOLY REDEEMER. By Rev. W. J. Knox Little. 1 00
THE WITNESS OF THE PASSION. By the same author. 1 00
PLAIN WORDS. Third series. Forty meditations with a view to the deepening of the religion-hip. By Bishop How. 70
THE PENITENTS OF PRAYER. Eight Lectures on the 51st Psalm, for Lent and Easter Day. By the Rev. G. A. Shaw. 70
THE DOCTRINE OF THE CROSS. Especially in its relations to the troubles of Life. Sermons preached during Lent. By Rev. H. J. Ellison, M.A. 88
HOLY WEEK AND EASTER. By the Bishop of Truro. 35
NEW HELPS TO A HOLY LENT. By Bishop Huntington. 75
HOW TO KEEP LENT. Notes of Quinquagesima Sunday address. By Bishop of Truro. 8
GOOD FRIDAY. Addresses on the seven last words. By Rev. H. S. Holland, M.A. 75
THOUGHTS ON CALVARY. The substance of two Good Friday addresses. By Bishop of Truro. 8
THE POWER OF SUFFERING. A thought for holy week. A tract. Per dozen. 17
THE STORY OF THE CROSS. Words only per hundred. 50c do. do. w. th music. 3 00

Rowell & Hutchison
76 KING STREET EAST

WEST END HARDWARE HOUSE,
313 Queen Street West,
TORONTO

Builders' and General
HARDWARE
Cutlery, Plated Goods,
GARDEN TOOLS
Glass, Paints, Oils, &c.

JOHN L. BIRD.
Telephone Communication.

THE NORTH AMERICAN LIFE ASSURANCE CO.

Incorporated by Special Act of the Dominion Parliament.

Full Government Deposit.

DIRECTORS.

Hon. Alex. Mackenzie, M.P., ex-Prime Minister of Canada, President.
Hon. Alex. Morris, M.P., Vice-President.
John L. Blaikie, Esq., Pres. Can Landed Credit Co., Vice-President.
Hon. G. W. Allen, Senator.
Hon. R. Thibaudan, Senator, Montreal.
Hon. D. A. Macdonald, Ex-Lieutenant-Governor of Ontario.
Andrew Robertson, Esq., President Montreal Harbor Trust.
L. W. Smith, D.O.L., President Building and Loan Association.
W. R. Meredith, Q.C., M.P.P., London.
H. S. Strathy, Esq., Cashier Federal Bank.
John Morison, Esq., Governor British Am. Fire Assur. Co.
E. A. Meredith, Esq., L.L.D., Vice-Prest. Toronto Trusts Corporation.
H. H. Cook, Esq., M.P.P.
A. H. Campbell, Esq., President British Can. Loan & Investment Co.
D. Macrae, Esq., Manufacturer, Guelph.
E. Gurney, Jun., Esq., Director Federal Bank of Canada.
Wm. Bell, Esq., Organ Manufacturer, Guelph.
John N. Lake, Esq., Broker and Financial Agent.
Edward Galley, Esq., Capitalist.
B. B. Hughes, Esq. (Messrs. Hughes Bros., Wholesale Merchants).
James Thornburn, Esq., M.D., Medical Director.
James Scott, Esq., Merchant; Director Dominion Bank.
Wm. Gordon, Esq., Toronto.
Robert Jaffray, Esq., Merchant.
W. McCabe, Esq., LL.B., F.I.A., Managing Director.

An Unrivalled List.

**The Steinway Piano,
The Chickering Piano,
the Haines Piano.**

It is quite unnecessary to say anything in praise of these instruments. The first two on the List are acknowledged by all to be the finest Pianos in the world. The most celebrated artists of the day have pronounced in favor of one or the other over all others.

THE HAINES, for a medium priced Piano, excels in finish and beauty as well as durability, any other instrument of its class. Its popularity is proved by the fact that the Haines' Factory has risen to be the Third Largest Factory in America.

WE ARE SOLE AGENTS FOR THE

Estey & Co's Organs,

The acknowledged leading instruments of the World
Special rates to Clergymen and Sunday Schools.
Price Lists on application.

A. & S. Nordheimer,
TORONTO: 15 KING ST. E.
Montreal:—NORDHEIMER'S HALL.

Branches:
OTTAWA, LONDON, HAMILTON

\$72 A WEEK, \$11 a day at home easily made. Costly outfit free. Address Taux & Co., Augusta, Me.

A NEW MAP OF THE SEAT OF WAR IN THE SOUDAN,

The best yet published, price 15 cents, mailed free. Including EGYPT, SOUDAN

AND ABYSSINIA,
Also, portraits of Burnaby, Stewart, Earle, Wolsley, Gordon, and a

Plan of Khartoum and Gakdul Wells,
Size 22 x 30. 15 cents.
CLOUGHER BROS., BOOKSELLERS
27 King West TORONTO

HOMOEOPATHIC PHARMACY.

394 Yonge Street, Toronto.
Keeps in stock Pure Homoeopathic Medicines, in Tinctures, Dilutions and Pellets. Pure Sugar of Milk and Globules. Books and Family Medicine Cases from \$1 to \$12. Cases refilled. Vials refilled. Orders for Medicines and Books promptly attended to. Send for Pamphlet.
D. L. THOMPSON Pharmacist.

FOR HOLY WEEK.

THE STORY OF THE CROSS.—Words only, 50 cents per 100; Words and Music \$2 per 100.
LITANY OF THE PASSION.—Words only, 50 cents per 100; Words and Music, \$1 per 100.
GOOD FRIDAY.—A forcible tract on the due observance of the day, 50 cents per 100.
THE STORY OF THE RESURRECTION.—A beautiful metrical account of the first Easter Words only, 50 cents per 100; Words and Music, \$3 per 100.
Sent free by mail on receipt of price.
TIMMS, MOOR & CO.,
23 Adelaide St. East, Toronto.

Merchant Tailoring.

R. J. HUNTER

Is now showing a magnificent range of
NEW SPRING GOODS.
—IN—
SUITINGS,
TROUSERINGS,
BLACK & FANCY
COATINGS, ETC.

The attention of Clergymen and Students is called to our Stock of STANDARD BLACK GOODS, which are the best that can be procured.

R. J. HUNTER,
COR. KING & CHURCH STS. TORONTO.

I. J. COOPER.

Manufacturers of
COLLARS, SHIRTS, CUFFS, &c.
Importers of
MEN'S UNDERWEAR, GLOVES, SCARFS, TIES, UMBRELLAS, &c.
Clerical Collars, &c., in Stock and to Order
109 YONGE ST., TORONTO.

CANNED LABRADOR HERRING, STAR SALMON, HORSESHOE SALMON, NIMPISH SALMON, STAR LOBSTER MACKEREL.

CROSSE & BLACKWELL'S
Potted Ham, Potted Tongue,
Anchovy Paste,
Concentrated Ess. Turkey Coffee,
Raspberry Vinegar.
R. FLACK
388 Gerrard-st. East, Toronto.

JAS. H. HUTTY,
Dispensing and Family Chemist
ONLY THE PUREST DRUGS USED.
Corner Yonge and Maitland Streets,
TORONTO.

LOOK!

AGENTS. We pay good men from \$75 to \$150 per month. We stand ahead and lead all rival tea houses, and the only tea house in Canada having a English importing house Connection, our Special Blend being put up for us in London, England. If we are not represented in your District write to our particulars. Address, Canada Pacific Trading & Importing Co'y, 120 Bay St. Toronto. J. Arthur McMurtry, Secretary and Manager.

GEORGE EAKIN, ISSUER OF MARRIAGE LICENSES, COUNTY CLERK.
Office—Court House, 51 Adelaide Street East.
House—128 Carlton Street, Toronto.

FRASER & SONS.

Late Notman & Fraser
Portrait Painters, Photographers, &c.
FINEST WORK. LOWEST PRICES!
41 KING STREET EAST, TORONTO

A MARRIED CLERGYMAN. GRADUATE IN HONOURS, A CAMBRIDGE MAN IS anxious to obtain a clerical appointment in Canada on account of his large family. Is Vicar of a Dorsetshire Parish which he has held eight years: is active, of good health, and has strong clear voice. He had great experience in Tuition, can give the highest references, both lay and clerical as regards ministerial abilities.

Address,
REV. T. FREDERICK BIGG,
Handley Vicarage,
Salisbury, Eng.

WANTED

Deacon or Lay Reader. Also a Junior Lay Reader, latter to live with the priest in charge.
VEN. ARCHDEACON DAYKIN,
MADOC,
ONTARIO.

THE Improved Model WASHER AND BLEACHER.
Pat. Aug. 2, 1884.
C. W. Dennis, Toronto.
Only weighs 6 lbs. Can be carried in a small val

Satisfaction guaranteed or money refunded.

\$1,000 REWARD FOR ITS SUPERIOR. Washing made light and easy. The clothes have that pure whiteness which no other mode of washing can produce. No rubbing required—no friction to injure the fabric. A ten-year-old girl can do the washing as well as an older person. To place it in every household, the price has been placed at \$3.00, and if not found satisfactory, in one month from date of purchase, money refunded. Delivered at any Express Office in the provinces of Ontario & Quebec. Charges paid for \$3.50. See what THE CANADA PRESBYTERIAN says about it: "The Model Washer and Bleacher which Mr. C. W. Dennis offers to the public, has many and valuable advantages. It is a time and labour-saving machine, is substantial and enduring, and cheap. From trial in the household we can testify to its excellence."
Toronto Bargain House.
C. W. Dennis, 213 Yonge St., Toronto.
Please mention this paper.
Agents wanted, send for Circular.

DOMINION LINE.

DATES OF SAILING from Portland to Liverpool direct— Montreal: 12th March. Toronto: 9th April. Brooklyn: 26th " Montreal: 23rd "

TORONTO STEAM LAUNDRY HAS REMOVED TO 54 & 56 WELLINGTON ST. WEST (A few doors west of the old stand.) Office:—At 65 King St. West. G. P. SHARP

STEAM COOKED CEREALS. Choicest Foods in the World, for Old and Young.

A. B. C. WHITE OATS. A. B. C. WHITE WHEAT. A. B. C. Barley Food. A. B. C. Maize. Selected grain, all hulls, cockle, and impurities removed. CRUSHED, STEAM COOKED AND DESICCATED. Patented. Prepared, as wanted, for the table, in ten minutes. Saving money. Saving fuel. Saving time. Saving waste. Saving health. Easy to digest, being already thoroughly cooked and dried (desiccated.)

AGENTS WANTED—To sell the Journeys of Jesus. History of His travels with the twelve Disciples in the Holy Land. Beautifully Illustrated. Maps, Charts Etc. Address MENNONITE PUBLISHING CO., Elkhart, Ind

AGENTS Our new war book, DEEDS OF DARING, by Blue and Gray, outselling all other books. Illustrated circular and terms free. FORSHEE & McMACKIN, Cincinnati, O.

PENSION for any disability; also to Heirs. Send stamps for New Laws. Cor. BINGHAM Attorney, Washington D.C.

H. SION, SENR. UNDERTAKER, 239 YONGE ST. No connection with any firm of the same name.

PUBLISHERS' AGENTS. In order to facilitate the transaction of business with our advertising customers we have arranged with Edwin Alden & Bro., Advertising Agents, Fifth & Vine Sts., Cincinnati, O., and 140 Nassau St., New York, making them our Special Publishers' Agents. All communications in relation to advertising should be addressed to them.

HEAR YE DEAF Garmore Artificial Ear Drum. As invented and worn by him perfectly restoring the hearing. Entirely deaf for thirty years, he became with them even whippers, distinctly, & was not observable, and remain in position without aid. Descriptive Circular Free. CAUTION: Do not be deceived by bogus ear drums. Mine is the only successful artificial Ear Drum manufactured. JOHN GARMORE, 215 & 216 St. Clair Street, C.

150 Confederate money 20cts., 50 Advertising Cards 15cts., 100 Stamps 10cts., 8 Ink Recipes 25cts. AGENTS Wanted L. HESS & CO. 309 Church Street, Toronto, Can.

WANTED LADIES AND GENTLEMEN who wish to make \$5 to \$4 a day easily at their own homes. Work sent by mail. No canvassing. Address with stamp Crown Mfg. Co., 294 Vine St., Cincinnati, O.

2806 Lbs. Weight OF TWO OHIO IMPROVED CHESTER HOGS. Send for description of this famous breed. Also Fowls, L. B. SILVER, CLEVELAND, O.

The NEW WILLIAM'S



Sewing Machine Has a high roomy arm, and is very simple and easy to work. It is emphatically The Sewing Machine of the period, and is rapidly superseding all the old fashioned makes. See it, Try it, Buy it. The WILLIAM'S Manufacturing Co., 347 N. THE DAME ST., MONTREAL. Toronto Office—58 King St. West.

FERRY'S SEED ANNUAL FOR 1885. INVALUABLE TO ALL! Will be mailed FREE to all applicants. Send for circulars. D. M. FERRY & CO. DETROIT, Michigan.

HOUSEKEEPER'S EMPORIUM! RANGES, WOOD COOK STOVES, COAL OIL STOVES, CUTLERY, PLATED WARE, CHANDELIERS, LAMPS, BABY CARRIAGES, ETC. Every family should have one of our Self-Basting Broilers. HARRY A. COLLINS, 90 YONGE STREET, WEST SIDE

THE DOMINION MUTUAL BENEFIT SOCIETY OF CANADA Offers a comprehensive, common sense plan of Benefit Insurance. It provides a ten or twenty year endowment. It offers a Life Benefit with Reserve Fund Security, diminishing assessments, non-forfeitable Certificates, paid up after fifteen years. In case of sickness or accident it offers weekly Benefits from \$1.50 to \$2.00 for Total or Partial Disability and also a Benefit for Funerals. Agents wanted. Send for Circular and terms. Head office. 30 Adelaide street east, Toronto

A PRIZE Send six cents for postage, and receive free, a costly box of goods which will help you to more money right away than anything else in this world. All, of either sex, succeed from first hour. The broad road to fortune opens before the workers, absolutely sure. At once address! Taus & Co., Augusta, Maine.

AGRICULTURAL INSURANCE CO. OF WATERTOWN Assets.....\$1,491,624 81 Dominion Deposit.. \$100,000 00 Cheapest rates in the city on private residences and household effects. Robt. F. Williams & Lyon AGENTS, 50 YONGE ST., TORONTO.

BARLOW'S INDIGO BLUE! Quality and Quantity Always Uniform For sale by Grocers. D. S. WILT, Proprietor, 23 North Second Street, Philadelphia, Pa.

THE CHOICEST FOODS IN THE WORLD!

C. B. C. White Wheat. C. B. C. White Oats. C. B. C. Crushed Barley. C. B. C. Vell. & Wh. Maize. Ask for the C. B. C. BRAND. Bulled Crushed. Cooked Desiccated. These delicious foods are specially recommended by the Faculty

MISS DALTON writes inspection of her new and fashionable stock of Paris and London HATS, BONNETS, FLOWERS, FEATHERS and FANCY GOODS. Mantle making, Ball and Dinner Dresses specialties. 207 Yonge Street, Toronto

The FLORAL World A superb illustrated \$1.00 monthly free year to all that enclose this ad. to us now with 12c. for postage. FLORAL WORLD, HIGHLAND PARK, ILL.

AGENTS Send for E. E. TREAT'S of new books, including MOTHER, HOME, and HEAVEN, 25c. each, sold \$1.75 by mail. If Agent that have sold it for bank report Gen. Agents—Send direct to the publisher. Also 5000 Copies of the Bible, 25c. 50,000 sold. E. E. TREAT, Pub. 757 Broadway, N.Y.

OPIUM Morphine Habit Cured in 20 to 25 Days. No Pay until Cured. J. L. STEPHENS, M. D., Lebanon, Ohio.

BARNES' Patent Foot and Steam Power Machinery. Complete outfits for Actual Workshop Business. Lathes for Wood or Metal. Circular Saws, Scroll Saws, Formers, Mortisers, Tenoners, etc., etc. Machines on trial if desired. Descriptive Catalogue and Price List Free. W. F. & JOHN BARNES, 330 N. York St., Hartford, Conn.

FALL GOODS! FALL GOODS! Just received, a full line of WORSTED, NAPS, MELTON AND BEAVER CLOTHS Suitable for FALL SUITS—A Fine Line of Goods. Gentlemen desiring a Stylish Fall Suit at a low price should give me a call. A. MACDONALD'S, 355 YONGE STREET, OPPOSITE ELM.

IMPORTANT REDUCTION IN THE PRICE OF VASELINE (PETROLEUM JELLY.) One Ounce bottles reduced from 15 cents to 10 cents. Two Ounce bottles reduced from 25 cents to 15 cents. Five Ounce bottles reduced from 50 cents to 25 cents. The public must not accept any but original goods bottled by us, as the imitations are worthless. Chesebrough Manufacturing Co., New York.

CHILD'S' CATARRH Treatment For And Diseases of the HEAD, THROAT & LUNGS! Can be taken at home. No case incurable when our questions are properly answered. Write for circulars, testimonials, etc. REV. T. P. CHILDS, Troy, Ohio.

AGENTS WANTED FOR "CONQUERING THE WILDERNESS" "New Pictorial History of the Life and Times of the Pioneer Heroes and Heroines of America," by Col. Frank Triplett. Over 200 Superb Engravings, covers the 8 Eras of pioneer progress (1) Allegories to the Mississippi; (2) Mississippi to the Rocky Mountains; (3) California and Pacific Slope. New. 1000 Portraits. A picture gallery. A work of thrilling adventure in Forest, Plains, Mountains. Covers western progress. Outlets everywhere. 6 large volumes called for in 7 months. 748 octavo pages. Price, \$5.75. Send for terms, illustrated description. "Extracts from agents reports etc." E. B. THOMPSON & CO., Publ., St. Louis, or N. Y. City

The Great Church LIGHT. FRINK'S Patent Reflectors give the Most Powerful, the Softest, Cheapest and the Best Light known for Churches, Stores, Show Windows, Parlors, Banks, Offices, Picture Galleries, Theatres, Depots, etc. New and elegant designs. Send size of room. Get circular and estimate. A liberal discount to churches and the trade. L. P. FRINK, 551 Pearl Street, N. Y.

Faircloth Bros., IMPORTERS OF WALL PAPERS Artist's Materials, &c. Painting, Glazing, Calomining, And Paper Hanging. In all their branches. CHURCH DECORATIONS. Estimates given 256 Yonge Street, TORONTO.

PATENTS Hand-Book FREE. R. S. & A. P. LACEY, Patent Att'ys. Washington, D. C. \$5 to \$20 per day at home. Samples worth \$5 free. Address STINSON & Co., Portland, Me.

PURE GOLD Manufacturing Company, 31 FRONT STREET EAST, TORONTO.

TRY PURE GOLD BAKING POWDER ONCE USED ALWAYS USED

THE SOUTHERN WORLD ATLANTA, Georgia. A 16 page illustrated Journal. Sample copy sent free. Agents Wanted.

Pensions For SOLDIERS any disease, wound or injury. Widow and children entitled. Fee \$10. Increase pensions bounty, back pay and honorable discharges procured. NEW LAWS. Send stamp for instructions. E. H. GELSTON, & CO. Attorneys, Box 72 Washington, D. C.

Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

DECISIONS REGARDING NEWSPAPERS.

1. Any person who takes a paper regularly from the post-office, whether directed in his name or another's, or whether he has subscribed or not, is responsible for payment.
2. If a person orders his paper discontinued, he must pay all arrears, or the publisher may continue to send it until payment is made, and then collect the whole amount, whether the paper is taken from the office or not.
3. In suits for subscriptions, the suit may be instituted in the place where the paper is published, although the subscriber may reside hundreds of miles away.
4. The courts have decided that refusing to take newspapers or periodicals from the post-office, or removing and leaving them uncalled for, while unpaid, is "prima facie" evidence of intentional fraud.

The **DOMINION CHURCHMAN**'s Two Dollars a Year. If paid strictly, that is promptly in advance, the price will be one dollar; and in no instance will this rule be departed from. Subscribers at a distance can easily see when their subscriptions fall due by looking at the address label on their paper. The Paper is sent until ordered to be stopped. (See above decisions.)

The "Dominion Churchman" is the organ of the Church of England in Canada, and is an excellent medium for advertising—being a family paper, and by far the most extensively circulated Church journal in the Dominion.

Frank Wooten, Proprietor, & Publisher,
Address: P. O. Box 2640.
Office, No. 11 Imperial Buildings, 30 Adelaide St. E
west of Post Office, Toronto.

FRANKLIN B. HILL, Advertising Manager.

LESSONS for SUNDAYS and HOLY-DAYS.

Mar. 15th.—4th SUNDAY IN LENT.
Morning—Genesis xli. Mark xii. 13 to 35
Evening—Genesis xliii or xlv. 1 Cor. vii. 25.

THURSDAY, MARCH, 5, 1885.

The Rev. W. H. Wadleigh is the only gentleman travelling authorized to collect subscriptions for the "Dominion Churchman."

PURITANISM AND POPERY AT ONE AS TO CHURCH HISTORY.—A remarkable contribution to English history is Brewer's Reign of Henry VIII., based as the work is on the most exhaustive examination of State archives ever yet made. In the State papers Mr. Brewer examined were 20,000 most important letters! The *Church Quarterly* says:—"There is one view of the Reformation which in the face of Mr. Brewer's reaches, is no longer tenable—at least for members of the English Church—the view, namely, that the Reformation represents a kind of spiritual archibiosis, when from the dead matter of Roman Catholicism was evolved the spiritual life of the Protestant faith. No one with competent knowledge of the pre-Reformation Church, could help being amused at the view that the Church of England dates its existence from the Divorce of Henry VIII. The view is as *unhistorical as to Churchmen it is offensive*. There is no point, says the Hibbert lecturer of last year, at which it can be said, 'Here the old Church ends; here the new Church begins.' The English Reformation is differentiated from others by the continuity of the Anglican Church. But it is essential to the ultra-Protestant as it is to the Roman view that there should be a break in the spiritual history of the English Church. It is not surprising that Churchmen who take the Puritan view of the Reformation have felt little called upon to use authentic historical materials. They go on repeating the misstatements of Hall, Foxe, Burnet and Strype, they still find the forerunners of the Reformers in the heretics of earlier ages, and their most logical successors in the Protestant sects of to-day. Such a view, appropriate and natural to a Nonconformist, is strangely inconvenient for those who in any sense, profess and call themselves Churchmen." We have dealt with this topic before,

it is satisfactory to find that the researches of Mr. Brewer, researches so thorough into authentic documentary evidence, confirm the position that the *Church was not built at the Reformation but only re-formed*. Strange that any Churchman should take the Papist's view of this question.

EVANGELICAL TRUTH NO PARTY MONOPOLY.—The party organ, characteristically enough, hardly ever alludes to the personal affairs or public life of the Church of England, without display ingentire non-acquaintance with facts which are commonly notorious in England, and well known also here to church people outside the party camp. Our contemporary judges of men and things in England from the stand point of men who never trod the sacred soil, or ever breathed the free air of the mother land, and who are alien in spirit to the English Churchmen of every school or type, for disloyalty is abhorred in England. For instance it says of Dr. Temple: "The most earnest, simple Evangelical sermons heard during recent years in Exeter Cathedral have been preached by the Bishop." This is said as quite a marvellous discovery, and as a ground for thankfulness that a Bishop, not of their party, preaches Evangelical sermons. In the same article, all of which is merely paraphrased from a tenth-rate semi-Church paper and passed off as original, Dr. King, the new Bishop of Lincoln, is said to be an extreme Ritualist. All who know Dr. King know this, it is notorious in England, that he has preached "The most simple, earnest Evangelical sermons heard in recent years" in England. More, the most fervid Evangelical sermons ever heard in English pulpits have been preached by the great leaders of the extreme High Church School. That is as notorious a fact—a fact as freely acknowledged by all classes of Christians in England, as that the sun rises and sets daily. There is another notorious fact which is that Evangelical truth and life are not monopolised by a narrow clique, but are the common heritage of all the flock of Christ. A neighbour, a distinguished Nonconformist, recently returned from England, expressed to us only a few days ago his surprise at hearing a sermon in a Roman Catholic Church in London, into which he had gone to take shelter from the rain, in which he said the language throughout was fervently evangelical, a sermon such as Mr. Spurgeon might have preached. The discourse was upon the union of the believer with Christ. So that preaching evangelical sermons is no specialty of any school. Our neighbour would act prudently by avoiding all allusion to English affairs, for it has no knowledge of them beyond heresy. For any coterie of Churchmen to call themselves "Evangelical" in these enlightened days, is absurd as for Chinese to call themselves "children of the sun" and all outside China "barbarians."

REALIZING THE PASSION OF JESUS.—The following passages are taken from M.S. notes of Sermons preached by Rev. F. W. Faber, as given in the *Literary Churchman*:—"Those who have a devotion to the Passion must, to some extent, share in it, especially in its want of repose, and in the irritating presence of repulsive horrors and violent images. We must beware of false delicacy in this respect. The presence and overshadowing of evil.

1. The keen and various suffering which it is to us, increasing with our holiness.
2. The disgust and fear which notable sinners, murderers, and often those who degrade themselves with drink, inspire.
3. The acute torture of coarseness and vulgarity to extreme sensitiveness.
4. Horror of the bitter cruelty sometimes united to great power.
5. Terror at lawlessness; at the clamour of the multitude, when justice and fair dealing seem utterly forgotten and impossible.
6. Then pause and think what all this was to the

most exceeding sensitiveness of our Blessed Lord's holy soul.

REALIZING THE PASSION OF JESUS.—The following terrible analysis of some of the elements which made up the sufferings of the Redeemer is also from the same source as preceding passages.

The representative wickedness of all ages gathered round Him.

1. In the High Priests—falsehood, injustice, rage conspiracy, hypocrisy.
2. In Herod—loathsome sin, sensual brutality, rude blasphemy, the low ruffianly pride of men overbearing force and power.
3. Pilate—the cruelty of weakness, contempt of high-mindedness, worldly indifference, paltering with conscience, sacrificing to the love of popularity.
4. The Jews—like men possessed of demons, surging with howling passion, their nature perverted, their fury frenzied.
5. The Roman soldiers—debauched ruffians, often the offscouring of all nations, reeking of sin, and love of lucre.
6. Judas—treachery, avarice, hardness of heart, stolidity in failing to perceive his Master's beauty and truth; contempt of grace, despair, which in its true light is seen to be a personal aversion to God.
7. The impenitent thief—low base sin, vulgarity and meanness consummated in impenitence at our Lord's very side.
8. The invisible legions of evil spirits—each of whose history, its horrible inward sin during ages, was clearly known to Him, in that agony of desolation.
9. All that were good had fled and left him—ashamed of, denying, doubting Him—all save His Mother, and S. John and the Naries.

He the Creator, submitted to the power of His creatures, and during the last twenty four hours the ring of evil was drawn more and more closely round Him. It was made up of—1. Rage; 2. Hatred; 3. Scorn; 4. Indifference; 5. Disgust; 6. Weariness; 7. Petty; 8. Spite; 9. Political Jealousy; 10. National Faction; 11. Persecution of False Doctrine; 12. Unreasoning Cruelty; 13. Malicious Cruelty; 14. Inventive Cruelty; 15. Imitative Cruelty; and all this was at once triumphant, breaking forth in indignities which one human life could not have concentrated in itself save through omnipotence. In the midst, almost trampled out of existence, was a young man of thirty-three, bleeding, bruised, mocked, falling to the ground. That young man was God.

THE PEACE OF GOD.—It is a mercy that the Scripture record of human life is painted to us in such dark colours as it is. It has been the infidel's sneer that the Bible saints are men whom even a novelist would scorn to take for his heroes. It is a small and pitiful sneer. The Bible saints were not the heroes of romance, for then they might have been painted spotless. They were the men of real life, and the details of that life sometimes guilty enough. But, then, life was an earnest thing with them. It was transgression, if you will: but then it was sore, buffeting struggle after that—much toiling and wandering in sharp suffering, that none knew but God: it was the penitence of men bent manfully on turning back to God. And so they fought their way back till they struggled out of the thick darkness into the clear light of day and peace. Let us lay this to heart. It is not the having been "far off" that makes peace impossible. It is not sin—no, not the darkest—that shuts out from restoration: "Being justified by faith, we have peace with God." It is languid indecision, desperate sullenness, anything which keeps a man away from Christ, that prevents peace; but in all this world there is nothing else.—Robertson,

A DRY LAND.

WE in Canada who have lakes and streams in such glorious abundance, cannot realize happily even in imagination what life is in those lands where water is difficult to obtain. There are so many allusions in the Bible to the preciousness of water, it is used so often as a symbol of life and joy and riches, and the misery of thirst is depicted in the sacred writings with such power, that we believe it will help the young especially to understand these Biblical allusions if they have brought before their minds the words of one of their own race and time, relating his experience in "a dry land." The following graphic description of incidents which have occurred recently in Egypt, where the dearth of water has caused such suffering and delay, is from the pen of the special correspondent of the *Daily News*.

"When the column and convoy under Sir Herbert Stewart's command left Korti last Thursday, very few men in it probably had any idea that anything more intolerable than the glare and heat of tropical sunshine on desert sands would fall to their share. Officers of experience had tried to impress upon them the necessity of self-denial when thirst assailed them, and the impossibility of securing more than a limited supply of water between their starting point and the wells of Gakdul. Laudable resolutions were no doubt formed by everybody, but these broke down lamentably under stress of a sultry march the second day, with the result that before a dozen miles had been covered many men had exhausted the contents of their water bottles. To make matters worse, a very large proportion of the musaks used for carrying a reserve supply had been pricked by mimosa thorns, and leaked so badly that the men had to be put on short rations at a time when thirst was least endurable. Still very few of them were heard to complain. Animated by a spirit of praise-worthy rivalry, each regiment vied with its neighbour in an assumption of cherry good humour, and tried to forget temporary discomfort in an exchange of friendly badinage. Some sang until their throats were too dry for the utterance of another musical note, but even then they had a hearty laugh for every humorous incident. One Guardsman, chaffing an Ethiopian follower, said he had discovered at last why a negro's lips were so thick, for his own felt as if they had swollen to three times their natural size; and he was sure they would never get their beauty back again if he had to make many desert marches.

Crossing a desert on trotting camels is monotonous enough, but nothing when compared with the weariness of toiling along at a foot-pace through the dust raised by a thousand camels. At dawn or in the pale moonlight this dust forms a haze like the mist that hangs on English meadows in dewy autumn. At mid-day it is a hot cloud that chokes one's nostrils, like a hot air from a furnace. Then one cannot venture to look often at surrounding scenery, for the blinding glare of sunlight and gazing constantly on pebbles or sand-drifts that radiate rippling heat, is an occupation of which one soon tires. After only an hour or two of restless slumber, with nothing softer to lie upon than a bed of rough gravel, such things incline to a state of sleepiness; but at no time does one feel the subtle temptation to drop off into a quiet doze more strongly than towards the drowsy hours of dawn. Then men are silent, and nothing is heard but the low murmur of soft feet brushing the hard sand

with a ghostlike tread. There is at such moments something weirdly impressive in the movement of a great column steadily passing like a grey shadow across the desert, its progress marked only by that continuous whispering sound. Few things, one would think, could be more calculated to inspire a barbaric foe with feelings of superstitious awe than the night march of a camel column; nor, indeed, would disciplined troops be proof against momentary panic if they became suddenly aware of a formidable force advancing upon them in such mysteriously uncanny fashion from the dark distance. Our bivouac the second night was in a great jungle of dry rush like grass on a wide stretching plain dotted with mimosa trees, the green leafage of which was tantalisingly suggestive of moisture. One correspondent, who would not venture to waste water by evaporation in process of boiling, was taking his evening meal without any refreshing beverage to wash it down, when a trooper of the 19th Hussars generously brought him a canteen of hot tea. Most of us went thirsty to sleep. Where I lay, with my head against a tuft of tall grass, the keen easterly wind rustled the sapless reeds with a sound as of rippling water. I dreamed that rain was falling in torrents, and that I rose to lave my heated face in a cool refreshing puddle. Waking to find it all unreal was a bitter disappointment. The coldness was only that of the night breeze, and my lips were still parched with a thirst I dared not slack, for fear of diminishing further the already scanty store. Reveille sounded three hours before dawn, and the sun arose as we passed across a rugged defile into the fertile-looking stream-scarred but almost waterless plain of Hanbok. The party left by Sir Herbert Stewart to improve the wells, having laboured in vain, had forsaken the post and gone back to Howeyiat. At the bottom of deep sand-pits there were yellow puddles that yielded only a drink round for some half-dozen nearly exhausted horses."

The Mimosa tree is a mere shrub. The sand so covers its leaves that the plant cannot thrive, and it remains a stunted, prickly dwarf. A recent traveller in the East informs us that often and often he has been in an agony of misery owing to water when found being so impregnated with sand as to be undrinkable, except at the risk of life, yet tantalising the brain with its semblance to this precious element. Four lessons are on the surface of above narrative, so that he who runs may read them. First, we may learn the duty of thankfulness for an object like water, which is here so common that we take it without a grateful thought of the Giver. Second, the duty of keeping the water of life, the Word of God, free from the sandy additions of human fancies and speculation which cannot be imbibed without great spiritual danger. Third, the duty of reverencing loyally the Church of God to whose keeping has been committed the well of revealed truth, and on whose assurance we may rely that the water is pure, and by whom the divine well is kept not only free to all comers, but especially guarded from the contamination of men who love to mix the pure water of divine truth in charge of the Church with chemicals of human concoction. Lastly, as we should regard the man with just abhorrence who saw his fellows suffering from thirst while he had an ample supply of water, which he refused to share, so may we learn to regard ourselves with shame, if with our abundant privileges and means, we keep back the water of life from those in the dry land of ignorance and sin.

RELIGION AND SCIENCE.

THE selection of Dr. Temple as Bampton Lecturer for last year, was an excellent one. The Lectures annually delivered under this trust, form an invaluable library of which not the least interesting and serviceable will be the work contributed by the new Bishop of London. Happily one of the subjects required to be preached upon is expressed in the words, "To confirm and establish the Christian Faith," which allows a lecturer to deal with any phase of opposition direct or by implication or influence upon the Word of Revelation. In these days the war-drum of scientific speculation is being beaten with monotonous persistence under the ramparts of the Church. An effort is being made to create a belief in there being an irreconcilable antagonism between Science and Religion. It was incumbent upon a Bampton Lecturer, being as he is put forward as a Champion of the Faith, to sally forth and not merely smite the Philistines arrayed against Revelation under the banner of Science, but to demonstrate once for all that there is no natural antagonism between Religion and Science, but that they each occupy positions of which the boundaries cannot be defined—that Science which ignores the phenomena of Religion is vitally defective, and that Religion which ignores or opposes the demonstrated facts of Science is not a divine revelation. Dr. Temple accomplishes this, his attitude to Science is that of a scientific investigator. He has made himself familiar with the work and utterances of the leaders of Science. Having gone as it were into their camp to examine the pleas on which the cry against religion is based, he takes over to his camp the man of Science and demonstrates first, that these pleas are based on imperfect data, that the facts of religion have been left out of consideration, and that the facts of Science are open to an interpretation in harmony with the facts of Religion. Dr. Temple acts as the amicus curiæ between Religion and Science. The friend of both, he bids each to lay down the arms of enmity, and as mutual friends, work together for their common good, by patiently investigating the phenomena in respect to which they are now at variance.

The "strained relations" which are said to now exist between Religion and Science, represent, we submit, no such condition; but simply this, that certain phases of religion are antagonised by certain phases of scientific speculation. On both sides of this controversy there have been grave faults and blunders. Men who knew nothing of science in any form have been led into rash onslaughts on scientific investigators, and have poured their vials of most illiterate wrath upon science itself. On the other hand men devoted to science have with equally ignorant scorn attacked religion and religious men and religious literature.

It is but a few years ago since Dr. Stewart, a Baptist minister in Toronto, spoke this, "Geology lifts its impious hand against the Creator," a phrase which does religion more injustice than geology. The Church needs such teaching as that in Dr. Temple's Bampton Lectures, quite as much as it is needed by Scientific sceptics. The clergy should be trained to at least understand enough of Science to sympathise with all its honest endeavours to ascertain what is the truth, especially should they

* The Relation of Religion and Science, eight lectures by the Right Rev. the Lord Bishop of Exeter, Dr. Temple, now Bishop of London. Macmillan & Co., New York; may be had of Rowsell & Hutchison, Toronto. \$1.50.

learn to distinguish between what is Science, and what is merely scientific speculation. We very cordially commend Dr. Temple's Lectures to the earnest study of the clergy, divinity students and all those of the laity who take an interest in the higher and deeper questions which are moving the intellectual life of this age. The debate between Religion and Science cannot be studied without some enrichment of the mental powers, it will soon create a distaste for the infinite pettinesses of such debasing party squabbles as now engage the attention of those who have not learned the glorious fascination of great themes, or realised the dignity of the higher intellectual life. It has been said, "an undevout astronomer is mad"—a frivolous one is impossible.

GERM THOUGHTS FOR LENT.

THE one great object of the Church is to make the Person and Life of Jesus Christ better known and better loved in a forgetful world. This is a duty which ought to be always prominent before the eyes of every devout Christian. Lent is a season afforded us for the more special consideration of this object. How far are we, each individual separately, working at and for it, in ourselves and others? How much do we consider what He has done for us all through our past lives? We grow weary of sin as we get older, or as its novelty ceases, but He never grows weary of receiving us as penitents and forgiving us. Come, then, and give Him a Palm Sunday entry into your hearts,—and while the thrones of the ancient earth are tottering, enthrone Him more firmly, more honourably, aye, and above all, more lovingly than ever, as King over you, over all you are and all you have, and all you can suffer for His sake. Oh, what a day will Easter Day be if thereon you solemnise the permanent enthroning of Jesus in your hearts!

WITHOUT JESUS IN THE WORLD.

I. What should we do without Him? We have to live, we have to die, we have to be saved.

1. In sorrow what should we do without Jesus?
2. In illness and pain?
3. In poverty and hardships?
4. In the loss of those we love?
5. In the hour of death?

II. He is called Jesus, because He shall save His people from their sins.

1. Look at the heathen, what if we were like them?
2. Look at grievous sinners, what if we were like them?
3. Look at those who know not Christ's Church, if we, too, were without it?
4. Look at our own selves in past years, if we were still like them?
5. Without Jesus, where should we be now? And can we ever spare Him,—now? or in death? in judgment, afterwards? Never.

III. And in the Blessed Sacrament we find our very Jesus.

1. The Jesus Who loved the poor.
2. The Jesus Who wept over His dead friend.
3. The Jesus Who consoled with sinners.
4. The Jesus Who comforted the sorrowful.
5. The Jesus Who cares more to save us than, alas! we too often care for our own salvation.

IV. So the Blessed Sacrament is the sign to us of His unspeakable fidelity. He yearns over us while we stay away. He pleads with us while we too ungraciously refuse His love; He holds to us even in our sins; He longs to clasp us to His breast

and carry us by force into heaven, to be his own for ever—our Saviour, our brother-friend. Can we refuse to follow Him? Rather let us lay our hearts down low before Him, and tell Him how deeply, if ignorantly and unworthily, we love Him; let us ask Him to draw us on, even by the Cross, in spite of our own selves, and to teach us to love Him ever more and more; to bear with our weakness a little longer, till we are led by His Cross, and Passion, by His yearning, unfailing Love, to know and serve Him better—and then let us lie down at His feet, and pass through the gates of the grave which He has hallowed, and resting with Him for ever, look on to the morning of the Resurrection in calm hope and Trust.—FABER.

HONORING THE HOUSE OF GOD.

BY PROF. AUSTIN PHELPS, D.D.

THE following is the concluding section of the article on the above subject, part of which appeared last week. Dr. Phelps is a Congregationalist. "One of the most difficult of the Christian virtues to instil into youthful character is that of reverence. The place where God dwells is its natural auxiliary.

The value of the House of the Lord for this purpose must increase as our country grows old, and its temples of worship become venerable with hundreds of years. They should be built, if possible, with stone, that they may defy the ravages of fire and of time. The recollections of the experiences of childhood in the House of God may then be among the most precious treasures of Christian culture. They may come back in after years, "trailing clouds of glory." They make the very walls eloquent above all human speech. The stone cries out of the wall, and the beam out of the timber answers it. That instinct of our nature which reveres the place where God's honor dwells is no fiction. God has not wrought a falsehood or a frivolity into the very make of the human mind in creating it. The intuitions of the race have expressed it through all history.

This reverence for the place where the distance seems to be lessened between man and God is surely scriptural. Remember Jacob's dream of converse with angels: "How dreadful is this place! The Lord is here, and I knew it not!" Recall the night he spent under the open sky, when in his troubled sleep he seemed to wrestle with a mysterious stranger, and calls the spot Peniel. For he says: "I have seen God face to face!" The biblical narrative of the building of the Temple represents it as a place of singular and awful sanctity. "I have hallowed this place, to put my name there." The House of God must be made "exceeding magnificent, of fame and glory throughout all countries." The wisest of monarchs summoned to its erection the most accomplished architects of the age. So sacred was it that it must be built without noise. No hammer nor axe nor "any tool of iron" must resound in it. It must grow in silence as the forests grow.

Such is the scriptural idea of the holiness of the House of the Lord. "The holy place; the place where my honor dwelleth; the gate of Heaven." So the Bible portrays in brief its unutterable sanctity. Picture a church fair in the Temple of Jerusalem! Conceive of a raffle for a gold-headed cane, or a Chickering piano in the "holy of holies"! Imagine the humdrum of an auction sale of the rag ends of the fair from the altar of sacrifice! Do not such things remind us of One who on a

memorable occasion found a use for "a whip of small cords?"

We have something yet to learn of the rudiments of biblical worship. Our Episcopal brethren are further advanced than we in this line of Christian culture. That is a becoming, because a natural and sensible act of reverence, in which they begin and end the services of public worship by kneeling or bowing the head in silent prayer. That was a refined Christian instinct, whatever may be said of it by sanitary science, which led our fathers to bury their dead, and erect tombs for themselves underneath the temples in which they and their godly ancestry had worshiped, or, better still, in the cheerful "God's acre" around them. They would be at hand when the morning dawned. Reason about the theology of it as we may, who can help sympathizing with the sentiment? The man who can stand in the Campo Santo at Pisa only to jeer at the faith which has transported thither earth from the Holy Land to create a resting place for the dead, is none the better for it. Many things which we would not do now we may well respect in the usage of a former age. They may be things which, in other forms, ought to perpetuate their spiritual meaning in this brazen age of ours.

THE NEED OF A WIDER USE OF THE DIACONATE AND OF LAY HELP IN THE CHURCH.

BY THE REV. J. PEARSON, TORONTO.

In taking up the very important question involved in a wider extension of the Diaconate, I am obliged at the outset to confess that I do so with the greatest diffidence, when I remember that, although a very important canon was passed by the Provincial Synod four years ago, giving the Bishops authority indefinitely to extend the Diaconate, that canon has been generally to remain inoperative. I have no doubt there are good and sufficient reasons for this; and therefore I fear lest, in my ignorance of these reasons, I may say what had better be left unsaid.

There can be little doubt, judging from the Ordinal, that it is the intention of the Church of England that a deacon is to "assist" the priest in divine service, and especially when the Holy Communion is ministered; to read the lessons and the epistles and gospels; in the absence of the priest to baptize; to instruct the young; to preach, but only if specially licensed thereto by the Bishop; and to act generally under the direction of the priest. And second, it is also evident from the rubric at end of the office for ordering deacons, that at the expiration of a year, when found faithful and diligent in the things appertaining to the ecclesiastical administration, the deacons will be advanced to the priesthood.

On the other hand, it is plain from the account which Bingham gives us, (book ii., chap. 20), that in the primitive church a great many men were admitted to the Diaconate with the intention of remaining, and that they did remain in that order through the whole of their life. This existence of the Diaconate as a distinct order has been, and is to this day, the usage of the Greek Church, and of those bodies which in the east have been separated from the Church for the last fourteen hundred years. It is true that the Western Church, for a thousand years or more, has not made use of the Diaconate as a distinct order, but only as preparation for the priesthood: it is equally true that the catacombs of Rome contain as many resting places marked "diaconus" as by "priester."

If we turn to Acts vi., it is clear that the original object of the institution of the Diaconate was to provide for the proper and convenient distribution of the alms of the church; but if it is a fact that the Philip mentioned in Acts viii. was one of the seven, then it is also plain that he, a deacon, went to Samaria and preached Christ there, and baptized; and also instructed and baptized the chamberlain of the Ethiopian Queen.

The conclusion which I would draw from all these facts is, that what deacons did then, and what they were then, they may do, and may be now. And I would apply this very extensively to this widely extended country, acting upon the principle adopted by the apostles in their adaptation of the presbyterate to the requirements of the country, when they "ordained them elders in every city."

I. There can be little doubt that in these North American Provinces the Church of England has not

retained in her fold many of those who once belonged to her, nor has she largely attracted to herself those who have been born outside her pale. One reason of this is that it has been found difficult to provide the ordinary means of grace and a place of worship for the new settlements. Men have hewn down the forests and made for themselves a home, and there has been no place of worship served by the clergy of the Church within a reasonable distance for many of those who have to attend to the wants of the cattle, and the other never-to-be-intermitted duties of an agricultural and pastoral life. In many cases the result has been, either a practical heathenism; or, meeting occasionally for worship at the house of a godly neighbour, whose previous education has not been that of the Church of England, people have been almost insensibly prepared for the coming of the first minister of religion who might undertake, even in an imperfect manner, to supply the natural yearnings of man's heart for the worship of God. I do not say one unkind word either of the unauthorized minister, or of the churchman who leaves the old faith. The fault is elsewhere,—in the Church which has failed in its duty. The great problem which the Church should have solved, which it has yet to solve, is, how in a new country, with a sparse population, there shall be provided a body of men, properly authorized and sufficiently numerous to meet the requirements of the country, and to minister to that population.

II. We read in Acts xiv. 23. that when Paul and Barnabas had preached the gospel in Lystra, and Iconium, and Antioch, "they ordained for them presbyters in every church;" and they passed on through Pisidia, and Pamphylia, and Perga, and Attalia, where no doubt they did the same. St. Paul told Titus that he had left him in Crete "to ordain elders in every city;" and he also told the Bishop of Ephesus "to commit the deposit of truth to faithful men, who would be able to teach others also;" that is to say, the apostle ordered that men should be admitted to holy orders in every city, and should have mission there. Bingham, book i. chap. 5; who quotes from Epiphanius, chap. 75, tells us that as soon as any number of converts was made in primitive times, a presbyter, without a deacon, was ordained to minister to them. In Cave's "Primitive Christianity," chap. 8, we find a similar statement based upon the authority of Clemens Alexandrinus; and we also learn that in no case was any congregation of converts left without a presbyter, but one was ordained for them once. And there can be little doubt but that in the early ages, in France and Britain, and in the middle ages in Germany, by Bonifacius and his fellow-missionaries, this principle was acted upon. At the mission of Augustine to the Anglo-Saxons in the year 600, the supply of properly trained and educated men must have been limited; and no doubt when Augustine returned from France in episcopal orders he possessed all that was necessary to continue the existence of the infant church, since there had been conferred upon him the power of ordination. Bede tells us that at once "the churches began to multiply, and there was a great army of clergy." Paulinus and Wilfrid acted in the same way in the middle and north of England. The materials were rough, but the result was that the whole land was evangelized.

III. Now, what I respectfully suggest is, that the same principle which was acted upon by the apostles in respect to the priesthood, should be applied by the successors of the apostles in respect to a permanent Diaconate; in other words, that the Bishops should give effect to the canon of 1880, and in every settlement where they can find a man willing to serve in the Diaconate, "grave, not double-tongued, not given to much wine, not greedy of filthy lucre, holding the faith in a pure conscience, the husband of one wife, and ruling his children and his own house well," in short, a good Christian man, according to the standard of the Church of England; that they should admit that man to the Diaconate, to serve the congregation of which he is a member; to assist the priest of the mission when he is present, and when the priest is absent at other churches or stations under his charge, to conduct the worship of God, baptize children, and bury the dead. This is the kind of lay help I would advocate. I would give men proper ministerial authority, and place them under proper episcopal control, so that they might do good in the Church's way and not in their own self-willed way. It would be better for one hundred men with common sense and ordinary learning in their heads, and with grace of God in their hearts, to be thus ordained, and to work as usual on their farms, or to keep their stores, than for nearly as many settlements to be lost for ever to the Church, as they have been, perhaps never to be regained.

IV. Let me not be misunderstood. I am not advocating the lowering of the standard of education for the priesthood; rather in these days I would make that standard higher. But I do advocate that in the first settlement of a country there should be utilized

the material ready to our hands; and above all there should be a wise recognition of the fact that there are three distinct, necessary, permanent orders of the ministry, arranged by the holy apostles, and therefore to be maintained and used by us. It may be that such a Diaconate would not be educated like the priesthood; but surely it is better to have the priesthood strengthened by such assistants, to keep open the church on each Sunday, and to supply the inevitable lack of service of ministry, seeing that at present the clergy are so few in numbers that they cannot keep pace with their work. We may see in the discipline of the most successful of the Nonconformist bodies, who are nearest to us in belief, that something like this has been tried, and surely if the Methodist body with its hundreds of lay preachers has succeeded, the Church of England might succeed still more, for we have a power, an enormous power, in our Prayer Book, which would be recognized by all, if only we would use it more than we have done, by making it available in every settlement, and by placing it in the hands of a God-fearing man, who being clothed with the ministerial office, might use it to the glory of God and the good of the Church.

Of course, a system like this would require many safeguards and great care in carrying it out. But I have faith in principles, I have faith in the three orders of the holy ministry, I have faith in the members of the Church, and above all I have faith in Him who inspired His apostles to organize what is necessary not only for the well-being, but for the being of God's kingdom on earth, and I believe, that if in Algoma, and Moosonee, and Athabasca, and Saskatchewan, and Rupert's Land, and Assiniboia, this primitive plan which I have suggested, were tried, the whole country would be covered with a network of men, not perhaps at first learned and polished—where are they so?—but yet effective for the service of God. It was in this way that Europe was won to Christianity, by the personal self-devotion of men, taking care at the same time to provide for the future education of a learned clergy, but in the first instance laying the foundations of it deep, deep in the affections of a numerous people, to bear fruit hereafter to the glory of God. And why should not such a plan, or a modification of it, be tried in these older dioceses? There is room for it, and need for it, and there is also reason to fear lest in some settlements the Church of England may become a maker of history rather than remain a living fact.

Home & Foreign Church News.

From our own Correspondents.

DOMINION.

QUEBEC.

BISHOP'S COLLEGE.—Rev. Dr. Lobley, Principal of the University of Bishop's College, Lennoxville, having accepted the charge of a parish in England, has placed his resignation in the hands of the governors, and they will hold a meeting shortly to consider it, and if it is accepted, the question of the appointment of a successor. Dr. Lobley, who graduated with honors at Oxford, came out to Canada in 1873, to take the Principal's chair of the Montreal Diocesan Theological College then organized. He retained this position until 1877, when he was appointed principal of Bishop's College, after the death of the late Rev. Dr. Nicholls. It is understood that the Reverend gentleman's health could not stand the arduous duties of his position, hence his acceptance of the parochial charge in England. It is said that an effort will be made to induce Rev. Canon Norman, who is Vice-Chancellor of the University, to accept the office of Principal. The name of Rev. Dr. Roe, the Vice-Principal, is also mentioned in this connection.

MONTREAL.

HYMNOLOGY.—Rev. Canon Norman lectured before the Art Association in the Queen's Hall last evening on "Hymnology," to a large and appreciative audience. The lecturer gave the history of hymns from their earliest known, down to the present date, beginning with the ancient Greek and Roman religious poems, and dealing in turn with French, German and English hymns. The members of the Mendelssohn choir illustrated the lecture by rendering different specimens of hymnology, comprising Hebrew songs, Latin hymns, ancient plain songs, and German and British hymns. The Rev. gentleman, in his concluding remarks, said that hymnology had much advanced

in the last generation, but perhaps they erred on the side of making the church music too light and sensuous. He deprecated the introduction of the sufferings of Christ into hymns as tending to materialism and apt to cause the substitution of a feeling of pity instead of compassion. In musical composition simplicity should govern. Speaking of the different sets of hymn books, the lecturer said that he thought there should be more than one stereotyped set of tunes, and that, while they should welcome every addition to the stock of hymnody, they should only select those capable of standing the test of time. The lecture was brought to an end by the singing of "Old Hundred" by the choir, after which a unanimous vote of thanks was tendered to Canon Norman.

ONTARIO.

RURAL DEANERY OF HASTINGS AND PRINCE EDWARD.—Deputation No. 5.—On Friday afternoon, February 20th, the Rev. E. H. M. Baker, Rural Dean of Hastings and Prince Edward, arrived at Marmora, for the purpose of accompanying and assisting Rev. C. M. Harris, Deputation No. 5, to carry on a series of missionary meetings in the northern portion of Hastings county. While they were discussing plans, Mr. Robert Jones, a churchman, offered to drive them, and accordingly they were soon on the road, and at 9 p.m. reached Millbridge, where they were hospitably entertained by Captain Norman and family. On Saturday morning an early start was made, and L'Amable reached at 4 p.m. The first meeting was held at this village, on Sunday morning. About 65 persons were present, and the hearty manner in which they joined in the services indicated their familiarity with, and love for, the Churches' system. The Incumbent, the Rev. E. Scammell, deserves much credit for the work he has done at this place. The next meeting was held in the evening at Bancroft, a village 4 miles north of L'Amable. The attendance was small, and the collection small, but afterwards supplemented by a Churchman of the mission. On Monday afternoon, the deputation, after a long drive, reached the centre of the township of Faraday. The meeting here was a very encouraging one, the attendance good and the collection liberal. The people of this district may be described as those who are struggling with all the difficulties of settlement in a new country. Their great desire and effort to have the ministrations of the Church should be an incentive to those who occupy favored positions to place them within their reach. The last meeting was held at Rathbun, a station on the Central Ontario Railway. It was a success, the attendance being good, and the appeal of the clergy meeting with a liberal response. The deputation did not fail to notice the laborious work, (long drives and long walks) that is being performed by the Rev. E. Scammell, who has charge of this wide field, and who has deservedly won the sympathy and affection of his parishioners. Much could be said about the roughness of this northern district, its hills and lakes and streams, its undeveloped resources, the great distances between houses and between settlements, but enough to say that the trip from beginning to end was interesting, very satisfactory, and is sure to be memorable. The deputation received much hospitality from the following individuals and their families: Mr. H. W. Jarman, at L'Amable, Mrs. Greenfield, at Bancroft, Mr. W. Neal, at Faraday, and Mr. Stanlick, at Rathbun. The distance travelled was about 140 miles. The services of Mr. Jones, of Marmora, who devoted his time and horses to the work, were of great assistance to the deputation, and his example in such an undertaking is worthy of imitation by Churchmen in missions similarly situated.

MISSIONARY MEETINGS.—The annual Diocesan Missionary meetings were held in Christ Church and All Saints, Tyendinaga, and in Deseronto, on Sunday, the 1st of March. The weather proved unfavorable. At the last place, the Rev. Rural Dean Baker assisted the deputation, speaking very ably. Total amount of collections \$18.52.

Rev. Mr. Codd has three churches, St. Luke's, Lyndhurst; St. John's Leeds, and Seeley's Bay, as well as two outlying missions for week services. During Lent, service is held in St. Luke's church every Wednesday evening.

Miss Avery and Webster, on behalf of the Anglican congregation, at Ballycanoe, and Mrs. Charles Thomson, on behalf of Escott congregation, presented Rev. Stearne Tighe with a fur coat.

KINGSTON.—A committee of St. George's met on 6th March, and selected the names of Rev. J. J. Bo-

part, of Ottawa, Rev. Mr. Crawford, of Brockville and Rev. Buxton Smith, of Sherbrooke, for presentation to the bishop for appointment to the vacancy in the cathedral. Mr. Crawford's name seemed to be most favourably received.

TORONTO.

G. M. Merser, Secretary-Treasurer C. E. T. S., has received the following: Port Hope, St. John, \$10.52; Brampton, Christ Church, \$9; Toronto, Trinity College, \$5; All Saints, \$8.29; Waubauskene, \$1; Apsley, St. George, \$0.68.

St. Philips.—On the first Sunday in Lent, being Temperance Sunday, Rev. J. F. Sweeny preached on the subject of Temperance—a most interesting and instructive sermon, from which we cull the following facts: Ale drinking was first prevalent in the reign of Henry II.; and there are now 1,500,000 persons employed in and dependant upon the liquor traffic in Great Britain. In the city of London alone there were, in the year 1882, 28,858 persons arrested for drunkenness. The annual number of deaths in Great Britain is 120,000, and out of these 40,500 are caused by intemperance; 20 per cent. of the lunatics in Great Britain have become so from the effects of intemperance. In our own province of Ontario there were last year 12,081 prisoners, and out of that number 9,001 could trace the cause of their degradation back to drink.

OBITUARY.—Mrs. G. I. Denison.—It is with most sincere regret that we record the death of Mrs. Denison, wife of Lieut.-Colonel Denison, Police Magistrate, Toronto. The deceased lady had not been in good health for some time, and finally succumbed to a malady which is peculiarly disastrous to constitutions disturbed by preceding sickness. The deceased was universally beloved by a very wide circle of relatives and friends. The bereaved has our sympathy along with that of the entire community whose very just and high respect Colonel Denison enjoys.

OBITUARY.—Professor Buckland.—The State has lost one who in his time has done it valuable service, and the Church a faithful son, by the death of Professor Buckland, Deputy Minister of Agriculture. It is a happy circumstance that his last act before death so suddenly seized him, was attendance upon divine service on Friday, 27th February, at St. Luke's Church. The agriculturalists of Canada owe the deceased a deep debt of gratitude for his long, invaluable and often gratuitous labours in seeking to develop better methods and in establishing the College devoted to the training of those entering on farming pursuits. The family have public sympathy. "Be ye also ready," as was our aged brother when called.

THE MARCH OF PROGRESS IN TORONTO.—A few days or nights ago, a pugilistic contest took place in one of the rinks in Toronto, between a being, passing as human, and a citizen of Toronto, who hitherto has been ranked also as a man. These animals fought for a length of time as two dogs might, wounding each other by brutal blows, blood flowed, and all the customary sights of a prize fight were witnessed by a large body of spectators. Amongst the crowd were a number of magistrates, two chiefs of police, who had as companions the pick of the jail bird roughs for miles round. The fight was called "scientific," a word which being used in this connection, explains why science is at such a low ebb in Toronto. In New York the public stopped such a similar scandal. The plea for these exhibitions is that it encourages men to use their fists and not their pistols in a fight with other men. But why use either? If men wish to keep the peace nothing is easier, and why we should pay for police and yet all need to be pugilists is a mystery! The presence of the Chief of Police for Toronto and Hamilton at what more criticised places regard as an unlawful gathering, was a lamentable exhibition in a christian city. If this open defiance of law and order, this degrading brutal sport is again attempted, we trust that the Mayor will do his duty as chief magistrate, and arrest the ring leaders, and the magistrates and police officers, who so far set decency and duty at defiance as to aid and abet an indecent exhibition.

TORONTO ST. BARNABAS PARISH.—The new Rector entered upon the public duties of St. Barnabas on the 8th March. The building occupied for some time by the Reformed Episcopal Church was secured for the temporary use of the parish. This will give accommodation to near upon 200 persons. The site is not all that could be wished, but it is a matter for great

thankfulness that it was available, and it is also a matter for additional thankfulness that the needs of the new parish were sympathetically recognised by the owner of the building, who met the proposal for its occupancy by the Rector in a friendly spirit. We expect to see St. Barnabas a very lively centre of Church work. There is not a shadow of doubt that every true Christian in its bounds will wish Mr. Clarke God speed for his Master's sake. The congregations on Sunday were large and the services hearty.

Ladies' Work Society.—This society held its annual meeting in Toronto on the 5th March. Prof. Goldwin Smith presided. The object of this organization has our most warm sympathy, it is intended to enable ladies of narrow circumstances to add to their income by doing work for which the Society provides a market. The work done is very varied, as the report says, "orders have ranged from darning gentlemen's socks to making the finest dresses for children," painting Christmas cards, making jellies, and all manner of canned articles, as well as the ordinary work of a household. Our only objection is against any attempt whatever to make bachelors comfortable—misery is all they deserve. The manager said that "to many the sale of their work meant boots and shoes, or stockings for children, to some actually bread or relishes for sick children." The Bishop of Toronto, in moving the adoption of the Report, made one of his customary practical speeches of good sense and good feeling. His defence of artistic needlework ought to make all young ladies strong Episcopalians. There is a very large class, comprising single ladies with small incomes or none, who have been left in need by sudden bereavement, who cannot undertake hard domestic labour, but who, by exercising the accomplishments learnt in happier days, are enabled through this Society to dispose of their work, and so acquire necessities or comforts, and to many delicate ladies comforts are necessities. The Ladies' Work Society helps those who help themselves, that is a work which needs no apology, for in doing this they are the instruments of God's loving providence.

BOLTON.—Farewell to the Rev. W. H. Clarke, M.A.—Owing to the death of a parishioner, the meeting called to bid farewell to the Rev. W. H. Clarke as Rector of Bolton, was somewhat shadowed, as the deceased resided close to the town hall, where the gathering would have been held. In this emergency the Salvation Army, in the most generous spirit, tendered the use of their "Barracks," where the people of Bolton met and demonstrated their esteem and respect by making their departing Rector a generous present, and bidding him a most affectionate and grateful farewell, with warmest wishes for his happiness as Rector of St. Barnabas, Toronto. The meeting was attended by all classes, and was in fact a public token of the universal regard in which Mr. Clarke was held.

COLLINGWOOD.—Missionary Meeting.—A most interesting meeting was held on Tuesday, the 24th, at the residence of Mrs. George Moberly. After the meeting had been opened by a hymn and prayer, followed by a short address from the Rev. L. H. Kirkby, a society was organized in aid of the "Zenana Mission." The meeting was well attended by the ladies of All Saints' congregation, and thirty-two members have joined. A large subscription was taken up towards purchasing materials necessary to carry out this grand work. The next meeting will be held (D.V.) on the 10th of March at the Rectory.

CREDIT.—Interesting missionary meetings were held in the three churches of this parish on the evenings of the 23rd, 24th and 25th ult. At St. John's Church, Dixie, and Trinity Church, Port Credit, addresses were delivered by the Revs. W. E. Green, W. W. Bates and Canon Tremayne. The most largely attended meeting was at St. Peter's Church, Credit, where much interest in the mission cause was aroused by the addresses of the Revs. J. W. Paterson and W. W. Bates. The offerings at the three churches amounted to \$33.80. Total contributions to the mission fund last year \$224.

NIAGARA.

The Hamilton *Spectator* took a census of the church attendance in Hamilton last Sunday, and found 7,026 Methodists, 5,226 Roman Catholics, 3,976 Presbyterians, 3,090 Anglicans, 841 Baptists, 2,462 Salvationists, 886 Congregationalists, 308 True Believers, 222 Reformed Episcopalians, 182 German Lutherans, 136 Plymouth Brethren, 118 Hebrews, 45 Disciples of Christ. The *Spectator* points out that of the 2,462 attending the Salvation Army meetings, many be-

longed to other churches, and merely attended through curiosity. If the above census was taken in the same fashion as that in Toronto, a few years ago, it is worthless as far as the Anglican Church is concerned.

GUELPH.—"For so He giveth His beloved sleep." During the last week in February two devout members of St. George's congregation entered into life eternal. Both were taken with sickness unto death the same day; both were prayed for in the church on the First Sunday in Lent; both received for the last time the consolations of the Church in the Blessed Sacrament of the Lord's Supper, the last earthly symbols of the new wine, the great master had summoned them to partake of at the Marriage Supper of the Lamb; and both fell asleep within a few hours of each other, and were interred on the same Thursday afternoon. One, however, had passed the three score and ten, while the other was on the very threshold of life and usefulness. Mrs. Mellish came with her parents to this neighbourhood in 1832, and in 1846 was married to Mr. Thomas Mellish, who died several years since. She was always a consistent member of the English Church, never missing a service when her health permitted her presence. She leaves a sister and nephew, Mr. George Garnham, who from his boyhood has been associated with St. George's choir. The other, Miss Nellie Foster, was in her 23rd year, and from her prominence in musical circles, being endowed with a very sweet and highly cultured voice, along with being an organist of rare ability, was well known throughout a large portion of Western Canada. Gifted with an attractive suavity and kindness of disposition, and always ready and willing to devote the talents given her by the Almighty to His glory, she won the loving respect and esteem of all, and her sudden death has excited a sympathetic sorrow we have never witnessed before for one so young. This was evinced by the continuous stream of anxious enquirers who called when it became known that her illness was assuming a fatal character. About on Saturday forenoon, as lively and cheerful as usual, before night the medical men considered her case hopeless. Early on Monday morning she received the Holy Communion in company with her mother, sisters and brother, and a few friends who sought to be admitted to the privilege, the Rector and Curate being the celebrants. In the evening the sweet clear voice that afforded delight to her hearers so frequently, she sang a favorite hymn, "A few more years shall Roll," then "Jesu, Lover of My Soul," and after a short interval "Rock of Ages," thrilled all around her, but it was not completed, for in the midst her voice died faintly away, and her pure spirit passed to Him who gave it.

"Blessed are the pure in heart for they shall see God."

Long before the funeral arrived the Church was crowded, with an immense concourse of mourners filling the seats and standing in the aisles. As a mark of respect for the dead, Prof. Fisher, of Toronto, played two or three voluntaries in exquisite style Mrs. Harvey then took the organ, and as the sad procession advanced up the aisle, preceded by the Clergy reading the sentences, she played a low dirge of great beauty. The coffin was completely covered with exquisite floral emblems composed of roses, violets, calla lilies, and rare exotics, which had been sent both from the city and distant towns as tributes of sympathy. When the coffin was placed at the foot of the chancel "A few More Years Shall Roll" was sung by the choir, and after Mr. Irving read the 39th psalm, "Jesu, Lover of My Soul" was sung. These hymns were chosen by her own request, and the choir could with difficulty control their voices as they thought of her who nevermore, was to take her seat among them. The Archdeacon then read the lesson, and the funeral proceeded to the cemetery, where the remainder of the service was said.

It is a wonderful illustration of the attractiveness of a pure and blameless Christian life, abounding in kindly acts, that on a week day between 1,400 and 1,500 people of all classes and religious denominations, should have attended her funeral, crowding not only the church, but the porches and sidewalks approaching it.

Two hours later the funeral of Mrs. Mellish took place and was largely attended. The choir remained and funeral hymns were sung. There were also some beautiful floral emblems placed on her coffin.

HURON.

The Lord Bishop of Huron visited, on the 19th inst., St. Mary's Church, Warnock village, and confirmed 87 candidates. In Grace Church, Fourth Line, East Warnock, on the evening of the same day, twelve candidates. On Sunday evening, the 22nd inst., in Trinity Church, Watford, 33 candidates; four other

candidates were confirmed by request in other churches, making in all 88 candidates confirmed by the Bishop for this parish. All these candidates declared that, like the Macedonian spoken of by St. Paul in the 8th of 2nd Corinthians, "they first gave their own selves to the Lord, and unto us by the will of God. Immense assemblies gathered to hear the earnest instruction by our beloved Bishop.

WINDSOR.—All Saint's Church Sunday School building was opened on the evening of February 18th, with an entertainment for the 200 children belonging to the school. The building, designed by the Rector, will seat 300 persons. The material is brick, with stone facings, and the structure in every way accords with the church, with which it is connected by double doors in the south transept. The work was carried out by Messrs. Wright & Ledgwick, builders, to the complete satisfaction of the Building Committee. The heating by hot air from one of Gurney's patent furnaces, is most effective. On the north wall, at the back of the platform, hangs a handsome clock, presented by Messrs. Lorne & Co., of Windsor. After regaling themselves with cake and coffee, oranges and candies, the attention of the little ones was held for an hour with music, singing and recitations. The whole undertaking has proved a decided success.

ADELAIDE.—Bishop Baldwin visited this parish and the neighbouring Church of Wisbeach on the 22nd of February, (1st Sunday in Lent), and confirmed forty-eight candidates, 26 in Adelaide and 22 in Wisbeach. There were, of course, large congregations in both places. The people were anxious to see a Bishop and also a confirmation, as neither have been seen here for eight years. The Bishop's discourses were deservedly admired by all who heard them.

SARNIA RESERVE.—The right Rev. Maurice S. Baldwin, D. D., made his first episcopal visitation to that mission on Monday, March 2nd. Service began at 11 a.m. St. Peter's church was well filled by a purely native congregation, about one hundred and twenty-five people being present. Rev. Dr. Armstrong, of Moore, and the Rev. T. R. Davis, M. A., conducted the morning service. The choir of St. Peter's, composed of native singers, and a native lady organist rendered the musical portion of the service in a very hearty and praiseworthy manner. Bishop Baldwin then ascended the pulpit and delivered a most appropriate, forcible and affectionate address, full of gospel truth and vivid illustrations, which, we trust, sank deeply into every heart. There was a visible manifestation throughout the large congregation present that the good bishop's words were attended with the Spirit and with power; the native pastor in charge, Rev. J. Jacobs, interpreted the address. The confirmation hymn, "Witness ye men and angels now" was then heartily sung.

The candidates for confirmation then presented themselves before the bishop solemnly and devoutly kneeling; and were confirmed by His Lordship, who laid his hands upon each one and offered a beautiful and earnest prayer in behalf of each candidate.

Certificates of confirmation were presented to each candidate by the Bishop, with an appropriate passage of scripture. The service throughout was beautiful, hearty and deeply impressive. Souls were cheered and refreshed, and all could well exclaim, "It was good for us to be there." The service concluded by singing that grand old hymn, "Soldiers of Christ arise and put your armour on."

At 4 p.m. luncheon and reception took place in the school house. An address of welcome was then presented to the Bishop by the leading members of the congregation.

A suitable and affectionate reply was tendered by His Lordship to his Indian flock, in which he expressed his intense pleasure at meeting with them all for the first time; and as God blessed the Israelites of old with many temporal and spiritual mercies, he prayed that God would bless them likewise. He was pleased to see such a nice church in their midst, where they could worship God at all times. He congratulated them upon having a good, faithful and devoted pastor, in the person of the Rev. J. Jacobs, whom he greatly esteemed. The Bishop assured his Indian people that he would always see that they were well supplied with the ministrations of the church, and after thanking them for their kind address of welcome, and commending them all to the care and blessing of God, he shook hands most affectionately with the representatives and with the whole assemblage. The Bishop, clergy and people sat down to a sumptuous luncheon prepared by the kind friends of St. Peter's church. The Bishop's visit has done a great deal of good, and all were much pleased with his affectionate and friendly bearing. He had a kind word for every one. The only regret was that his visit was so short, but he promised to come again and make his visit longer.

PARKHILL.—The indefatigable and heavenly minded Bishop preached here on Wednesday evening, the 25th. The large congregation was partly composed of Presbyterians, whose liberal and highly respected minister, Rev. J. S. Lochead, M.A., changed the time appointed in order that he and his pupils might hear the Bishop. The subject of his sermon was the silence of God in the time of Noah and on other occasions, and the second coming of Christ. It was a forcible, earnest, and impressive discourse, showing that the preacher was determined to know nothing but Jesus Christ and Him crucified. The Rev. J. H. Fairlie, Incumbent, who entertained his Lordship, drove him next day to Thedford, eleven miles, where he confirmed a number of adults, and thence continued his visitation tour. This parish, under the ministration of Rev. J. H. Fairlie, is steadily improving. It comprises three congregations, one of which, Grace Church, McGillivray, recently presented their beloved pastor with several joints of meat, a quantity of potatoes, and eighty bushels of oats, which shows that the donors duly appreciate his services.

ALGOMA.

ST. JOSEPH'S ISLAND.—The Rev. H. Beer desires gratefully to acknowledge the receipt of a cheque for ten dollars, from St. George's Parochial Missionary Society, Toronto.

BURK'S FALLS.—On the afternoon of the 24th, the vestry clerk of All Saints' Church, on behalf of the congregation, presented the incumbent, the Rev. W. B. Magnan, with a handsome eight day clock, as a "slight token of their appreciation of his services amongst them."

UFFINGTON.—The Lord Bishop completed his visit through this mission on the 26th ult. On the 25th he arrived at Barkway from Bracebridge, where service was held in the evening. The Rev. John Greeson took the service while the Bishop read the lesson and preached. The people here as in other parts of Muskoka, are poor, but mainly through the exertions of Mr. Irving and Mr. Rackstraw, the church here has been finished and made fit for service. The Bishop remained over-night at the house of Mr. John Irving, and on the morning having to travel through a rough country, we had to obtain the loan of Mr. Irving's bob-sleigh, and team of horses. The road to travel was through the thick bush, only a track being made for the ingress and egress of the minister. The road was no ordinary one, the indulgences of the track adding greatly to its difficulty, whilst the proximity of trees and stumps of trees, and not a very wide track, gave the whole journey an air of romance. We arrived at the house of Mr. A. Annis, where the service was to be held. The settlers turned out in fairly good numbers and, the words of the Bishop on the subject of the Church of England were listened to with eagerness. But these living souls in the forest had no church, and how could they get one? They were willing to do all in their power, but money is almost unknown to them, they trade and barter among themselves, they can draw logs and lumber and assist in the erection of the building, but money for such a purpose was scarce. However, on the Bishop promising a little assistance, they decided to commence the building, trusting to God's guidance for the rest. The Bishop was pleased with his visit and returned the same day to the house of Mr. Irving. He saw at once this was in reality a poor mission and one worthy of assistance. On the following day, the Bishop continued his journey northward through Bracebridge.

Notes on the Bible Lessons

FOR SUNDAY SCHOOL TEACHERS, ON THE INSTITUTE LEAFLETS.

Published under authority of the Sunday School Committee of the Toronto Diocese.

Compiled from W. S. Smith's work on Genesis and other writers.

MARCH 15th, 1885.

VOL. IV.

4th Sunday in Lent.

No. 16

BIBLE LESSON.

"The Bow of Promise,"—Genesis viii. 13, 22.

Having seen in the previous chapter how by means of water "God of His great mercy saved Noah and his family in the Ark from perishing;" that this water is a "figure" of Baptism and the ark a type (a) of

Christ, (b) of His Church, and that in Christ alone and His Church there is safety; we pass on to-day to study Noah's actions after leaving the ark, and God's faithfulness and compassion.

As Noah entered the ark by God's command (ch. vii. 1.) So he must wait his time ere he attempts to leave it (ch. viii. 15, 16. He had been just one year and ten days shut up in the ark, and we can easily imagine with what glad and grateful steps Noah went forth. To God alone, to His revelations, His mercy, His providence was seen the safety of himself, his family, and all the living things which went forth from the ark.

(1) *The Sacrifice.* We find that Noah immediately builds an altar, (verse 20), and "offered burnt offerings on the altar." We have seen in lesson number Ten how widespread the idea of sacrifice has been among mankind. Noah, therefore, his heart filled with love and gratitude and holy fear, in lowly faith brings of his best, feeling that he owes an acknowledgment of God's mercies, and worshipped the Lord. Did God accept the sacrifice? (see verses 21, 22.) "The Lord smelled a sweet savour," that is He favourably accepted his offering; He was pleased with Noah's faith. His pity and compassion failed not. He promises that, even though man should continue to sin, He will not again send a deluge to destroy man; for sin is both *guilt* and *disease*. It merits wrath, and yet claims compassion. Here God's aspect of long-suffering mercy is seen. Compare Exodus xxxiv. 6; Num. xiv. 18; Psalms lxxxvi. 15. And so it is with us now, though we are so sinful and weak, and go astray from God. Yet He has pity on us, and is always doing us good, (Pa. ciii. 13, 14. Do we ever remember to thank Him? How can we show our gratitude? (Rom. xii. 1.) An offering of a sweet savour, as a testimony of our love and gratitude, always remembering that apart from Christ and His finished sacrifice, we cannot acceptably approach God. St. Paul tells us in Ephes. v. 2, that Christ "has given Himself for us an offering and a sacrifice to God for a sweet smelling savour."

(2) *The Covenant.* We have seen in a former lesson what a *covenant* means—an agreement between two or more people when each side promises something. Here, God having blessed Noah and his family *establishes a covenant* with them, (ch. 9.) This He had promised to do (ch. vi. 18.) What were Noah and his sons to do? Obey certain commands, (ch. ix. 4, 5, 6.) Animal food is now permitted to be used, with a certain restriction. A strict law is given against murder. Man being created in the "image of God," it is the greatest crime to take his life by violence; but man himself is authorized to punish the murderer. Here we have the first institution of magistracy. What was God's part of the covenant? (verses 11, 15), thus Noah was assured of safety from temporal ruin. Noah's covenant is a type of the baptismal covenant. Compare 1 Peter iii. 20, 21.

(3) *The Token of the Covenant.* (Ch. ix. 12, 17.) God wishes to assure men of His pity and love, and to remind them of His promise, so He appoints the rainbow to be a "sign." The words "set my bow" do not mean that the rainbow was only then for the first time seen, but that it was at that time appointed by God to be a "seal," so to speak, of the covenant made. He promises to look upon it, and to remember His covenant. He tells us when we look at it, to remember His love. When do we see the rainbow? Is it not immediately after a storm? So is it in times of sorrow and trouble. God gives us comfort in the light of His promises. "I," says God, "will remember," (2 Cor. i. 20; 1 Thes. v. 24; Isaiah liv. 9, 10; Mal. iii. 6; 1 John 1, 9.) It is the belief of this which gives peace to the troubled heart:

Changeless, the way of peace.
Changeless, Emmanuel's name;
Changeless, the covenant of grace;
Eternally the same.

We see then how faithful God is. He does not forsake any who trust in Him. Let us learn from the sacrifice, *self consecration to God our Saviour*; from the Covenant, *obedience to God and love to our fellowmen*; from the "Bow of promise" with its many colored radiant light, the beautiful token of God's faithfulness, an *undying hope* in His mercy which endureth for ever.

Correspondence.

All Letters containing personal allusions will appear over the signature of the writer.

We do not hold ourselves responsible for the opinions of our correspondents.

GIVE US HELP.

SIR.—I hope you will not refuse to publish this letter in your valuable paper. I am so anxious about the future of the Church in this place, that I have decided to appeal to outsiders to help us, the hall in

which we hold service at present is unsuitable for the wants of the Church, often on Sunday evenings, it is unpleasantly crowded, and as this place is growing larger, we may naturally expect an increase in our congregations. There is every prospect of the Church taking a firm hold here if she only has a fair chance, although she is only five months old, there are signs of vigorous growth. Our trouble is this, we want to put up a plain mission chapel, capable of holding one hundred and fifty or two hundred persons; this building can be erected for about \$1,000, but it is impossible to raise more than \$500 here in Manitou, and I earnestly ask your readers to assist us. Surely, some of those whom God has blessed with this world's goods, who have, and value the means of grace, will open their hearts to help us. Our people are not by any means rich, and they have as much as they can do to find their clergyman's stipend and pay the necessary expenses of the church. It is most important that we should start the building of the mission chapel as soon as possible. The Presbyterians and Methodists, each have a church of their own. In kindly words, you have now and again noticed our work here, and I trust you will extend your favor by inserting this appeal. The smallest donations will be thankfully received, either by myself or the people's warden, Alfred Fowler, Esq., Manitou, Manitoba. I will gladly give any further particulars to any of your readers who desire to know more of the pressing wants of this place. Faithfully yours,

February 23, 1885. HERBERT E. JEPHSON.
Incumbent of Manitou, MANITOBA.

POPULAR MODERN CONVERSION VS. HOLY SCRIPTURE.

SIR.—We have seen that our blessed Lord, just immediately before his crucifixion, spoke to St. Peter as being then unconverted, and even according to the popular modern view of the subject, it will hardly be contended, that his conduct soon afterwards indicated any other or better state of grace. Nor can it with any truth be said that the rest of the apostles at that time were any more advanced in the spiritual life. The mind, of the very best of all Christ's disciples and followers, was then very dark indeed, very much too dark to have even any faint realization or conception of either the nature or object of their blessed Master's fast approaching "Agony, His cross and passion," and far too little spiritual knowledge, to comprehend in the very slightest degree the great importance of "His glorious resurrection and ascension, and the coming of the Holy Ghost." Is not this borne out, by what took place between the risen Saviour and the two disciples, as they journeyed to the village of Emmaus, when to them his words of just rebuke were: "O fools, and slow of heart to believe all that the prophets have spoken," St. Luke xxiv. 13-25. And still more fully and completely borne out by the statement of St. Mark, chap. xvi. 14, that, "Afterward, he appeared unto the eleven, as they sat at meat, and upbraided them with their unbelief and hardness of heart." An unbelief and hardness of heart, which there can be little doubt, remained in them in some sense and measure, at least until the great day of Pentecost, when to the seeing eye and the hearing ear was added the understanding heart, and so a conversion and entrance into "the kingdom of heaven" on earth.

And what after all, was this unbelief and hardness of heart, on the part of Christ's disciples? Was it that of those who love "the world and the things of the world; who are lovers of pleasure, more than lovers of God?" By no means. It was simply, the natural result of a complete misapprehension as to the spiritual nature of "the kingdom of heaven" on earth. Christ's kingdom on earth. Christ's holy church on earth. A complete misapprehension of the first "principles of the doctrine of Christ." A misapprehension, which was largely the result of religious prejudice and pre-conceived opinion long entertained and firmly held, or in other words, the result of a false but very popular presentment of the Jewish religion, which they had long regarded as the very perfect truth of God, and which all the teaching of our blessed Lord, did not eradicate. And yet it would be a very grave mistake indeed, to suppose that his teaching was in their case fruitless. If at the very beginning of his holy ministry, he could say of his apostle Bartholomew, otherwise known as Nathanael, when he saw him coming to him for his first introduction, by the kindly and generous Philip, "Behold an Israelite indeed, in whom there is no guile!" Surely, we may well believe, that after three long years of holy teaching, he could still say, at least, the same thing not only to the same apostle, but to every one of the eleven, and still in perfect harmony with this, say also, "O fools, and slow of heart to believe all that the prophets have spoken." Surely, too, we may well believe that on the same occasion that the apostle Peter, three times, in all sincerity and truth,

made confession of his love for Christ, each one of the eleven could with like sincerity and truth have said the same thing "Lord, thou knowest all things, thou knowest that I love thee." Yea, might have said it even while their loving Lord and Master very justly and consistently with their mutual love "Upbraided them with their unbelief and hardness of heart."

From these considerations, I think it must be very evident, that the conversion of the apostles, embraces within itself, no more than I have in this and previous letters, represented New Testament conversion as comprehending. At any rate, I think it is even now made pretty clear, that it is indeed, most absurd and erroneous to suppose for a single moment that popular modern conversion, bears the slightest resemblance whatever to the New Testament presentment of conversion. And I further very respectfully submit, that those in the present day who have been thoroughly and often-times converted according to the popular and modern invention, are of all others most in need of the conversion set forth in the New Testament, are of all others most in need of eyes to see, ears to hear, and hearts to understand in order that they may obtain such conversion as being but one step only in that spiritual healing of which they at present very truly stand in great and special want.

In my next letter, I hope to establish still more fully, the soundness of the position which I have taken on this subject.

LAYMAN.

CONVERSION.

SIR.—As long as a man remains short of perfection, as long as sin remains in the world, and men turn from it, conversion will remain one of the grand realities of religion. We are at one with any man who insists on the fact, that conversion has always been, is still, and ever will be a grand reality in the Church Militant. Conversion, is from convertere, to turn, and the word is used in the Holy Scriptures, not in the technical sense of modern religionism, (for we must ever bear in mind that Romanism has not a monopoly of the power of encrusting spiritual truth with human tradition), but in its broad, honest, straightforward meaning, of a mental, a spiritual, an actual turning from imperfection towards perfection. This change of attitude, i.e., conversion, is often needed by the regenerate, and as often as the two wills, within the regenerate conflict and the spiritual man gains a victory over the fleshly, it will occur. Our Lord foreseeing the denial and fall of St. Peter, calls the recovery of that penitent apostle a conversion, and it is no less a conversion than the turning of a Heathen from his idols to the faith of Christ. Conversion is, and always has been considered a real thing, even in the Roman Church, (see Fenelon's letters to men, i. "To one seeking conversion," ii. "To a gentleman, concerning a real conversion," iii. "To one irresolute in his conversion, etc.") of course conversion is a distinct thing from regeneration, the former is change of aim in life, a turning around and walking in another direction, a moral change, the latter a change of state, the latter is a change analogous to that of Moses, who as an infant was a child of wrath, for every male Israelitish infant was condemned to death. Little Moses, then, when taken out of the ark of bull-rushes and adopted by Pharaoh's daughter, underwent no moral change, but a real and very important change of state, from a child of wrath, to a royal infant, and the former conversion is what happens when a child of God, like St. Peter, went out and wept bitterly, or when David cried, "I have sinned against the Lord," and was absolved by God's minister, or when a heathen turned to Christ, in faith and penitence. Regeneration can occur but once in the life of a Christian, conversion, again and again. The word conversion, is used in the Gospel and epistles, but it is pre-eminently characteristic of the Acts, in which it is used eleven times, once in its lower, and ten times in its higher meaning. The "Turn ye, turn ye" of the prophets is literally a call to conversion, and in Acts iii. 19 verse, we have St. Peter preaching the same truth, "Repent ye and be converted," the latter verb being in the middle voice, has exactly the same force as the "Turn ye" of the Old Testament. We cannot do better than turn to the miracle in Cana of Galilee for a simile, our Saviour there turned instantaneously the water into wine; this was exceptional, miraculous, but he is Lord of Nature, and is continually turning water into wine by means of the grape vine, and the law of nature, and so in the world of grace, the kingdom of God, he sometimes works a miracle and instantaneously turns a man to the right about, out of the path of evil, into the path towards perfection, but as in the world of nature, so in the world of grace, this is not the usual process. The vulgar error of modern religionism, that it would have us believe that the extraordinary is the ordinary, and as the majority of men wish to be Christians or to be considered such, many whose honesty is borne down

by something else, persuade themselves or others around them, that they have undergone the extraordinary change, and immediately prove their error to thinking Christians, by asserting that all who do not undergo the same experience as they have gone through, which they call "conversion," are not in a state of salvation. The natural result of this kind of thing is that the great mass of people having no critical knowledge of Holy Scripture, stake their hope of salvation on the capacity for experiencing a high state of mental excitement and agitation followed by a mental tranquillity, the result of satisfaction at having arrived at, or having been wrought into, what they deem a state of salvation. But these experiences are by no means peculiar to this style of Christian, they are very closely akin to the manifestations during the great revivals in the temples all over China and Japan, about six or eight years ago; in fact, on looking in on an assembly in this state, about four months ago, we were strongly reminded of the interior of a Buddhist temple at Yedo, during this excitement half a dozen years ago. We could not help thinking of the shrieks of the Pythoness, the ecstatic announcements of the heathen oracles and ravings of the Sibyl, rather than the heart worship of our divine loving Saviour Jesus Christ. God forbid that we should be misunderstood, we are far indeed from thinking that God does not instantly "convert," but what we say is that it is exceptional, and that the endeavour to teach that the exceptional is the ordinary is producing a great amount of fanaticism on the one hand, and infidelity on the other. We are not surprised at the extravagance of the salvationists, on the one hand, or the infidelity of a growing number of men, especially in the cities on the other, when this is the popular idea of "conversion." We were perfectly astonished to hear of what we considered a good, religious woman, that she never taught her children to pray or in any way to approach the throne of grace, because, she said, God would teach them when they were made His children by "conversion." We came to the conclusion that she was honestly carrying this vulgar error to its logical and just conclusion, and the marked gulf between this modern characature of religion and the doctrine of the Church catechism became so marked to us, that we have wondered ever since how an honest Churchman could ever be caught in the toils of this ignorant perversion of the sacred Scripture. This idea also leads men to tempt God, when Satan tempted our Lord, to throw Himself from the temple, the sin was denounced in one sentence, "Thou shalt not tempt the Lord thy God," our Lord quoted from the Old Testament, when the Israelites tempted God at Massah, they wanted a miracle to be performed at once and what they demanded provided thereby, Jews were always the same and afterwards demanded a "sign" instead of taking God at His word, and so now many people failing to deal with the devil as Christ did go, on throwing themselves from the temple, the temple of the baptismal inheritance, sinning, waiting for God to work a miracle, a modern conversion, and they are certified they are children of God, not by his Holy Scriptures, but by their own deceptive feelings and signs. Alas! that modern conversions are often but the turning from some sins to fall into that which is the worse of all, that by which Satan fell like lightning from Heaven, "Spiritual Pride." The sin of the Pharisees, which our Lord heaps His most awful curses upon, was not their religious formality; nay, He commends them for that. "Ye pay tithe of mint and anise and cummin," a mere form, for it was not worth the collecting, "but have omitted the weightier matters of the law judgment, mercy, and faith, these ought ye to have done and not to leave the other undone," it was their spiritual pride, praying on the corners of the streets, thinking they were better, and had a better chance of salvation than the ordinary members of the Jewish National Church, for being Pharisees, (which word means schismatics, separatists, for imagining they were holier than their fellow country-men, and dividing not because they disagreed with them in doctrine, but because they vainly thought they were holier in life, i.e., "converted" after the modern popular idea of conversion. W. B.

February 27th, 1885.

The missions of the Russian Church in Japan are prospering. There are 110 Greek churches and 217 prayer houses, presided over by one bishop, one abbe, and eight Russian and eleven native priests.

It is estimated that there are, the world over, sixty-seven deaths in a minute, 97,790 a day, and 85,693,835 a year; and that the births are seventy a minute, 100,000 a day, and 86,792,000 a year.

Out of a population of 1,000,000 in Berlin only 20,000, two per cent., attend religious services.

DOMINION STAINED GLASS CO.,

Factory, No. 77 Richmond Street West, Toronto.

N. T. LYON & CO.



MEMORIAL WINDOWS.

ART GLASS

and every description of

Church and Domestic Glass.

DESIGNS AND ESTIMATES ON APPLICATION.

N. T. LYON, Manager. W. WAKEFIELD. J. HARRISON.
P.O. BOX 783.

DOUGLAS BROTHERS,

MANUFACTURERS OF

GALVANIZED IRON CORNICES

And other Sheet Metal Trimming for Building.



WINDOW CAP.

95 ADELAIDE STREET W., TORONTO.

H. & C. BLACHFORD,

—LEADING—

Boot and Shoe Merchants,

have on hand a large assortment of Ladies' Fine American Boots and Shoes, Misses' Fine American Boots and Slippers, Ladies' French Satin and Kid Slippers, Gent's. English Lace and Gaiter Boots, American Rubbers in great variety.

87 and 89 King Street East,
TORONTO.

**FIGURE and Ornamental
MEMORIAL WINDOWS**

AND GENERAL

Church Glass.

Art Stained Glass

For Dwellings and Public Buildings

Our Designs are specially prepared and executed only in the very best manner.

ROBT. McCAUSLAND, A.R.C.A.
English School Designer.

JOSEPH McCAUSLAND & SON,
TORONTO, ONT.
P.O. Box 692.

ONTARIO

Steam Dye Works,

306 YONGE STREET,
THOMAS SQUIRE,

Proprietor.

N.B.—The only house in Toronto that employs first-class practical men to press Gentlemen's Clothes

Established 25 Years.

T. & R. LAMB,
59 Carmine St., N.Y.

Church Furnishings.

Catalogue by Mail FREE



Established 1857.



The GREAT CHURCH LIGHT

FRINK'S Patent Reflectors for Gas or Oil, give the most powerful, softest cheapest & Best light known for Churches, Stores, Show Windows, Banks, Theatres, Depots, etc. New and elegant designs. Send size of room. Get circular and estimate. A Liberal discount to churches and the trade. Don't be deceived by cheap imitations. T. P. FRINK, 551 Pearl St., N. Y.

Easter Cards!

By Mail, at Less than Wholesale Prices.

No Two Alike. Postage Prepaid.

- No. 1.—For 25 cents we will mail you 25 beautiful small size cards, worth 3 to 5 cents each.
- No. 2.—For 50 cents we will mail you above, adding four handsome fringed cards.
- No. 3.—For 50 cents we will mail you 25 beautiful medium sized cards, worth from 5 to 10c. each.
- No. 4.—For \$1 we will mail you same as No. 3, with six elegant medium size fringed cards.
- No. 5.—For \$1 we will mail you 25 large size cards worth from 10 to 15 cents each.
- No. 6.—For \$2 we will mail you No. 5 and six very handsome large size fringed cards.

Cash must always accompany order. Address
MATTHEWS BROS. & Co.,
93 Yonge Street, Toronto, Ontario.

Matthews' Lamps

FOR

CEILINGS, WALLS OR TABLES.

Any number of burners from one oil tank.
50 TO 400 CANDLE POWER.

SAFEST, BRIGHTEST, CHEAPEST.
CHAS. E. THORNE, Wholesale,
57 Bay Street, Toronto.

**THE BARNUM
Wire & Iron Works**

OF ONTARIO.

SUCCESSORS TO

**THE E. T. BARNUM
WIRE AND IRON WORKS
IN CANADA.**

F. S. ERANO, General Manager. G. GOUGH BOOTH, Secretary. GEO. A. EASON, Treasurer.



Manufacturer of

**WROUGHT IRON AND TUBULAR
FENCES.**

Special inducements to those ordering fences now, for spring delivery.

Works and offices

WINDSOR, ONTARIO.

SOHO

Ornamental Iron Works.



Fountains, Vases, Garden Chairs, and Lawn Ornaments of all kinds, also FENCING, CRESTING, FINIALS, &c. CHURCH PEW ENDS, ALTAR SCROLLS, GALLERY FRONTS, &c. Call on or write to

EASTCOTT & MERRILL,

29 Adelaide St., West, Toronto, Ont.

\$1000 Award is offered for a superior preparation for cleansing and preserving the teeth and imparting a healthy vigor to the gums, than CALLENDER'S ORALINE AND FAVORITE COMPOUND DENTIFRICE.

Enquire of your Chemist for it.

ESTABLISHED 1886.

S. R. Warren & Son

CHURCH ORGAN BUILDERS.

Premises,---C.R. Wellesley and Ontario Streets, Toronto.

BUILDERS OF ALL THE LARGEST ORGAN IN THE DOMINION

The very highest order of workmanship and the quality always guaranteed

JONES & WILLIS,

Church Furniture

MANUFACTURERS

Art Workers in

Metal, Wood, Stone & Textile Fabrics,

43 GREAT RUSSELL STREET,

LONDON, W.C.

Opposite the British Museum,

AND EDMUND ST., BIRMINGHAM, ENGLAND.

TORONTO STAINED GLASS WORKS

ELLIOTT & SON

94 and 96 Bay Street,

CHURCH GLASS IN EVERY STYLE

NEWEST DESIGNS.

CRYSTAL, BRASS, GILT AND BRONZE

GASALIERS AND BRACKETS.

A Full Assortment of

GLOBES AND SMOKE BELLS,

91 King St. West (Romaine Buildings).

RITCHIE & CO.

C. P. LENNOX, DENTIST, Yonge St. Arcade, Toronto, is the only dentist in the city who uses the new system of *Vitalized Air* for extracting teeth absolutely without pain or danger to the patient.

Best Sets of Artificial Teeth—\$4.00

My gold fillings are unsurpassed by any dentist in Canada; are registered and warranted for ten years.



McSHANE

BELL FOUNDRY

Manufacture those celebrated Chimes and Bells for Churches, Fire Alarms, Town Clocks, etc. Price Lists and circular sent free. Address

HENRY McSHANE & CO.

Baltimore, Md., U.S.A.

TO ORGANISTS—BERRY'S BAL-

ANCE HYDRAULIC ORGAN BLOWER.

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

They are Self-Regulating and never over-blowing. Numbers have been tested for the last four years, and are now proved to be a most decided success. For an equal balanced pressure producing an even pitch of tone, while for durability, certain of operation and economy, they cannot be surpassed. Reliable references given to some of the most eminent Organists and Organ Builders. Estimates furnished by direct application to the Patentee and Manufacturer, WM. BERRY, Engineer, Brome Corners, Que.

MENEELY BELL COMPANY.

The Finest Grade of Church Bells. Greatest Experience. Largest Trade. Illustrated Catalogues mailed free.

Clinton M. Meneely Bell Company
TROY, N.Y.



MENEELY BELL FOUNDRY

Favorably known to the public since 1825 Church, Chapel, School, Fire Alarm and other bells, also Chimes and Peals. Meneely & Co., West Troy, N.Y.



McShane Bell Foundry

Manufacture those celebrated Bells and Chimes for Churches, Tower Clocks, &c. Price Lists and catalogues sent free. Address
H. McSHANE & Co., Baltimore, Md.



CINCINNATI BELL FOUNDRY

SUCCESSORS-IN BELLS--TO THE BLYMYER MANUFACTURING CO. CATALOGUE 1500 TESTIMONIALS THE CINCINNATI BELL FOUNDRY CO. CHURCH SCHOOL FIRE ALARM &c.

THE LADIES OF THE CHURCH EMBROIDERY GUILD RECEIVE ORDERS FOR ALL KINDS OF CHURCH EMBROIDERY. Altar Linen, Sets for private Communion, Coloured Stoles, Linen Vestments, Alma Bags, Altar, Frontals Desk and Dosses, Hangings, etc., etc.

Apply to the PRESIDENT,
173 Gerrard Street East, Toronto.

Family Reading.

TWO THEORIES OF SOCIETY.

In point of fact, there are but two principles upon which society can be organized; and to make an attempt to combine them is to forfeit the advantages offered by each. One takes for its motto the saying that the good of the community is the supreme law, and regards the individual as having no rights. This principle was consistently acted upon for some centuries in Sparta. The Spartans were a horde of invaders from the North who had invaded a Southern province of the Morea, and held it by force. As they were not more than one to ten as compared with the original owners of the soil, who were as good Greeks as themselves, they could only maintain their position by keeping their subjects down—which they did amongst other ways by encouraging their youth to murder every Helot who showed the smallest sign of ability or independence of character—and by training every man among themselves to the highest pitch of military efficiency. They destroyed every new born child that seemed in the least weakly; at the age of seven every boy was taken from his mother and subjected to the sternest and cruelest education that ever children underwent; and no Spartan was allowed to acquire anything like domestic tastes. The system answered admirably; but what came of it all? The Spartans were not better soldiers than any other Greeks. They bequeathed half-a dozen proverbs to mankind and the memory of certain notable feats of arms; but nothing beyond what might be paralleled from the military history of any modern nation. Beyond that, they did nothing for mankind, and as they were cruel to themselves, they invariably proved themselves when power fell into their hands capable of the most brutal oppression that men have ever been guilty of; whereas the other Greeks, and especially the Athenians, attained to the very highest pitch of excellence that human taste or intelligence has ever reached.

To carry out the supremacy of the commonwealth not for warlike, but for industrial ends, would necessitate to some extent the use of similar means. If the State is to provide that no one shall be ill clothed, or house, or fed, it would be compelled to see that there was no idlers, and it would have to protect itself against a sickly and useless population. This is actually the case with Russian peasantry. No young man is allowed to choose his own wife, but that business is left to the chief matron of the family, who selects a bride on exactly the same principle as she would buy a mare—her only care is to see that the young woman is strong to labor, and not likely to be ailing. Englishmen would never submit to a life like that. Wherever Socialism has been tried in America—and it has had many trials—it has invariably broken down. Obviously it is a system that would differ only from an Asiatic despotism in that the slaves would be allowed to choose their own driver; which would graft upon it a system of perennial conspiracy and intrigue.

The other social basis regards the rights of the individual as sacred and inviolable even against the State itself; so that if the country needs the property or the time of a private person it is bound to compensate him for it either in money or money's worth. This is very much the condition of things under which it is our happiness to live. It is unfortunately true that it does not prevent the existence of great evil; but everything has the faults of its qualities, and it would be strange indeed if freedom, the noblest thing that man can enjoy were not liable to abuse. We desire to say it with all reverence, but we know that amongst the first beings whom God was pleased to create with the power of will, some employed that power for the purpose of rebelling against their Maker. We know, too, that even in Paradise our first parents abused their freedom in the same way. It is not therefore wonderful, if fallen men having power to do what they please with their own, should do amiss. But one thing we may say with confidence and without fear of contradiction; and it is, that

free institutions produce more happiness for a larger number of persons than any other. At this moment a great majority of English families are tolerably happy, and no one will deny that of those which are miserable a still larger proportion would become happy if only they would learn and practise their duty as it is set forth in the Catechism. As for the poverty which is unavoidable, it is not too great for Christian charity to deal with; and so we venture with some confidence to say that far more may be hoped for from the remedies which are within everybody's reach than from sweeping changes, which have never been tried, or which, if they have been tried, have invariably failed—*Church Times*.

A NOBLE ORGAN.

Messrs. S. R. Warren, & Son, of Toronto, have recently completed a magnificent organ for new St. Andrews, grand in its qualities and proportions. There are 47 speaking stops, and all but three extend throughout the full compass of the organ. The builders have placed nearly the whole under the most absolute control by the extensive use of the swell-box; in addition to the ordinary swell-box which embraces the upper manual; they have enclosed those of the choir or lower manual, as well as the twelfth and fifteenth mixtures and the reeds of the great organ—upwards of 30 stops—this arrangement enables the organist to use the crescendo and diminuendo with startling effect. The wind chests are differently constructed from those in ordinary use, and are patented by the firm both in Canada and the United States; under each valve attached to a pipe is placed a small bellows to operate the valve—the inflation or collapsing of these, sounding the pipe—there are more than 2,500 of these bellows used in the construction of the organ; this renders the touch light and agreeable, and insures a high perfection in "repetition" equal to that of the pianoforte. There are three manuals of the overhanging type, and the disposition of the key boards with the pedal clavier and the arrangement of the different combination movements and couplers, are of the most approved standard.

The main bellows is placed in the basement of the Church, and gives a capacity of over 2,000 cubic feet of air per minute—they are operated by a "Tuerk Motor". The organ has a frontage of 42 feet, and is placed in a case designed by Mr. Storm Architect, and made by Messrs. R. Hay, & Co. The front pipe, are decorated very handsomely by the Messrs. Warren, part of them in frosted gold with burnished gold bands, and crimson flock, and the tower pipes in plain burnished gold. The cost of this fine instrument is upwards of \$13,000.

Tenders for this organ were invited from Europe and the United States, as well as from the Dominion. It is very creditable to Messrs. Warren that, in face of such competition, they were awarded the contract.

We often notice in our churches painted windows put up in memory of great people, or of other beloved dead.

There is, however, in a church in America, one such memorial which probably stands alone of its kind, since it commemorates an aged negro couple, man and wife, once slaves, afterwards free, and in their age and feebleness cared for by the parish in which they lived.

The window records that they were for years "door keepers in the house of God;" the congregation who watched their humble, quiet performance of their duties, gladly subscribed to place in their church this window, "to the glory of God, and the affectionate remembrance of John Wilson and his wife Elizabeth."

HINTS TO HOUSEKEEPERS.

The following is recommended as a cure for diphtheria: A child, 9 years old, became violently ill with diphtheria. She was so weak that it was

deemed dangerous to try tracheotomy, or cutting open the windpipe. A Dr. Nichols who was attending her, received a copy of the *Paris Figaro*, which contained a report made to the French Academy of Medicine by Dr. Delthill. Dr. Delthill said that the vapors of liquid tar and turpentine would dissolve the fibrinous excretions which choke up the throat in croup and diphtheria. Directions: Pour equal parts of turpentine and liquid tar into a tin pan or cup and set fire to the mixture, taking care to have a larger pan under it as a safeguard against fire. A dense resinous smoke arises making the room dark. "The patient," Dr. Delthill says, "immediately seems to experience relief; the choking and rattle stop, the patient falls into a slumber, and seems to inhale the smoke with pleasure. The fibrinous membrane soon becomes detached, and the patient coughs up microbicides. These, when caught in a glass, may be seen to dissolve in the smoke. In the course of three days afterwards the patient entirely recovers." Dr. Nichols tried this treatment with the little girl spoken of. She was lying gasping for breath when he visited her. He took two tablespoonfuls of liquid tar and same quantity of turpentine, set on fire. The rich resinous smoke which rose to the ceiling was by no means unpleasant. As it filled the room, the child's breathing became natural, and as the smoke grew dense she fell asleep.

Black—For five pounds of goods, bill them in a decoction of three pounds sumach one-half hour, and steep twelve hours; dip in lime water one half hour; take out and let them drip one-hour; run them through the lime water again fifteen minutes. Make a new dye with two and one-half pounds of logwood (boiled one hour), and again three hours; add bichromate potash, two ounces, to the logwood dye, and dip one hour. Wash in clear cold water and dry in the shade. Only process for permanent black.

Sky Blue—For three pounds goods, blue vitriol, four ounces; boil a few minutes, then dip goods three hours; then pass them through strong lime water. A beautiful brown can be obtained by next putting goods through a solution of prussiate of potash.

Green—Dip goods in home-made blue; dye until blue enough is obtained to make the green as dark as required; take out, dry and rinse a little. Make a dye with fustic, three pounds; logwood, three ounces to each pound of goods, and boiling dye one hour; when cooled so as to bear hand, put in goods, move briskly a few minutes, and let lie one hour; take out and thoroughly drain; dissolve and add to the dye for each pound of cotton, blue vitriol, one-half-ounce, and dip another hour. Wring out and let dry in shade. By adding or diminishing the logwood and fustic, any shade may be had.

Yellow—For five pounds of goods, seven ounces sugar of lead; dip goods two hours; make new dye with bichromate of potash, four ounces; dip until color suits; wring out and dry. If not yellow enough, repeat.

Orange—For five pounds goods, sugar of lead, four ounces; boil few minutes, when a little cool put in goods; dip two hours; wring out; make a new dye with bichromate of potash eight ounces, madder two ounces, dip until it suits. If color is too red, take small sample and dip into it.

As the late Professor Hamilton was one day walking near Aberdeen he met a well-known individual of weak intellect. "Pray" said the professor. "how long can a person live without brains?" "I diinna kea," replied Jemmy, scratching his head; "how auld are ye yoursel?"

COMFORTING NEWS—What a comfort and how very convenient to be able to have a Closet indoors, it being neither offensive nor unhealthy, "Heap's Patent" Dry Earth or Ashes Closets are perfectly inodorous. The commodes with urine separators, can be kept in a bedroom, and are invaluable in any house during the winter season, or in case of sickness; they are a well finished piece of furniture. Factory, Owen Sound Ont.

885
S,
ure
brics,
ENT,
HAM,
ON
TYLE
ONZE
KETS.
ldings).
Arcade,
the city
for ex
r dauges
-\$8.00
yde dist
d for ten
NDRY
celebra-
tells for
Alarms,
Price
sent free.
O.
F.S.A:
BAL-
WER.
apted for
as they
ver-blow-
last four
decided
re produ-
irability,
ey cannot
n to some
can Bull d
plication
BERRY.
NY.
h Bells-
ada.
ree.
mpany
JNDRY
ble since
Fire Alarms
and Peals.
roy, N.Y
undry
ated Bells-
hen, Tow-
Prices and
dress
timore, Md
JNDRY
TO THE
ING CO.
MONIALS
IDRY CO
ARMAC.
CHURCH
RECEIVE
FROM EM-
vate Com-
Vestments,
and Dosses,
T.
it, Toronto.

Childrens' Department

SLEIGH BELLS.

How many boys and girls know how sleigh bells are made? The little iron ball is too big to be put in through the holes in the bell, and yet it is inside. How did it get there?

This little iron ball is called "the jinglet." When you shake the sleigh bell it jingles. When the horse trots, the bells jingle, jingle, jingle. In making the bell, this jinglet is put inside a little ball of mud, just the shape of the inside of the bell. Then a mould is made just the shape of the outside of the bell.

This mud ball, with the jinglet inside, is placed in the mould of the outside, and the melted metal is poured in, which fills up the space between the ball and mould.

When the mould is taken off, you see a sleigh bell, but it will not ring, as it is full of dirt. The hot metal dries the dirt that the bell is made of, so it can be shaken out. After the dirt is all shaken out of the holes in the bell, the little iron jinglet will still be in the bell, and will ring.

It took a good many years to think out how to make a sleigh bell.—*Popular Science News.*

THE YULE LOG.

Who has not heard of the huge log (or clog) of wood that is laid in the fireplace on Christmas Eve amid great pomp and ceremony! It is lighted with the brand of last year's log which is always carefully preserved for the purpose. During the burning of the log there is much merry-making and songs and dances, and telling of stories. It was the subject of several superstitions. If it did not burn all night that was looked upon as a misfortune, and if a barefooted or squinting person came to the house while it was burning that also was a bad omen. The name Yule carries us back to the far-off ages when the heathen nations of the North held their annual winter festival in honor of the sun.—*Little Folks.*

A FAITHFUL DOG.

An interesting story of a dog has been told by a gentleman who was travelling in France during the late war with Germany. He met one day some wounded soldiers returning to their regiments, and observed one of them who had a little dog, an iron-gray terrier, evidently English, following at his heels, but only on three legs. In an earnest manner the man told him how the dog had been the means under Providence of saving his master's life. He had been struck by a ball in the chest when fighting near Ham, and lay on the ground for six hours after the battle was over. He had not lost consciousness, but the blood was flowing freely, and he was getting weaker

and weaker. There was none but the dead near him and his only companion was the English terrier, who prowled restlessly round him, with his masters kepi (military cap) in his mouth. At last the dog set off at a trot, and the wounded soldier felt sure that his only friend had deserted him.

The night grew dark and the cold intense, and he had not even the strength to touch his wounds, which every instant grew more and more painful. His limbs grew cold, and, feeling a sickly faintness stealing over him, he gave up all hope of life, and recommended himself to God. Suddenly, when it had come to the worst, he heard a bark, which he knew belonged to only one little dog in the world; he felt something lick his face, and saw the glare of lanterns. The dog had wandered for miles till he had reached a roadside inn. The people had heard the cannon all day, and, seeing the kepi in the dog's mouth, and noticing his restless movements, followed him. He took them straight to the spot, faster than they could follow him with a little cart, just in time.

When the friendly help arrived the man had fainted, but he was saved. There were tears in the man's eyes whilst he told the story. The dog had also been touched in the leg by a ball in the same battle, and had since been lame. He had got him when a puppy from a sailor at Dunkirk, and called him "Beal."

Many weeks later, in a different part of France, the same gentleman, stopping at some village, recognized Beal, who also recognized him. On enquiry he found that in a more recent battle poor Beal's late master had been killed and his present owner, knowing the soldier and the dog, had taken pity on the poor animal, and adopted him as his own. Beal had attached himself to him, to a certain extent, but still seemed restless, and grieving for his late master. On the gentleman's leaving to continue his journey the little dog followed him for some distance, and then looking wistfully at him, turned and trotted slowly back.

An improvement in Upright Pianos has been introduced by the Mason & Hamlin Company, long famous as organ makers, which is regarded as very important, adding to the beauty of tone of this instrument and rendering it much more durable.—*Boston Journal.*

BLESSINGS OF SPRING.

Does it not make you glad, boys and girls, to see how God remembers us every spring?—to know how surely His trees will blossom, and His grass come up fresh and green?

NOT BAD.—It is so agreeable that even an infant will take it. For coughs, colds, hoarseness, croup, asthma and bronchitis, Hagyard's Pectoral Balsam is reliable for young and old.

ROYAL BAKING POWDER

Absolutely Pure

This powder never varies. A marvel of purity strength and wholesomeness. More economical than the ordinary kinds, and cannot be sold in competition with the multitude of low test, short weight, alum or phosphate powders. Sold only in cases. ROYAL BAKING POWDER CO. 105 WALL ST. N. Y.

A PRIZE Send six cents for postage, and receive free, a costly box of goods which will help you to more money right away than anything else in this world. All of either sex, succeed from first hour. The broad road to fortune opens before the workers, absolutely sure. At once address, TRUE & Co., Augusta, Maine

ELIAS ROGERS & CO.,
MINERS AND SHIPPERS,
WHOLESALE AND RETAIL DEALERS IN
COAL & WOOD.

OFFICES:
HEAD OFFICE—20 King Street W.,
(opp. R. Hay & Co.)
413 Yonge Street.
536 Queen Street West.

YARDS:
Corner Princess and Esplanade Street.
Niagara-street, Corner Douro-street.
Fuel Association, Esplanade-street,
near Berkeley-street.

MISS BURNETT,
French Millinery, Dress and Mantle
MAKING, FANCY GOODS.

FLOWERS AND FEATHERS.

9 YONGE ST, TORONTO.



VASSAR College, Poughkeepsie, N. Y.
FOR THE LIBERAL EDUCATION OF WOMEN,
with a complete College Course, Schools of
Painting and Music, Astronomical Observatory,
Laboratory of Chemistry and Physics, Cabinets
of Natural History, a Museum of Art, a Library
of 15,000 Volumes, ten Professors, twenty-three
Teachers, and thoroughly equipped for its work.
Students at present admitted to a preparatory
course. Catalogues sent on application.
L. CALDWELL, D. D., L. L. D., President

GOOD ADVICE.—If our readers will accept proffered advice, they will always keep a bottle of Hagyard's Yellow Oil at hand for use in emergencies, such as Burns, Scalds, Wounds, Lameness, Croup, Chilblains, Rheumatism, and all varieties of aches, pains and inflammations, it will ever be found reliable.

New Carpets.

We show to-day and following days our first shipment of New

Spring Carpets,

And will offer Remarkable Value to the public This Season.

High Class Patterns

IN
Tapestry Carpets

AT
Forty Cents Per Yard

—AND UP.—

ALL THE

Newest Designs

—IN—

Fine, Super, and Extra
Super

WOOL CARPETS.

ALSO A

LARGE VARIETY

—OF—

UNIONS

AND

HEMPS.

OUR STOCK OF

AUBUSSON,

WILTON,

AND

Brussels

Carpets

Is Second to None on This Continent, either for

STYLE,

DESIGN,

OR

QUALITY.

"INSPECTION INVITED."

Petley & Petley,

128 to 132 King St. East

Opposite the Market.

Toronto.

THE CANADIAN GRENADE

EVERY
 CHURCH,
 UNIVERSITY,
 COLLEGE,
 And ACADEMY,
 Should have them.



NO
 FACTORY,
 WAREHOUSE,
 RETAIL STORE,
 FARM HOUSE,
 OR
 PRIVATE DWELLING,
 Should be Without them.

FIRE EXTINGUISHER.

It is always ready for use, is hermetically sealed, and will keep a lifetime. Any man, woman or child can apply it. The fluid in them is perfectly harmless to person or clothing.

Price only \$9.00 per Dozen.

COGHILL & WALSH, 59 Princess Street, TORONTO.

Samples at our office 30 Adelaide E. Toronto. Orders sent to us will receive prompt attention.

THE LIONESS AND THE TERRIER.

There died a few years ago in the Zoological Gardens in Dublin, Ireland, a large and remarkably handsome lioness. It was of South African stock, and had been in the Gardens for nearly twenty years. Though it was a high-spirited animal, it was one of the gentlest of these royal captives, and interested its keepers greatly.

These great beasts of prey do not object, when in good health, to the rats which are likely to come into their cages. It may be that the rats devour vermin which annoy them, or possibly they look upon the small visitors as a welcome amusement in their quiet life. Therefore it is not uncommon in menageries to see half a dozen rats gnawing at the bones from which lions have dined.

It seems strange that they should be able to tell when a lion is ill. But, in fact, they find it out very quickly. If they were human beings familiar with the old proverb "A live dog is better than a dead lion," they could not display more intelligence in finding out the very moment when the huge beast is so overcome with pain and weakness as to be at their mercy. Recognizing the signs of suffering, the bold and ungrateful intruders will leave the bones, and begin to nibble at the toes of the dying monarchs of the

forest, and give them much trouble, if not pain.

To save the fine lioness of which I have spoken from this annoyance during the closing days of her life, the keepers put into her cage a brisk young rat-terrier. It was at first received with an ominous growl. The brave little dog did not show the least sign of fear, but quickly turned his attention to his task. The lioness saw him snatch the first rat that appeared, toss it into the air, and catch it skilfully with a deadly snap across the middle as it came down. She seemed to understand what the terrier was for.

The greatest friendship sprang up between the two animals. One snap from the jaws of the lioness would have ended the terrier's life at any moment, and when she became very old and feeble it would have been easy for the dog to seize her food and annoy her in a great many ways. But instead of this each seemed to study the other's wishes and habits. Ever on the alert, Doggie kept the rats at a distance; the two took their meals together; at night they were never apart. Coaxing the dog to her side, the lioness would fold her great paws around him, and seemed to thank him for his protection.

Thus it came that the terrier slept at the breast of the lioness, infolded in her arms, and watching that no rats disturbed the rest of his

noble mistress.—*Harper's Young People.*

KEEPING LENT.

Satan is always trying to tempt children, but there are sometimes when he tries harder than at others. This time of the year is just such a time.

You know we are keeping Lent. Last Wednesday was Ash-Wednesday, and to-day is the First Sunday in Lent. We keep Lent to remind us of our Lord's fast in the wilderness, and so because we want to be like JESUS, Satan will come and tempt us.

Now, if you want to resist his temptations, and I suppose you do, it would be very sad to be worse in Lent than at any other time; if you want to resist him, you must try and be as much like JESUS as possible.

Be sure that you keep Lent well. Make it a real fast. I don't mean go without food all the time, but I do mean give up something; deny yourselves something for his sake.

Every one can give up something. One can spend no money on sweet things or candy. Another can take no oranges or fruit. I have heard of children who took no cake, or preserves, or sugar in their tea all through Lent. Each one must say for themselves what they can do, only be sure you give up something you really care for. Of course we

can all stay home from any parties or entertainments that may be going on. We would not go to these while JESUS is in the wilderness, would we? And we must all very earnestly watch against sin. Don't do any thing wrong in Lent. Don't be idle at school, don't be saucy or rude, never tell a lie, or be disobedient at home. Be very obedient, very careful to do everything well. Say your prayers carefully and earnestly.

Do try and keep Lent. As JESUS fasted and bore temptation for you, so do you try and bravely and earnestly do the same for Him. Then when Lent is over, and Satan has not been able to lead you into sin, he will go away, and the blessed angels will come to make you happy at Easter, because by the good Lent you have kept, you will show that you are indeed the good children of GOD.—*The Children's Saviour.*

A little girl sent out to hunt eggs came back unsuccessful, complaining that "lots of hens were standing round doing nothing."

THE BEST COMBINATION.—The best combination of blood cleansing, regulating, health giving herbs, roots and barks enter into Burdock Blood Bitters—a purely vegetable remedy that cures diseases of the blood, liver and kidneys.

COMPELLED TO YIELD.—Obstinate skin diseases, humors of the blood, eruptions and old sores are cured by Burdock Blood Bitters, which purify and regulate all the secretions.

**HAGYARD'S
YELLOW OIL**
CURES RHEUMATISM

**FREEMAN'S
WORM POWDERS.**

Are pleasant to take. Contain their own purgative. Is a safe, sure, and effectual destroyer of worms in Children or Adults

"The Best Practical Art Magazine"

Is The Art Amateur, Monthly, with 32 to 50 large pages of working designs (with instructions, illustrations, and advice on decorative and pictorial art, Home Decoration and Furnishings. (Expert Advice Free) Instruction in China, Oil, and Water-color Painting, Crayons, Carving, Engraving, Etching, &c. Ecclesiastical, South Kensington, and other Art Needlework Designs, and Hints for Church Decoration.

COLORED DESIGNS and other New Features for 1886

\$4 a year; 35c a copy. Specimen 25c. Mention Bazar.

Montague Marks, Publisher, 23 Union Square, N. Y.

PATENTS BOUGHT SOLD OR

ROSES SAMPLE with Catalogue, 25 c., 4 for 50c.

W. H. THOMPSON, 404 Arch St., Phila., Pa.

BLOOMINGTON NURSERY CO. Established 1851, by F. K. PHENIX, incorporated 1883. We offer for the Spring Trade a very large & fine stock of every description of Fruit & Ornamental TREES. Catalogue for SPRING of 1885 now ready and mailed on application. 600 ACRES. 13 GREENHOUSES.

AGENTS WANTED FOR OUR "THE COMING CREED OF THE WORLD."

"A Voice Crying in the Wilderness," by Frederick Gerhardt. All thinking people want it. Everybody reads and quotes it. There has been nothing like it before in the history of book making. Authors, Teachers, Students, Business Men, Clergymen, Laymen, Athletes, and Agnostics acknowledge it the greatest literary work of the century. See press notices everywhere. It is issued in octavo volume of 240 pages, with portrait of the author. Price \$2.00. Trade edition in paper at \$1.25. helps to create demand for the handsome subscription edition. A copy post paid, on receipt of price. Quills for agents \$1.00. Liberal terms. Circulars for stamps, address W. H. THOMPSON, 404 Arch St., Phila., Pa.

OPIUM MORPHINE HABIT EARLY CURED. BOOK FREE. Dr. J. C. HOFFMAN, Jefferson, Wis.

HEADACHES
Are generally induced by Indigestion, Foul Stomach, Costiveness, Deficient Circulation, or some Derangement of the Liver and Digestive System. Sufferers will find relief by the use of

Ayer's Pills
to stimulate the stomach and produce a regular daily movement of the bowels. By their action on these organs, AYER'S PILLS divert the blood from the brain, and relieve and cure all forms of Congestive and Nervous Headache, Bilious Headache, and Sick Headache; and by keeping the bowels free, and preserving the system in a healthful condition, they insure immunity from future attacks. Try

Ayer's Pills.
PREPARED BY
Dr. J. C. Ayer & Co., Lowell, Mass.
Sold by all Druggists.

MORE Wonder-Books Two Cents.

"WHAT is the World coming to? The poor man is now on an equality with the richest, so far as books are concerned."—Central Baptist, St. Louis.
A HAPPY MAN. "Give a man this taste (for good books), and the means of gratifying it, and you can hardly fail of making a happy man. You place him in contact with the best society in every period of history, with the wisest, the tenderest, the bravest, and the purest characters which have adorned humanity."—SIR JOHN HERSHEL.

Elzevir Library. Dainty little books, always unabridged, in large type, and in neat paper covers. The prices include postage:

1 Rip Van Winkle, Irving..... 2c	120 Milton, T. Babington Macaulay..... 5c	75 Life of Sam Houston..... 20c
2 The Burning of Rome, Farrar..... 2c	121 Erasmus and Henry VIII. D'Aubigne..... 2c	76 Young People's Life of Washington..... 20c
3 Sea Serpents of Science, Wilson..... 2c	122 Lady of the Lake, Scott..... 2c	77 Nos. 2, 43, 66, 67, 68, 69, combined..... 13c
4 Enoch Arden, Alfred Tennyson..... 2c	123 Marmion, Scott..... 2c	69 A Half Hour with St. Paul..... 3c
5 Frederick the Great, Macaulay..... 2c	124 Lay of the Last Minstrel, Scott..... 2c	68 The Crucifixion, Cunningham Geikie..... 2c
6 Queen Mabel, etc., Ellen T. Alden..... 2c	125 Confessions of an Opium Eater..... 10c	67 Seneca and St. Paul, Canon Farrar..... 2c
7 Life of Sir Isaac Newton, Parton..... 2c	126 Legend of the Wandering Jew..... 2c	66 The Celtic Hermits, Chas. Kingsley..... 2c
8 World Smashing, etc., Williams..... 2c	127 Hermann and Dorothea, Goethe..... 2c	65 Schiller's History Thirty Years War..... 15c
9 Deserted Village, etc., Goldsmith..... 2c	128 Public Health, Edward Orton, LL.D..... 2c	64 The Essays of Lord Bacon..... 15c
10 American Humorists, Irving..... 2c	129 Some of My Pets, Grace Greenwood..... 2c	63 Mud King's Daughter, Andersen..... 10c
11 American Humorists, Holmes..... 2c	130 The Raven, etc., Edgar A. Poe..... 2c	62 The Pigmy Duck, and other Stories..... 10c
12 American Humorists, Lowell..... 2c	131 The Picture Book without Pictures..... 10c	61 The Ice Maiden, and other Stories..... 10c
13 American Humorists, A. Ward..... 2c	132 Ethics of the Dust, John Ruskin..... 10c	60 The Christmas Greeting..... 10c
14 American Humorists, Mark Twain..... 2c	133 Crown of Wild Olive, John Ruskin..... 10c	59 The Christmas Greeting..... 10c
15 American Humorists, Irving..... 2c	134 Sesame and Lilies, John Ruskin..... 10c	58 Scenes of Fortune and other Stories..... 10c
16 Cotter's Saturday Night, etc., Burns..... 2c	135 Luther Anecdotes, Dr. Macaulay..... 5c	57 Fairy Tales, Hans Andersen, illus..... 10c
17 Songs of Seven, etc., Jean Ingelow..... 2c	136 Luther's Table Talk, Dr. Macaulay..... 5c	56 The Story Teller, and other Tales..... 10c
18 Schiller's Song of the Bell, etc..... 2c	137 Life of George Muller, Mrs. Muller..... 5c	55 Nos. 10, 13, 40, 51, 52, 53 combined..... 12c
19 Great Thoughts from Greek Authors, Euripides..... 2c	138 The Understanding, John Locke..... 10c	54 Adventures of Baron Munchausen..... 2c
20 The same, Demosthenes, Diogenes..... 2c	139 The Battle of Waterloo, E. S. Creasy..... 2c	53 Sindbad the Sailor..... 2c
21 The same, Aristotle, etc..... 2c	140 The Battle of Saratoga, E. S. Creasy..... 2c	52 Philosophy of Style, Spencer..... 4c
22 The same, Aristophanes, etc..... 2c	141 Defeat of the Spanish Armada..... 2c	51 Evidences of Evolution, Huxley..... 2c
23 The same, Eschylus, Anacreon, etc..... 2c	142 Battle of Hastings, E. S. Creasy..... 2c	50 Buddhism, By John Caird..... 2c
24 Emerson, Matthew Arnold..... 2c	143 Tints of the Times, O. C. Kerr..... 2c	49 Civilizations of Asia, Rawlinson..... 2c
25 Physical Education, Herbert Spencer..... 5c	144 Battle of the Books, Dean Swift..... 2c	48 Life of Peter Cooper, C. E. Lester..... 10c
26 Moral Education, Herbert Spencer..... 5c	145 The Heart of Bruce, etc., Aytoun..... 2c	47 Sunshine and other Stories, Alden..... 2c
27 Intellectual Education, Spencer..... 5c	146 Virginia, The Arctoga, Macaulay..... 2c	46 Philosophy of Richard Wagner, Portrait..... 2c
28 What Knowledge is of Most Worth..... 5c	147 Count Rumford, John Tyndall..... 2c	45 Pearls of the Faith, Edwin Arnold..... 15c
29 Progress of the Working Classes..... 4c	148 The Battle of Marathon, E. S. Creasy..... 2c	44 Life of Alex. H. Stephens, illus..... 10c
30 The War for the Union, W. Phillips..... 3c	149 The Ancient Mariner, Coleridge..... 2c	43 Indian Song of Songs, Arnold..... 6c
31 Wendell Phillips, Geo. Wm. Curtis..... 3c	150 Maseppa, Lord Byron..... 2c	42 Highways of Literature, D. Pryde..... 10c
32 Numbers, Matthew Arnold..... 3c	151 James Ferguson, the Astronomer..... 2c	41 How Lisa Loved the King, Geo. Elliot..... 2c
33 The Coming Slavery, Spencer..... 5c	152 The Four Chief Apostles, F. Godet..... 2c	40 Life of Gustave Doré, Illustrated..... 3c
34 On Liberty, John Stuart Mill..... 12c	153 Gertrude of Wyoming, Campbell..... 2c	39 A Half Hour in Natural History..... 3c
35 Rokeby, Sir Walter Scott..... 8c	154 Essays on Man, By Pope..... 3c	38 Hamlet, Shakespeare..... 7c
	155 Flor d'Aliza, By Lamartine..... 15c	37 Motive and Habit of Reading..... 2c
	156 The Spectre Bridegroom, Irving..... 2c	36 The Words of Washington..... 4c

Ancient Classics

FOR ENGLISH READERS—In the Elzevir Library. "This series of brief, condensed accounts of the great literary works of Greece and Rome has taken its place among the standard authorities. The books are admirably written and wholly adequate in their scholarship. For English readers who desire acquaintance with the great works of antiquity, these books may be recommended as the very best within reach."—The Christian Union, New York.

97 Hesiod and Theognis, Davies..... 15c	82 The Greek Anthology, Lord Neaves..... 15c	45 Tacitus, By W. R. Donne..... 15c
96 Pindar, By Rev. F. D. Morice..... 15c	81 Aristophanes, By W. L. Collins..... 15c	44 Juvenal, By Edward Walford..... 15c
95 Lucretius, By W. H. Mallock..... 15c	80 Pliny, By Church and Brodrick..... 15c	43 Horace, By Theodore Martin..... 15c
94 Plautus and Terence, W. L. Collins..... 15c	79 Sappho, By C. W. Collins..... 15c	42 Plato, By Clinton W. Collins..... 15c
93 Lucian, By W. L. Collins..... 15c	78 Xenophon, By Sir Alex. Grant..... 15c	41 Demosthenes, By W. J. Brodrick..... 15c
92 Thucydides, By W. L. Collins..... 15c	77 Homer's Odyssey, By W. L. Collins..... 15c	40 Cicero, By W. Lucas Collins..... 15c
91 Ovid, By Rev. A. Church..... 15c	76 Homer's Iliad, By W. L. Collins..... 15c	39 Herodotus, By Geo. C. Swayne..... 15c
90 Livy, By W. L. Collins..... 15c	75 Virgil, By W. L. Collins..... 15c	38 Caesar, By Anthony Trollope..... 15c

COUPON 10 CENTS. This Coupon will be received in lieu of 10 cents cash, toward the price of above costing not less than 50 cts., if sent within 15 days from date of this paper (give name of paper). This offer is to secure your PROMPT response and indicate the paying advertising medium, on reasonable evidence of good faith. Address JOHN B. ALDEN, Publisher, 393 Pearl Street, New York.

"HEAP'S PATENT" DRY EARTH OR ASHES CLOSET COMPANY'S (LIMITED)

INODOROUS CLOSETS AND COMMODES.
THE BEST IN THE WORLD.
15,000 IN USE.
THIRTEEN PRIZE MEDALS.
BY THEIR USE YOU INSURE
HEALTH & CLEANLINESS.
MANUFACTORY, OWEN SOUND, ONT.



These Closets can be fitted up indoors, or out, being perfectly innocuous.

Pull-up Handle Commode. **Self-Acting Apparatus.**

MASON & HAMLIN

Exhibited at ALL the important WORLD'S INDUSTRIAL COMPETITIVE EXHIBITIONS FOR SEVENTEEN YEARS. Mason & Hamlin Organs have after most rigid examinations and comparisons, BEEN ALWAYS FOUND BEST, and AWARDED HIGHEST HONORS; not even in one such important comparison has any other American Organ been found equal to them. ONE HUNDRED STYLES, adapted to all uses, from the smallest size, yet having the characteristic Mason & Hamlin excellence, to the best instrument which it is possible to construct from reeds, at \$600 or more. Illustrated catalogue, 66 pp. 4to, and price lists, free. The Mason & Hamlin Company manufacture UPRIGHT PIANO-FORTES, adding to all the improvements which have been found valuable in such instruments, one of peculiar practical value, tending to greatest purity and refinement in quality of tone and durability, especially diminished liability to get out of tune. Pronounced the greatest improvement made in upright pianos for half a century. The MASON & HAMLIN CO. pledge themselves that every piano of their make shall illustrate that VERY HIGHEST EXCELLENCE which has always characterized their organs. Send for circular with illustrations, full description and explanation.

MASON & HAMLIN ORGAN AND PIANO CO.,
BOSTON, 154 Tremont St. CHICAGO, 149 Wabash Ave.
NEW YORK, 46 East 14th St. (Union Square.)

CANADIAN BREEDER & AGRICULTURAL REVIEW
THE ONLY WEEKLY.
THE BEST OF ITS CLASS.
LARGEST CIRCULATION.
SEE OPINIONS OF THE PRESS
\$2.00 PER ANNUM.
SAMPLE COPIES FREE
TORONTO, CANADA
APPROVED BY PRESS AND PUBLIC
LOCAL AGENTS WANTED
LIBERAL COMMISSIONS.

GOLD For 50c. you'll get prepaid, 8 books and a box full of goods that will bring you in more cash at once, without capital, than any thing you ever saw. Honest fact. Only reliable matrimonial paper, 10c.; 1 yr., 30c. \$200 return letter envelopes, 50c. Scarce goods, Books and Photos, 35 samples and circulars, 10c. L. J. Clark, Wiscovy, Minn.

CONSUMPTION.
I have a positive remedy for the above disease, by its use thousands of cases of the worst kind and of long standing have been cured. Indeed, so strong is my faith in its efficacy that I will send TWO BOTTLES FREE, together with a VALUABLE TREATISE on this disease, to any sufferer. Give address and P. O. address. DR. T. A. BLOCCUM, 101 Pearl St. N. Y.

Coal and Wood at lowest Rates!

I WILL FOR ONE WEEK DELIVER WOOD AT THE FOLLOWING LOW PRICES:

Best Hard Wood, Beech and Maple, dry or green, long	\$5.00	per cord
Do. Do. Do. cut & split do.	6.50	Do.
2nd class Do. Do. Do. dry long.	4.00	Do.
Pine wood long	4.00	Do.
Slabs Do.	3.50	Do.

BEST SCRANTON COAL, ALL SIZES.

Orders left at offices corner Bathurst and Front Streets, Yonge street Wharf 51 King-street East, 390 Yonge-street, and 534 Queen-street West will receive prompt attention

P. BURNS

TELEPHONE COMMUNICATION BETWEEN ALL OFFICES.

EASTER Sunday-School Supplies.

EASTER DECORATIONS.

Alphabets, solid letters for cutting up to make suitable sentences, texts, etc. Red, eight inches high, six alphabets. 25c; blue, six inches high, five alphabets. 25c; green, four inches high, five alphabets. 25c; five each, 70c. **Gift Stars**, 3 1/2 inches square for 25c. **Paper Chains**, glazed paper, assorted colors, 1/2 inch wide, 1/2 long, for paper chains, 6c per assortment, enough for 14 feet. **Gold and Silver Paper**, four sheets, a set for 25c. **Decorations**, pieces, for 25c. **Decorative Easter motto**, price 10c per 20. All postage paid. **Illustrated**.

SUNDAY-SCHOOL EASTER GIFTS.

Imported Gift Books, 1 cent each. **Easter Cards**, gift cards, 1 cent each. **Fringed Cards**, long silk fringe, double card, 4c, and upward. **Gift Bibles**, 20c each. **Family Bibles**, 50c. **Programme**, 10c. **Illustrated catalogue** free.

EASTER ENTERTAINMENT MATERIAL.

Concert Exercises, **Christmas Hymns**, by Roland T. Oake. **Entertainment Tickets**, 10c. **Programme**, 10c. **Illustrated catalogue** free.

Address, DAVID C. COOK PUB. CO., 13 & 15 Washington St., Chicago, Ill.

EASTER EGG BREAKING.

To raise money for the Sunday-school; collecting money in little earthen money eggs, selling tickets for the breaking, etc.; receipts as high as \$200. Eggs, 5c per 100. Sample egg, egg ticket, concert exercise, and full particulars, 10c.

EASTER ENTERTAINMENTS.

Book of Selections and Suggestions. Now in press. Containing a large variety of choice selections of Scripture, prose, poetry, and hymns for Sunday-school Easter occasions, also 100 suggestions for Easter services, from prominent Sunday-school workers. Worth many times its cost to any Sunday-school superintendent. Price of book, 25c. Please order early.

FRINGED EASTER CARDS.

Extra long fringe, double cards, choice imported and American subjects. Price, 4c each, and upward. The ordinary 30c. fringed card for 10c; 40c. card for 15c. Beautiful egg palette, and other shaped cards (not fringed), 10c each. Large illustrated catalogue free.



1885
GREGORY'S SEED CATALOGUE
FREE

SEED Warranted to Grow.

or order refilled gratis. I have sold vegetable and flower seed to over a million farmers and gardeners in the United States, perhaps some are your neighbors. If so ask them whether they are reliable. Mr. Thomas Henshall of Troy, Kansas, writes me: "For 25 years I have dealt with you. I have lived in Iowa, Missouri, Colorado, and Kansas, and no matter what the soil or climate, the result was always the same, to wit:—religiously honest and good." This is the kind of seed I raise and sell. The Hubbard and Marblehead Squash, Marblehead Corn, Marblehead Cabbages, Ohio Potato, Eclipse Beet, are some of the vegetables of which I was the original introducer. A Fair with \$500 in premiums. See my catalogue, free to all.
JAMES J. H. GREGORY, (Seed Grower), Marblehead, Mass.

SUBSCRIBE

FOR THE

Dominion

Churchman,

The Organ of the Church of England in Canada.

THE MOST

INTERESTING AND INSTRUCTIVE

Church Paper to introduce into the home circle.

Every Church family should subscribe for it at once.

Price, when not paid in advance \$2.00. When paid strictly in advance, only 1.00.

Send your Subscription to
Frank Wootten,
Post Office Box 2640,
TORONTO

ADVERTISE

IN THE

DOMINION

CHURCHMAN

BY FAR

The Best Medium for ADVERTISING,

BEING THE MOST

Extensively Circulated

Church Journal

IN THE

DOMINION

Mailed to nearly ONE THOUSAND Post Offices weekly.

RATES MODERATE.
ADDRESS
Frank Wootten,
Publisher & Proprietor,
BOX 2640,
TORONTO.

IT LEADS ALL. GEORGIA

No other blood-purifying medicine is made, or has ever been prepared, which so completely meets the wants of physicians and the general public as

Ayer's Sarsaparilla.

It leads the list as a truly scientific preparation for all blood diseases. If there is a lurking taint of Scrofula about you, **SCROFULA** AYER'S SARSAPARILLA will dislodge it and expel it from your system. For constitutional or scrofulous Catarrh, **CATARRH** AYER'S SARSAPARILLA is the true remedy. It has cured numberless cases. It will stop the nauseous catarrhal discharges, and remove the sickening odor of the breath, which are indications of scrofulous origin.

"Hutto, Tex., Sept. 28, 1882.
ULCEROUS SORES "At the age of two years one of my children was terribly afflicted with ulcerous running sores on its face and neck. At the same time its eyes were swollen, much inflamed, and very sore. Physicians told us that a powerful alterative medicine must be employed. They united in recommending AYER'S SARSAPARILLA. A few doses produced a perceptible improvement, which, by an adherence to your directions, was continued to a complete and permanent cure. No evidence has since appeared of the existence of any scrofulous tendencies; and no treatment of any disorder was ever attended by more prompt or effectual results."
Yours truly,
B. F. JOHNSON."

PREPARED BY

Dr. J. C. Ayer & Co., Lowell, Mass.

Sold by all Druggists; \$1, six bottles for \$5.

PENSIONS

for Soldiers Widows Parents Children Any disease, wound, injury or death entitles. Increases bounties; back pay; discharges procured. Desertion removed. All debts paid. Now Laws. Fees, \$10. Send stamp for instructions. N. W. FITZGERALD & Co Pension Attorneys, Washington, D.C.

ROCKFORD WATCHES

Are unequalled in EXACTING SERVICE. Used by the Chief Mechanician of the U. S. Coast Survey; by the Admiral commanding in the U. S. Naval Observatory, for Astronomical work; and by Locomotive Engineers, Conductors and Railway men. They are recognized for all uses in which close time and durability are requisites. Sold in principal cities and towns by the COMPANY'S exclusive Agents (leading Jewelers,) who give a Full Warranty.

PATENTS

BOUGHT SOLD OR PROCURED Books free. A. W. MORGAN & CO., Patent Attorneys and Brokers, Washington, D. C.

WANTED A WOMAN

of sense, energy and respectability for our business in her locality, middle-aged preferred. SALARY \$85 to \$50. References exchanged. GAY BROS., 14 Barclay St., N. Y.

AGENTS Send for E. B. TREAT'S

PIA-LOC of new books, including MOTHER, HOME, and HEAVEN, prose and poetry; by 400 best authors 146,000 sold. Elegantly ill., \$2.75. Send \$1 for outfit. Also 5,000 Curiosities of the Bible, \$1.75. By Mail E. B. TREAT, 757 Broadway, N. Y.

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

Readings and Recitations!

100 CHOICE SELECTIONS, No. 22 NOW READY. This number is uniform with the Series, and contains another hundred splendid Declarations and Readings, combining Sentiment, Oratory, Pathos, Humor, Fun. Price, 30c., mailed free. Sold by Booksellers. Every boy who speaks pieces, every member of a club, should get the whole set. Club rates and full list of agents free. P. GARRETT & CO., 708 Chestnut Street, Philadelphia, Pa.

\$6.25 for 39 cts.

Any one sending me 39 cents and the addresses of 10 acquaintances will receive by return mail goods (not recipes) that net \$6.25. This is an honest offer to introduce staple goods. If you want a fortune, act now. D. HENRY, P. O. Box 197, Buffalo, N. Y.

LANDS.

Lands in Southern Georgia, the finest climate and, healthiest spot in the United States only thirty miles from Florida line; pure air, good water, no malaria; good health the year round.

These lands produce enormously cattle range all winter without cost. These lands are now open and for sale to settlers at prices from

\$1 to \$4 per Acre.

Crops can be put in the first year: here grows the Fig, Pear, Peach, Upland Rice, Grape, Cotton, Sugar Cane, Corn, Oats, Tobacco, Irish Potatoes, Pea Nuts, Barley, Rye, Artichokes, Indigo, Buckwheat, Strawberry, Mulberry, Pomegranate, Quince, Broom Corn, &c., &c. The profits on many of the above will reach \$50 to \$200 per acre; the great Savannah R. R. runs through the centre of these lands.

Will send Circulars and Map of Georgia for 25 cents in Canada stamps.

ADDRESS,

J. M. STIGER,

Glenmore, Georgia, U.S.

OR,

W. S. GARRISON,

Cedar Falls, Iowa, U.S.

N. P. CHANEY & CO.

230 King St. E., TORONTO,

Feather and Mattress Renovators and dealers in all kinds of FEATHERS, NEW FEATHER BEDS, PILLOWS, MATTRESSES and SPRING BEDS. Furniture overhauled.

(Good Pay) for Agents. \$100 to \$200 per month and, selling our fine Books and Bibles. Write to J. C. McCurdy & Co., Philadelphia, Pa.

FLORIDA Illustrated

with best of Florida Scenes illustrating the State. The handsomest work of the kind published. Price only \$2. It sells everywhere. per mail postage free on receipt of 50c. postal note. Address ASHHEAD BROS., Jacksonville, Fla.

AGENTS WANTED for the Best and Fastest-selling Pictorial Books and Bibles. Prices reduced 33 per cent. NATIONAL PUBLISHING Co., Philadelphia, Pa.

PATENTS PROCURED OR NO PAY.

Also Trade Marks, etc. Send model and sketch will examine and report if patentable. Many years practice. Pamphlet free. E. H. GELSTON, & CO., Attorneys, Washington, D. C.

NAVAL BATTLES OF THE WORLD

by EDWARD SHIPPEN, Medical Director U.S.N. A Thrilling Pictorial History of the World's great Sea Fights, with specimens of Naval Architecture of all ages. A record of wonderful Exploits more interesting than fiction. Price only \$2. It sells everywhere. Agents make \$100.00 per mo. th. Address J. C. McCurdy & Co., Philadelphia, Pa.

HOLBROOK & MOLLINGTON, ARCHITECTURAL SCULPTORS

Sole Agents for Maw & Co's and Minton & Co's Artistic and Plain Tiles for Cabinets, Hearths, Floors, Etc.

No 91 Adelaide St. W. - - - Toronto

William Holbrook. W. Curfoot Mollington.

AGENTS WANTED for the Best and Fastest-selling Pictorial Books and Bibles. Prices reduced 33 per cent. NATIONAL PUBLISHING Co., Phila. Pa.

HENDERSON, MULLIN & CO.,

136 Yonge St. and 12 & 14 Adelaide St. West,

TORONTO.

Be glad to tender their thanks to their numerous customers, both in the city and country, for their very liberal support during the season which is just past. When the time for general house cleaning comes round again, we hope to see an increased patronage.

We now call your attention to the following facts. We can do your house painting for you; we can paint your Rooms to match your Papers, or we can fresco your rooms in the very latest style of Art. We can hang your Wall Paper; we can calomine your walls and ceilings; we can paint your walls and ceilings; we can tell you which is fashionable and which is not fashionable.

Why can we do all the above better than any other house in the trade? because we have had over twenty years' of practical experience, as well as a natural taste for such work; because we keep the best workmen in the market.

We respectfully ask the Ladies and Housekeepers of Toronto and throughout the country to give us a trial.

Church Work and Church Decorations a Specialty either in Fresco or Paper, or both.

SEE OUR WINDOW SHADES!!

HENDERSON, MULLIN & CO.,

136 Yonge Street, Toronto.

BRITISH AMERICAN BUSINESS COLLEGE, TORONTO.

ESTABLISHED 23 YEARS.

It is endorsed by the leading Bankers and Merchants of Canada.

Its graduates are always in demand, over 50 of last year's students are now occupying positions of trust.

It has the finest suite of rooms in Canada. Send for descriptive circular.

ARCADE BUILDINGS, YONGE ST
C. ODEA,
SECRETARY.

CHURCH SCHOOL FOR BOYS,

TORONTO.

Board and Tuition, private or otherwise, delicate or backward youths.

For terms apply to
RICHARD HARRISON, M.A.
257 Jameson Ave.
Parkdale.

THE BISHOP STRACHAN SCHOOL FOR YOUNG LADIES.

President,—The Lord Bishop of Toronto.

This School offers a liberal Education at a rate sufficient only to cover the necessary expenditure, the best teaching being secured in every department.

The building has been lately renovated and refitted throughout.

SCHOOL TERMS.—Michaelmas—From first Wednesday in September to November 9. Christmas—November 10 to February 10 with Vacation from December 22 to January 13. Lent—February 11 to April 21. Trinity—April 22 to June 30. Candidates are received and prepared for the Examination in the Course of study for women at the University of Trinity College.

Annual Fee for Boarders, inclusive of Tuition \$204 to \$252. Music and Painting the only extras. To the Clergy, two-thirds of these rates are charged.

Five per cent. off is allowed for a full year's payment in advance.

Apply for admission and information to

MISS GRIER, LADY PRINCIPAL,
Wykeham Hall, Toronto.

BUSINESS TRAINING.

For young men and women at DAY'S BUSINESS COLLEGE.

Acknowledged by business men to be a thoroughly practical business school. All who require business training are requested to make special inquiries as to the high reputation the Principal of this College has established, and still maintains, by the thoroughness of his work; and to take notice that Mr. J. E. DAY has no connection with any business college, wherein the name of any of its teachers has the slightest resemblance, either in spelling or sound, to his surname. For terms address JAMES E. DAY, accountant, College Rooms—Opposite Royal Opera House Site, Toronto.

\$66 & work in your own town. Terms and 25 cents per line. 453 B. HALL & Co., Portland, Me.

TRINITY COLLEGE SCHOOL,

PORT HOPE.

LENT TERM

WILL BEGIN ON

TUESDAY, JAN. 13th, 1885.

Applications for admission or information should be addressed to the

REV. C. J. S. BETHUNE, M. A.
HEAD MASTER.

HELLMUTH LADIES' COLLEGE,

LONDON, ONTARIO.

PATRONESS,—H. R. H. PRINCESS LOUISE.

Founder and President, the Right Rev. Bishop HELLMUTH, D.D., D.C.L.

French spoken in the College. Music a Specialty. W. WAUGH LAUDER, Esq., gold medalist, (and pupil of Abbe Liszt, Director.

Painting a specialty, J. R. Seavey, Artist, of Europe and Schools of Art, Director.

Full Diploma Course in Literature, Music & Art.

40 Scholarships of the value of from \$25 to \$100 annually offered for competition, 18 of which are open for competition at the September entrance examinations.

Riding School in connection with the College.

TERMS FOR SCHOOL YEAR.—Board, Laundry and Tuition, including the whole English Course, Ancient and Modern Languages and Calisthenics from \$250 to \$300. Music and painting extra.

For large illustrated circular, address the Rev. E. N. English, M.A. Principal.

Next Term opens September 18th.

H. GUEST COLLINS,

Organist of All Saints' Church, resumed teaching

SEPTEMBER 3rd, 1883,

Piano, Organ, Singing, Harmony and Counterpoint.

Practice for Organ Pupils on an excellent two manual organ.

Special Classes in Harmony and in Vocal Music for both ladies and gentlemen.

Residence - 22 Ann Street, Toronto.

W. H. STONE,
The Undertaker,

ALL FUNERALS CONDUCTED PERSONALLY.

NO. 187 YONGE ST., TORONTO.

TELEPHONE No. 932.

UNIVERSITY OF TRINITY COLLEGE.

EXAMINATIONS IN 1885.

The Matriculation Examinations will begin in the Faculty of Medicine on

March 13th and October 9th,

in the Faculty of Arts on

June 20th and October 1st.

The Annual Examinations for degrees in the various Faculties will begin as follows—In Medicine on

March 23rd

in Arts and Law on

June 18th,

in Divinity and Music on

October 1st.

Application should be made to the Registrar for the requisite forms for giving notice.

Scientific American.

(Established 1845.)

THE most popular Weekly newspaper devoted to science, mechanics, engineering, discoveries, inventions and patents ever published. Every number illustrated with splendid engravings. This publication furnishes a most valuable encyclopedia of information which no person should be without. The popularity of the SCIENTIFIC AMERICAN is such that its circulation nearly equals that of all other papers of its class combined. Price, \$3.20 a year. Discount to Clubs. Sold by all newdealers MUNN & CO., Publishers, No 361 Broadway, N.Y.

PATENTS. Munn & Co. have also practice before the Patent Office, and have prepared more than One Hundred Thousand applications for patents in the United States and foreign countries. Caveats, Trade-Marks, Copyrights, Assignments, and all other papers for securing to inventors their rights in the United States, Canada, England, France, Germany and other foreign countries, prepared at short notice and on reasonable terms.

Information as to obtaining patents cheerfully given without charge. Hand-books of information sent free. Patents obtained through Munn & Co. are noticed in the Scientific American free. The advantage of such notice is well understood by all persons who wish to dispose of their patents.

Address: MUNN & CO., Office SCIENTIFIC AMERICAN, 361 Broadway, New York.

GOSSAMER GARMENTS FREE!

To any reader of this paper who will agree to show our goods and try to influence sales among friends we will send post-paid two full size Ladies' Gossamer Rubber Waterproof Wearing Apparel as samples, provided you cut this out and return with 25 cents. to pay postage &c. WARREN MANUFACTURING CO. 9 Warren St. Y.N.

TRADE-MARKS, PRINTS, LABELS. Send description of your invention. L. BINGHAM, Patent Lawyer and Licitor, Washington DC.

COPY-RIGHTS, DESIGNS, RE-ISSUES.

AVON SPRINGS.



THE SANITARIUM. This popular House (open the entire year) has in addition to all the appliances of other first class health resorts, the AVON SULPHUR WATER, the best known remedy for Rheumatism Neuralgia, Skin diseases and malaria. Thoroughly warmed by steam. Passenger Elevator. Chronic diseases a specialty. sent for circular. Cyrus Allen, M. D., James D. Carson, Proprietors, Avon, N. Y.

PROGRESS

The rapid advance of our city fully manifested in the Improvement of House Appliances.

MOSES' Combination Stove.

A MARVEL OF CLEANLINESS, SIMPLICITY AND ELEGANCE.



Can be used with either wood or coal; works the same as an ordinary Self-Feeder. No loss of time and labor in lighting fires. It forms a circular fire pot, and a continuous fire may be kept up. Don't fail to see it.

F. MOSES,

Sol Inventor and Manufacturer,

301 Yonge Street, Toronto.

AGENTS COIN MONEY who sell Dr. CHASE'S FAMILY PHYSICIAN. Price \$2.00. Write for Circular. Address, THE CHASE PUB. COMPANY, Toledo, Ohio.