

Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

Vol. 18.]

TORONTO, CANADA, THURSDAY, JANUARY 27, 1887.

[No. 4.]

Read what Three Citizens of Toronto say of the Efficacy of the ST. LEON WATER.

25 Matland St. Toronto.
H. B. Ronan, Agent St. Leon Mineral Water, 512 Yonge street.

Dear Sir,—I have much pleasure in recommending St. Leon Mineral Water, for indigestion, to the public, as I have derived great benefit from it. Yours truly,
E. CLODS.

276 Spadina Avenue, Toronto.
H. B. Ronan, dealer in St. Leon Mineral Water, 512 Yonge street.

Sir,—Having tried your celebrated St. Leon Mineral Water, I can testify, from experience, of its efficacy in the cure of Dyspepsia and Habitual Constipation. I have tried a number of so-called remedies, but most emphatically declare this to be the only permanent cure. Yours truly
JAMES JAMISON, F.S.S.A.,
Toronto, Dec. 23, 1886.

H. B. Ronan, 512 Yonge street :
Sir,—I have suffered for five years with Constipation and Dyspepsia, and having given your justly celebrated St. Leon Mineral Water a fair trial, I have found it a painless and permanent cure, I earnestly and gratefully recommend it to the suffering citizens of Toronto.
D. McINTOSH,
Marble and Granite Dealer, 510 Yonge st.

This valuable Water is for sale by all leading Grocers and Druggists, wholesale and retail, by

The St. Leon Water Co.,
101 1/2 King St., East, TORONTO.
Or Branch Office, H. B. RONAN, 512 Yonge St

WINDEYER & FALLOON,

ARCHITECTS.

R. C. WINDEYER, Canada Permanent Church work a speciality. Bldgs., Toronto St
JOHN FALLOON.

WORKS BY THE REV. M. F. SADLER,

Rector of Honiton and Prebendary of Wells.

CHURCH COMMENTARY ON THE GOSPELS.

It is far the best practical commentary that we know, being plain-spoken, fearless, and definite, and containing matter very unlike the milk and water which is often served up in (so-called) practical Commentaries. For solid Church teaching it stands unrivalled.—Church Quarterly.

ST. MATTHEW. 2nd Edit., revised. Cr. 8vo. \$2 50

ST. MARK. Crown 8vo. 2 50

ST. LUKE. Crown 8vo. 3 00

ST. JOHN. 2nd Edition, revised. Crown 8vo. 2 50

CHURCH DOCTRINE—IBLE TRUTH... 1 00

THE ONE OFFERING; a Treatise on the Sacrificial Nature of the Eucharist... 75

It is by far the most useful, trustworthy, and accurate book we have seen on the subject.—Literary Churchman.

THE SECOND ADAM and THE NEW BIRTH; or, The doctrine of Baptism as contained in Holy Scripture... 1 35

THE SACRAMENT OF RESPONSIBILITY; or, Testimony of the Scripture to the Teaching of the Church on Holy Baptism... 75

Cheap Edition. 27th Thousand. Sewed 30

"An exceedingly valuable repository of arguments on the question it refers to."—English Churchman.

Post free to any address on receipt of advertised price.

Rowell & Hutchison

KING STREET EAST, TORONTO.

GRATEFUL—COMFORTING.

EPPS'S COCOA.

BREAKFAST.

"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected Cocoa, Mr. Epps has provided our breakfast tables with a delicately flavored beverage which may save us many heavy doctor's bills. It is by the judicious use of such articles of diet that a constitution may be gradually built up until strong enough to resist every tendency to disease. Hundreds of subtle maladies are floating around us ready to attack wherever there is a weak point. We may escape many a fatal shaft by keeping ourselves well fortified with pure blood and a properly nourished frame."—Civil Service Gazette.

Made simply with boiling water or milk. Sold only in half-pound tins, by Grocers, labeled thus: JAMES EPPS & CO, Homoeopathic Chemists, London, England.

Rev. Jeffrey Hill, OF CHATHAM

Will give his Amusing and Interesting Picture Lecture on

"Boys and Girls."

In the Sunday School Houses of the Churches of Toronto, on this list as follows:

Monday, Jan. 17, Church of the Ascension.

Tuesday, Jan. 18, St. Peter's.

Wednesday, Jan. 19, St. George's.

Thursday, Jan. 20, St. Paul's.

Friday, Jan. 21, St. James' Cathedral.

Monday, Jan. 24, St. Phillip's.

Tuesday, Jan. 25, All Saints.

Wednesday, Jan. 26, Church of the Redeemer.

Thursday, Jan. 27, St. Stephen's.

Friday, Jan. 28, Grace Church.

THE ACCIDENT INSURANCE COMPANY, OF NORTH AMERICA

Head Office - - - Montreal.

Issues policies on the most liberal terms. No extra charge for ocean permits.

MEDLAND & JONES,
General Agts. Eastern Ontario,
Equity Chambers, 20 Adelaide St.
Toronto.

GENTLEMEN,—Your attention is invited to my

Magnificent Stock of Woollens,

—AND—

FURNISHING GOODS.

Clergymen and Students will find my STOCK OF STANDARD BLACK and DARK CLOTHES the most select and reliable in the trade.

R. J. HUNTER,
MERCHANT TAILOR,
Cor. King and Church Streets,
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

100 YONGE ST., TORONTO.

NEW YORK!

The "Church Press."

The only Independent Church Paper.

50,000 PAPERS DISTRIBUTED EACH WEEK.

The Rev. Dr. Cartwright is the Editor of our Paper, there could not be a finer editor.

The Church Press is the paper you must subscribe to. We are sure you will.

MATTHEW LOW,
Manager.

Armson & Stone

Reliable and Reasonable

Dress & Mantle Making

Fine Stock of

EVENING DRESS GOODS & SILKS.

HANDSOME MANTLES,

At very low prices.

FINE DRY GOODS

at the lowest all round prices in Toronto.

Armson & Stone

212 YONGE STREET.

ESTABLISHED 1842.

GEO. HARCOURT & SON,

Merchant Tailors & Robe Makers.

CLERICAL COLLARS always on hand.

SURPLICES made to order.

CLERICAL DRESS a specialty.

ACADEMICA HOODS, ROBES, &c.,

of any description can be supplied

on the shortest notice.

43 KING STREET EAST
TORONTO.

THE BOOK OF THE CENTURY!

Ridpath's Cyclopaedia of Universal History. A complete account of the leading events of the world's progress from 4000 B.C. to the present time. 2438 pages; 1210 high class engravings; 73 maps and charts. Agents wanted everywhere. Congenial and profitable employment for Clergymen and Teachers who have leisure. For illustrated specimen pages, descriptive circulars and terms, address
BALCH BROTHERS
10 1/2 Adelaide St. E., Toronto

THE NAPANEE PAPER COMPANY

NAPANEE, ONT.

—MANUFACTURERS OF Nos. 2 AND 3—

White Colored & Toned Printing Papers
News & Colored Papers a Specialty.

Western Agency - 112 Bay St., Toronto.

GEO. F. CHALLENGER, AGENT.

The DOMINION CHURCHMAN is printed on our paper.

COX & CO.

Members of the Stock Exchange.

STOCK BROKERS,

26 TORONTO STREET,

TORONTO

Prompt and reliable information relative to Florida and Florida Investments,
Furnished by S. C. Robinson & Co.,
Orlando, Orange County, Florida.

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—\$8.00

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

FURS! FURS!

This month ends our

BARGAIN SALE OF FURS.

Every lady and gentleman in the city or outside of the city should not fail to call and see what we offer. We have still left some very choice goods (as we are making up all the time) and it will pay one in purchasing to first get our prices.

We sell Persian Lamb Caps at \$4, \$5 and \$6.

Ladies' Astrakhan Dogskin Jackets at \$25 and \$30, can't be bought wholesale at the price.

Sleigh Robes at cost.

W. & D. DINEEN.

Cor. King & Yonge Sts., Toronto.

TWO VACANT CHURCHES, CHURCH WARDENS AND OTHERS.

A Continental Chaplain of great experience and acknowledged reading and preaching ability, holding good testimonials, desires to hear of a Parish or small Mission in Canada—or would exchange (with permission). Address, at first, E. J. care J. Brown, Esq., Oberlin, Cassel, N. Germany

OXFORD PRESS,

23 Adelaide St. East, Toronto.

CHURCH PRINTING,

MERCANTILE PRINTING,

GENERAL PRINTING.

Send 2c. stamp for sample of our Confirmation Marriage and Baptismal Certificates, beautifully got up in colors.

TIMMS, MOOR & CO.

MISS DALTON,

307 Yonge Street, Toronto.

MILLINERY, DRESS AND MANTLE MAKING.

The latest Parisian, London and New York styles. All the most recent novelties of the season.

MURRAY HILL HOTEL,

Park Avenue, 40th and 41st Sts.

NEW YORK CITY.

Only First-Class Hotel in New York.

Both American and European Plan.

Baggage transferred to and from the Grand Central Depot free of charge.

HUNTING & HAMMOND.

—NOW READY—

CHRISTMAS HOLIDAY NUMBERS.

ILLUSTRATED LONDON GRAPHIC,
ILLUSTRATED LONDON NEWS,
CHATTERBOX CHRISTMAS

SPORTING AND DRAMATIC,
HOLLY LEAVES,
YULE TIDE.

Price 50 cents each. Mailed free.

ALSO THE

CHRISTMAS NUMBER OF THE MONTREAL STAR, 80c.

(The best of all the Holiday Numbers.)

CLOUGHER BROS.,

BOOKSELLERS AND STATIONERS,

27 King Street West, Toronto

Dominion Line
ROYAL MAIL STEAMSHIPS.
LIVERPOOL SERVICE.

Sailing dates. From Portland From Halifax
Toronto - 29th January.
*Sardinia - 3rd February. 5th Feb.
*Oregon - 17th Feb. 19th Feb.

BRISTOL SERVICE.
For Avonmouth Dock.
Sailing dates from Portland -
Onto 10, 20th Jan., and fortnightly thereafter.

These steamers' saloons and staterooms are amidships, and they carry neither cattle nor sheep, and are comfortably heated.

Rates of passage from Portland or Halifax—Cabin \$50, +65 and \$75; return—\$100, \$125 and \$150. Second Cabin, \$30; return, \$60. Steerage at L. WHITE BATES.

The last train connecting with the mail steamer at Portland, leaves Toronto on the Wednesday morning. The last train connecting with the mail steamer at Halifax leaves Toronto on the Thursday morning.

Special rates for Clergymen and their wives. Apply to
N. M. MURDOCK & Co., 69 Yonge St.,
or to
G. W. TORRANCE,
18 Front Street West, Toronto



THE Improved Model
WASHER
AND
BLEACHER.

Pat. Aug. 11, 1884.
J. W. Dennis, Toronto.
Only weighs 4 lbs. Can be carried in a small valise.
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 fixed 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.

Toronto Bargain House.
C. W. Dennis, 213 Yonge St., Toronto
Please mention this paper.
Agents wanted send for Circular.

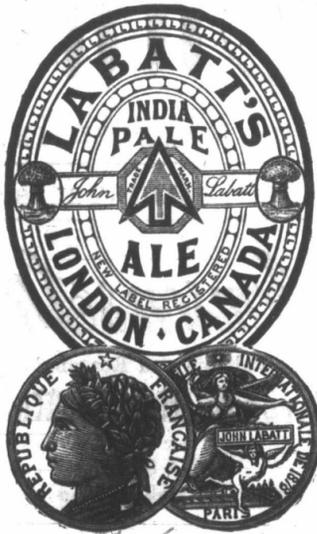
Arthur R. Denison,
ARCHITECT AND CIVIL ENGINEER.
OFFICES:
North of Scotland Chambers,
Nos. 18 & 20 KING ST. W., Toronto.
Telephone No. 1439.

Mammoth Bronze Turkeys
are the King of Turkeys, attaining greater size in less time than any other known breed. Gobblers, when matured, will weigh 85 to 40 lbs. They are not only noted for their large size, but for their changeable bronze color; they are very docile and not inclined to wander far from home. I have the largest and best strain in the United States. I will box and deliver one pair of Turkeys to Express Office for \$5.00; or \$7.00 for a Trio.

Imperial Pekin Ducks
originated in China and have been bred in this country since 1874. They are clear white in color and very productive of feathers: are very hardy. Pekin Ducks, when matured, will weigh 20 to 25 lbs. Price \$3.50 per pair, or \$5.00 per Trio.

Plymouth Rocks
are the best Farmers' Fowls. Good layers. large size, and very hardy. Price, \$3.50 per pair, or \$5.00 per Trio. I get special rates by express. Send money by Registered Letter or Express Order, which cost only 5 cents.

Address,
DELOS STAPLES,
WEST SEBEWA, IONIA OO.,
MICHIGAN.



Received the Highest Awards for Purity and Excellence at Philadelphia, 1876; Canada, 1876; Australia, 1877, and Paris 1878.

Prof. H. H. Croft, Public Analyst, Toronto, says:—"I find it to be perfectly pure, containing no impurities or adulterations, and can strongly recommend it as perfectly pure and a very superior malt liquor."
John B. Edwards, Professor of Chemistry, Montreal, says: "I find them to be remarkably sound ales, brewed from pure malt and hops."

JOHN LABATT, LONDON, ONT
JAS. GOODE & Co., Agents, Toronto.

SUBSCRIBE
FOR THE

Dominion Churchman

The Organ of the Church of England in Canada.

Highly recommended by the clergy and laity as the

MOST INTERESTING & INSTRUCTIVE

Church of England Paper to introduce into the home circle.

Every Church family in the Dominion should subscribe for it at once.

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

Send your subscriptions in a registered letter to

FRANK WOOTTEN,
PUBLISHER AND PROPRIETOR,
Post Office Box 2640,
TORONTO, CANADA.

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.

THE WINE FOR THE HOLY COMMUNION.

ALICANTE,

\$4.00 Per Gallon.

It is also largely used from its blood making properties for invalids.

TODD & CO.,

(Successors to Quetton St. George.)

16 King West, Toronto.

THE CANADIAN MISSIONARY

AND
Church and Home Magazine

Is a Church of England Monthly Magazine of Diocesan, Domestic and Foreign Mission Work, and Home Reading.

THE BEST MISSIONARY MAGAZINE

IN CANADA.

Approved of by the Bishops, and extensively patronized by the Clergy.

PRICE, 50 CTS. A YEAR.

STRICTLY IN ADVANCE.

SIX COPIES FOR \$2.50.

Contributions and literary matter solicited from Missionaries in the Field and others interested in the work.

Advertisements, subscriptions and communications should be addressed to

"THE CANADIAN MISSIONARY,"

BOX 259 TORONTO, CANADA.



WILL CURE OR RELIEVE
BILIOUSNESS, DIZZINESS,
DYSPEPSIA, DROPSY,
INDIGESTION, FLUTTERING
JAUNDICE, OF THE HEART,
ERYSIPELAS, ACIDITY OF
SALT RHEUM, THE STOMACH,
HEARTBURN, DRYNESS
HEADACHE, OF THE SKIN,
And every species of disease arising from disordered LIVER, KIDNEYS, STOMACH, BOWELS OR BLOOD.

T. MILBURN & CO., Proprietors, TORONTO.

LADIES SLIPPERS

Dress & House Wear,



IN
Black and Colored Satin,
French Kid, embroidered in
Leads, and Silk Plain Kid,
with Louis XV heels

All Stylish and
prtty. Also
Fleecy Soles
FOR
BEDROOM
SLIPPERS

79 KING ST. EAST, TORONTO.

Read this Twice.

In addition to our premiums of music and "Mikado" cards, we have just issued a beautiful panel picture, in colors, 14 x 26, a fac simile reproduction of one of the Paris salon paintings for 1884, entitled "Two Sisters." It is a perfect gem, and well worthy a place on the wall of any of the patrons of Dobbins' Electric Soap. We have copyrighted it, and it cannot be issued by any other house than ourselves. The edition is limited, and will be issued gratis to readers of this paper in the following manner only:—

Save your wrappers of DOBBINS' ELECTRIC SOAP, and as soon as you get twenty-five mail them to us, with your full address, and we will mail you "The Two Sisters," mounted ready for hanging, free of all expense.

The soap improves with age, and those who desire a copy of the picture at once, have only to buy the twenty five bars of their grocer at once. This will ensure the receipt of the wrappers by us before the edition is exhausted. There is, of course, no advertising on the picture.

I. L. CRAGIN & Co.,
PHILADELPHIA, PA.

A NEW DEPARTURE

THE
Canadian Missionary

AND
CHURCH AND HOME MAGAZINE,

Is made up of short, bright, pithy articles. The Parochial element is largely increased, and the Home Reading Department will be a special feature.

Highly Approved as the Best Monthly Published for LOCALIZING as a PARISH MAGAZINE.

THE LORD BISHOP OF QU'APPELLE SAYS:

"I think the 'Canadian Missionary' in its new form EXCELLENT; just what I have been looking for for some time to localize in this Diocese. Send me 300 copies."

One Hundred Copies Monthly for \$20 per annum.

If any one wants to know how to have a Parish Magazine, and say all he chooses, in a local sheet, to his parishioners, let him address The

CANADIAN MISSIONARY,

Box 259, Toronto, Canada

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

FRANKLIN B. BILL, Advertising Manager.

LESSONS for SUNDAYS and HOLY-DAYS.

4th SUNDAY AFTER EPIPHANY.
Morning—Job xxvii. Matthew xvi. 24 to xvii. 14.
Evening—Job xxviii. or xxix. Acts xviii. to 24.

THURSDAY, JAN. 27, 1887.

POPERY—THE DOUBLE FACED.—A dispute has arisen in New York between a Roman Catholic priest, Dr. M'Glynn and his superior, Archbishop Corrigan. The quarrel "is a pretty one as it stands," inasmuch as it reveals Popish tactics in a by no means new but by all means in a scandalous light. Dr. M'Glynn, it appears, approves of the views of Mr. Henry George, the socialist land reformer. In order to give an exact idea of what Henry George teaches, we give the following cutting from his own paper—as near *fac-simile* as possible.

THE SOCIETY FOR THE PROPAGATION OF THE GOSPEL among Landlords solicits the support of Christians. All previous efforts having proved of no avail in inducing landowners to restore to the public those values which the natural necessities of the people give to the land, this society has been formed to appeal to the landlords' conscience by means of Gospel truth. The attention of landlords is respectfully called to the fact that they have become rich without labor, through laws made by their class whereby the state-earned increment upon land, instead of being voted for taxes and public purposes, as it should have been, thus doing with all other taxes, has slipped into their pockets. It is now hoped that the efforts of this society to propagate the Gospel truths of justice and equity will so awaken the landlord conscience that it may come to see what so many Christians already apprehend, that their appropriation of the commonwealth property is the cause of lack of work and starvation among workers, and the enrichment of the idle, so prevalent all over the world.

Now this view of the landlords' position is that upon which the Irish Nationalist movement is based. But in Ireland the Romanist bishops and priests are openly aiding and abetting the anti-landlord crusade. Dr. M'Glynn, *poor simple man!* fancied that what was approved in Ireland would also be orthodox in New York. He, however, found out his blunder. The Papal Church boasts of being and having been, always and everywhere the same. The boast is made with the tongue thrust hard into the cheek! Dr. M'Glynn has been deprived of his charge for teaching a social theory which the Church of Rome has blessed and put into practice in Ireland. In the words of Mr. George's newspaper, "His sin is in taking a side in politics which was opposed to the ring that had the support of the Catholic hierarchy."

We are in the same condemnation, and extend our sympathy to the brave priest who, however mistaken in his notions, has proved himself a manly fellow. This Roman Catholic priest defied his ecclesiastical ruler, and subjects himself to such a severe punishment as deprivation of priestly functions, "because he resents the outrageous attempts to use the power of Rome in American politics." Compare this Romanist with Protestant editors, like those of the *Evangelical Churchman*, and others, who actually sank their Protestant convictions in order to assist a political party in making profit out of an outrageous attempt to use the power of Rome in Canadian politics! Popery, as we see in this case, can exercise a grinding tyranny over the mind and conscience. But the spectacle we have seen of late and are yet shown, of Protestant newspapers silenced by the power of Rome, of Protestant editors compelled to work in the shafts dragging the chariot of popery in triumph, that might demonstrate the existence in the sphere of Canadian politics of a tyranny over mind and conscience as debasing as ever humbled the most cowardly victim of Rome!

WHAT ONTARIO IS COMING TO.—In the *Methodist Magazine* for January, 1887, the Rev. Dr. Stevenson thus speaks of educational affairs in Melbourne, Australia. Unless we in Ontario stand firm "the slavery of the Government to the Roman Catholic electors," will bring down our schools to the same moral degradation which Dr. Stevenson describes. "The worst feature of the Victorian system of education is its offensive secularism. It is not only irreligious, it is anti-religious at least so far as the influence of the Ministry of Education can make it so. No religious services are permitted in the schools and the Bible is strictly excluded. And more still, at the bidding of Jewish or infidel parties in the electorate, all passages which in any sense recognize Christ Jesus as worthy of reverence, are expunged from the reading books. Nelson's Royal Readers are used in the schools, but only in the form of an edition specially prepared to the order of the Victorian Government, in which all passages that could be supposed to be Christian in their implications are cast out.

"Some of our finest poetry has been murdered at the bidding of this worse than heathen vandalism in order that such words as 'Christ' and 'Christian' may not be heard in the State School walls. So far as the Government is concerned, all is done to secure that a child shall be able to pass through the whole of its school course without suspecting any such thing as Christianity ever existed on the planet.

"The slavery of the Government to the Roman Catholic electors lead them to treat history as their slavery to the infidel and Jewish electors leads them to treat religion.

"English history is tabooed for obvious reasons, and so the youth of Victoria are being brought up in entire ignorance of the history of the nation from which they sprung. The landing at Botany Bay is the dawn of history to them, and their legislators seem to think that an intelligent and self-respecting English community can be reared to whom Hastings, Runnymede, Orecy, Naseby, the Boyne and Waterloo have no meaning whatever.

"Happy indeed—far happier than their truest friends can hope—will the Victorian people be if they do not find this policy one day bearing bitter fruit."

That is in many respects true of Canada. Our youths are grossly ignorant of English history, and Churchmen's children are crammed with falsehoods as to Church history.

DR. MOORHOUSE ON A SELF-APPOINTED MINISTRY.—The Bishop of Manchester recently attended the inaugural meeting of the diocesan Society of Lay-Helpers, but in his address he said they had not met to inaugurate lay help. To have done that

would have involved the impossibility that our National Church had been leading a fruitful and successful existence for sixteen centuries—for he believed the British Church existed in the second century—without calling out the efforts of her faithful members. It was quite true mistakes were sometimes made as to the proper position of the laity in the Church of England. He had, for instance, heard a person say, "I mean to send my boy into the Church," meaning the ministry of the Church; but, of course, in saying that such a parent took the less for the greater. The boy was already in the Church; he was introduced into it by holy baptism. He could not help thinking that such a mistake of language denoted an imperfect idea as to the position, duties, and privileges of the lay members of the Church of England. He thought that until within the last century that misapprehension was almost universal. That the laity should maintain the clergy, that they should keep the church fabric in order, that they should assist in ecclesiastical administration, that they should contribute funds out of which the clergyman might relieve the poor of the flock—all that was clearly seen; but it was not so clearly seen that the lay believer should assist the clergyman not only charity and administration, but also in teaching and comforting the flock. He was only expressing his own personal opinion when he said he thought the time would come when properly qualified laymen, who had been properly authorised, would be asked to assist in teaching not only in Mission rooms, but also in consecrated buildings. That step had been taken in the diocese of which he was the last Bishop, and there seemed to be nothing to prevent it in England but a certain clause in the Act of Uniformity, which, perhaps, in course of time might be justly repealed. By saying that it was intended to procure an authoritative commission for the laity, he meant that it had been the doctrine of the Church Catholic in all ages that the authority for spiritual mission came above and not from below; that in conformity with the usages of the Church at first, so the Church in all ages should only have its ministers authorised by those who had authority given them to set apart people for teaching and ministering. He believed that the Church in all ages, and the Church of England in this age, had organized itself upon the apostolic principle, had imitated the apostolic practice, and had received and transmitted that authority which had come historically down to them from Christ Himself. He held it to be a most important principle that no man might set himself apart, and no man might be set apart by people of the same ecclesiastical level as himself who had not received authority to set people apart. A man must have received authority or he had no business to do it. In the Church of England the Bishops were the persons who had received authority to set people apart and give them mission. There was nothing particular in the Bishop to distinguish him from other people, and he might perhaps be very inferior in mental and spiritual qualities to many of the presbyters of his diocese; but he had received authority to give spiritual mission and they had not. Hence he was distinguished from them. He desired to see the members of the Church brought into one united phalanx, and when that was done he believed they would help the Church materially, inwardly and outwardly. He hoped to see not one member here and another there, but every man who was doing any work for Christ doing it under the aegis of the National Church. He would ask with what spirit they would then be able to work in defence of the Church, and with what efficacy and energy the Church's proper mission would be executed? Church workers should form one great army—a kind of imperial guard—a body of men who would give to the rest confidence in the battle, and victory in the critical moment. Wish such a body of workers they would increase the Church's efficiency in every direction.

OUR PROPHECY FULFILLED—A
JUDGE CONDEMNS THE
SCOTT ACT.

THAT the Scott Act would prove unworkable; that it would create greater evils than the one it was passed to remove, we long ago prophesied. Some well-meaning, but over-enthusiastic friends of temperance, whose principles we honor and whose support we prize, regarded our forecast with disfavour. Some few, indeed, censured our judgment, as they most unjustly imagined it to indicate a prejudice against the temperance movement. The truth was and is that because we hoped to see this movement steadily and permanently advance, we feared that the Scott Act would prove not helpful but obstructive to that progress. It is too much forgotten that human nature to-day is the same as in past days. If history teaches any lesson at all, it is this, that while mere physical force has no power to create moral energy as an ally, it has a wonderful tendency to stir up moral energy in its defiance. Dr. Magee, Bishop of Peterborough, said "he would rather see England free and drunken than sober and enslaved." The saying sounds strange from a Bishop, but it is eminently inspired by Christian philosophy. A drunken freeman may be raised to the highest moral freedom; but a slave in body and mind is in a hopeless position, his very sobriety is only one sign of his humiliation. Mr. Justice Rose, than whom a more upright Christian-minded man exists not, nor a brighter ornament to the Bench, has felt it to be his duty to condemn the Scott Act from his judicial seat. In his charge to the Toronto Grand Jury he said:

"I am not going to say whether or not the Scott Act is a failure, or whether or not there should be a prohibitory law. I have during the past three years given the subject much consideration. I have been in every county town in the province except two during that time, and have made enquiries as to the working of the Scott Act. I have found that the Act is not enforced; that there is open violation of its provisions, and in one town in which I was on my last circuit the proprietor of the hotel at which I was lodging openly sold liquor," etc.

Now we believe that no more severe condemnation of an Act passed by direct vote of the majority in a district, can be conceived than the fact that such Act is not enforced; that it is openly violated in that district in spite of the vigilance of officials and in spite of a public verdict in favor of the Act. We heard the Mayor of Toronto—Mr. W. H. Howland—say in public that an Act of Parliament of this character not enforced produced the greatest possible mischief, as the young came to treat all law with contempt when they saw one law treated openly with contempt. Such mischief is now being caused by the Scott Act where ever it is nominally in force.

We can testify from personal observation while recently passing through several Scott Act counties, that this law is a mere dead let-

ter. The Hotels keep open their bar-rooms without let or hindrance or scandal. These places being now under no such restriction as a license imposed, *are kept open up to very much later hours than they were prior to the Scott Act being passed, thus seriously aggravating the very evil against which the Act is aimed.* It is, of course, affirmed that the Act is paralyzed by political dodgery. The liquor interest has votes; has a solid vote we may say, like the Roman Catholic one, and it would seem that this solid vote is being courted by both political factions. The temperance party vote and the liquor party vote seem at present likely to go cheek by jowl together in loving companionship to the polls. Recently the ultra-Protestant vote and the ultra-Roman Catholic vote went like new Siamese twins, two hearts beating like one, and showing a brotherly unity which so far from being "good and pleasant" was a gross offence against public morality and decency.

Associations of corporate votes such as Temperance party with Liquor party, Romanist with Protestant, whose only bond of union is akin to the tie between two footpads; whose companionship is as disgraceful as that of a harlot and her victim, are evidences of deep cancerous corruption at work in our public life, which has in it elements fatal to national development by paralyzing the patriotism which vivifies and sapping the righteousness which exalteth a nation.

A PHENOMENAL BLUNDER.

FROM all parts of the Province of Ontario, evidence is flowing in that although a Minister of Education may declare that the Ross biblical scrap book shall be read in the Public Schools, yet there is enough reverence for the Bible still left, and enough public spirit also, to cause a general revolt against the attempt to eject from the schools, God's Holy Word, in order to make room for a man's wicked substitute. In the city of Guelph the parents have requested their children to be released before the Ross Bible is read. In many other places in open defiance of the law the Bible has been replaced and teachers at the peril of official censure and punishment are using God's Word instead of the mutilated edition thereof, which the government has declared "shall be read."

One of the most able and influential papers, published in the eastern provinces, the Halifax *Presbyterian Witness*, thus declares its objections to the Ross Bible.

"When the Churches officially, or semi-officially, set to work *cutting and carving the Bible*, even with the sanction of the Civil Government, we beg to record our humble but most earnest protest. All Scripture is profitable in school as elsewhere; the very sections you have cut out as "immoral, indecent and unfit to read" may be those that are most urgently required. We think the responsibility of the action taken in Ontario rests upon the Churches; but we think the Churches would have decided more wisely

had they left the New Testament as a whole, or even the Bible as a whole, in the schools. No legislature, no school board, has a right to exclude the Old or the New Testament from the Public schools, and it appears to us extremely perilous for ministers of the Gospel in their individual capacity or as organized bodies to connive at the virtual exclusion of the Bible. To *prescribe* the book of selections is to *proscribe* the Book of God in its integrity. We are perfectly certain they have acted with a view to the greatest good of the country, and without any sinister motive whatever. None the less do we think the experiment a phenomenal blunder."

The *Week*, which is equally removed from religious as it is from political partisanship, has an article from the pen of probably the most scholarly Biblical and literary critic on the continent, who says the Ross Bible is a thing of shreds and patches, that it is almost impossible to find a connected reading of any one of the Epistles, that thus their real intent, meaning and teaching, are so obscured as to be unintelligible. Another independent paper, the organ of the Wesleyans in the eastern provinces, takes the *Christian Guardian* sharply to task for being "caught napping," and for surrendering Protestant privileges and principles to carry out the astute policy of a Papal Archbishop. We quote the *Halifax Wesleyan*, and ask careful attention to its utterances, *as being precisely what a Wesleyan newspaper must say whose editor is not controlled by a political party, as the paper is which the Wesleyan condemns.*

"The *Christian Guardian* of last issue has an elaborate article on "The Scripture Readings." We cannot help thinking, that the editor of the *Guardian* fails to reach the real inwardness of the matter. The merits of the selections bring up a side issue. Behind all explanations, as looked at from this distance, is the disturbing thought that *an astute archbishop has caught the representatives of other Churches napping, and that there has been a surrender of Protestant principle and privilege.* Does anyone believe, except in deference to Ultramontanism, that any change would have been made in the order for reading the Bible as it stood under the regime of Dr. Ryerson? Was it through the same ecclesiastical interference that "Marmion" was put under the ban, and excised from the text books of English literature? Is it pretended that any scheme for selections from the Scriptures would have been thought of but for priestly pressure? Concessions were made to the Roman Catholics in Ontario, in the grant of Separate schools, and there compromise should have ended. To our mind a question of religious right is a vastly more serious thing than any manœuvre of political party. It may be well to remember the maxim of Chillingworth:—"The Bible, the whole Bible, and nothing but the Bible is the religion of Protestants." We ask our Protestant contemporaries who have been "caught napping" by Archbishop Lynch, who have made "a surrender of Protestant principles

and privileges" to Popish conspirators against civil and religious liberty, we ask them to read, mark, learn and inwardly digest those significant words of the *Montreal Witness* :

"No journal possessing a conscience which it is bound to respect, and which it will not stain on the demand of 'party exigencies,' can remain a party journal. The attempt to reconcile a free conscience with perfect submission to the authority of a political Pope is a failure."

But the words they need most to heed are those of THE MASTER, "My kingdom is not of this world." This deep saying interpreted to yield a guiding principle for Church organs means this, those newspapers that represent any section of the Divine Kingdom, should be so far free and above the world in principle, in honour, in devotion to the higher interests of the King, that they can rebuke, if needs be, any political faction or government which commits any wrong to the cause of Christ. The position now occupied by the *Christian Guardian*, the *Evangelical Churchman*, and several other papers, is the reverse of this. These journals are in open alliance with the world as the slaves of a political faction, hence when the Word of the King was shamefully entreated, mutilated and cast out of the schools, they were dumb! The bit of a political party held down their tongues and party passion, stifled their consciences. Of him, who as the conductor of a religious newspaper makes it a political partisan, it may truly be said in the words of Cowper :

"His hard condition with severe constraint
Binds all his faculties, forbids all growth
Of wisdom, proves a school in which he learns
Sly circumvention, unrelenting hate,
Mean self attachment, and scarce ought beside!"

Are the two papers we have named fulfilling the mission for which they were founded and sustained, in sacrificing Protestant interests to the political interests of the editor's personal party? Is the *Evangelical Churchman* dumb upon the grave question of Romanist aggressions on our school system, on the open teaching of rank Popery in our Public schools, on the suppression of nine-tenths of the Bible at the command of a Papal archbishop, because faithfulness to evangelical principles requires it to keep silent at this crisis? Or is it not the fact, shining out in the glare of open shame, that the *Evangelical Churchman* is dumb, gagged, because its evangelical principles, if sounded out, would have damaged Mr. S. H. Blake's political party? Humiliation touches zero when the *Evangelical Churchman* decided to cast its Protestant principles as a sacrifice upon the altar of its political sympathies! It should drop "Churchman" out of its title henceforth, for the Church repudiates such dishonor. Who could have believed it ever possible, that Dr. Sheraton after screaming himself hoarse against "sacerdotalism" and "sacramentarianism," would in the day of trial allow his Protestant fervour to be utterly swamped by anxiety to carry out the ultramontane policy and the Jesuitical designs, of the Papal Church? Alas! evil communications with party leaders corrupted the "Protestant

goodmanners of the Evangelical, and this vigorous Protestant warhorse, complacently worked in the same shafts as Dr. Lynch, dragging along a political party chariot. The position in Ontario is now this, the Papist authorities control the political authorities, and the political authorities control several Protestant newspaper authorities. The connection is thus very close between Popish influence and Protestant journalism. This is indeed for the christian supporters of such recreant papers "a phenomenal blunder" and a phenomenal scandal.

CATECHISING IN CHURCH.

MANY years ago the writer of this paper was examining a rather famous school in religious knowledge. The second class altogether failed, and the Master was asked to put some questions; he did so, but with the same result; whereupon the Vicar, a middle-aged man given to controversy, came forward and examined the boys on the person and two-fold nature of our Lord. He began with a dissertation; he then asked questions, but was not at all aware that the boys gave no answers. For he immediately took up his own question, and away he went into more and more abstruse theology. Finally he ended his lesson quite contented with every one. Triumphantly he looked at the Inspector, who could only thank him and go to the next class.

Of course, such very transcendental catechising is happily rare; but, *mutatis mutandis*, many a man is equally abroad in his way of proceeding, because he knows little of children, and they can understand neither him nor his teaching. The first requirement for good catechising is, to know the subject thoroughly; the second is, to know the children thoroughly; and the third is, to be able to talk in a way understood by children without descending to their level. And a man can only master these three requirements by constant and observant practice. To go into church and catechise with no previous preparation of yourself and the children is a certain receipt for failure; good catechising is never attained without much labour. A man must carefully think out his subject, give a lesson on it in school, and learn his weak points by repeating the lesson; if the children cannot answer, they have not understood him. Thus he comes to understand what children can take in, and how to get it out of them; and as he becomes practised he will not only get out of them what they do know, but also what is not on the tip of their tongue, but has to be thought out. We are assuming that the catechist has some power of discipline; it is a gift in some, but all by patience and good temper can attain it up to a certain point.

But, next, the chief power of the catechist in interesting and carrying the children with him, is his aptness in the use of illustrations. For this purpose no tales are so good as those of the Bible. Supposing duty to parents is the subject, and Jacob is the illustration. Make Jacob a real man, and tell his tale in homely

words, with a vivid and life-like description. Bring him right among the children. Let them see him, and hear him, and feel for him, Jacob must be made intelligible to the language and thoughts of the nineteenth century. Then the children will look up on Jacob as a man who really lived, with a history that is useful for their every-day life. Certainly, other illustrations may be used. But never tell a tale, only because it is amusing; too much fun in a tale hides its other merits. Church is not the place for laughter; and only for a smile, when it is the smile of satisfaction about the well-doing of a man, or his successful victory over sin. Nothing is worse for children than to laugh, at wickedness, because of its amusing form; their horror of the evil is thereby diminished.

And never play tricks with your little flock. We remember hearing a noted catechist very rightly testing his children in what he had just told them. 'How old is the Church of England?' he inquired of the boys. They at once answered 'very old.' The girls did the same. Then came the infants' turn; they were dumb when the question was put. Again it was put in a more winning tone, but with no result. At last he lost his self-control and exclaimed, 'Well then, infants, how old are you?' 'Very old,' was the immediate and unanimous cry. A laugh ran through the church, and the catechising was spoilt for that afternoon. But to unwearied patience must be added great tact. If you cannot get what you want by the direct way, go a roundabout road. Rouse flagging attention by a good illustration, and from it draw out the lesson you wish to teach. If the children are weary, awake them by suddenly giving out a hymn. Or better still, by reminding them cleverly of something that has happened in their school or home life, and then applying it to your subject. But this means that the catechist knows much of their school life and something of their home life; he should do so, and his own study life will tell him how to use his knowledge.

We conclude with a few simple rules. Prepare your subject most carefully some days beforehand, and try it over with your scholars out of church. Note down illustrations supplied meanwhile by your thought, reading, and daily life. Have your notes with you, but don't look at them unless your thread is lost; attention depends upon a keen eye, backed by an expressive hand. Stand close to and in front of the children, and not too much above the level of their eyes. Aim at imparting one lesson, plainly taught by every illustration. Be full of life and interest; don't preach and moralise in order to spend time, but do so occasionally and to the point, so also will your hearers be. Let your lessons be connected, and first recall the main heads of that of last Sunday. Full of matter, use short words and sentences, never catechising above twenty minutes. Repeat right answers, so that all may hear them, but never a wrong one. Reverently begin with a prayer, and end with a few words of bright exhortation, further impressed by a well-chosen hymn.—*Lichfield Diocesan Magazine*.

SUDDEN DEATH OF THE REV. W. R. FORSTER, RURAL DEAN OF WEST SIMCOE.

It is with very real grief that we write these words. No gentler, truer, honest, godlier man lives among the clergy of the Diocese to-day than he whose death, with exceeding suddenness, we have now to record. After long and painful striving he had just completed the New Church at Creemore, which was opened on the previous Sunday by his Lordship the Bishop of Toronto. It was a day of exceeding gladness to Mr. Forster and his family. A public service was appointed for Friday evening, at which the Rev. R. Radcliffe was to have preached; but as the result of the heavy snowstorm, he could not reach Creemore in time. In his absence, Mr. Forster preached his only sermon in the New Church. He went to the station after the service, hoping to meet Mr. Radcliffe, but was informed that the train would not be in for an hour yet. He then proposed to his daughters to drive them home, and just as he took his seat in the sleigh he said, "wait, I am fainting!" and never spoke or moved again. There was no premonition, he had seemed in perfect health and spirits up to the very moment of his death. It can easily be imagined with what crushing terror this calamity fell upon his most happy and most loving home, and how bitter their bereavement is.

Mr. Forster began his career in the Navy. He, after a while, came to this country, more than 30 years ago, with a considerable amount of money, and undertook gentleman farming in the neighbourhood of Springfield. The almost invariable result followed, the money gradually slipped away, and the farm after it. At the time of his death, he had a considerable estate at Claverleigh, one of the most charming spots in Canada, where he has lived for the last 17 years, but it is found to be so heavily encumbered, that it is very questionable whether anything will be left for his widow and children.

Mr. Forster was ordained Deacon by Bishop Strachan, on All Saints day, 1866, and Priest by Bishop Bethune in March 1867. He was first appointed to Mount Forest, where he remained for four years. He removed, in 1870, to the Mission of Creemore and Stayner, where he has ministered ever since. On the death of Dr. Lett, he was appointed Rural Dean of West Simcoe, at the request of all the clergy of the Deanery.

The Rectory of Collingwood was offered to Mr. Forster at Dr. Lett's death, and the Rectory of Barrie, last year, was pressed upon him, but he declined both these attractive positions, out of humility and in love for his own place and people.

He erected, in 1870, a new brick church, in Stayner, where previously there had been none, and having gathered together a congregation in the township of Sannidale, another new brick church was built in 1886. And finally the brick church at Creemore was just completed, when by the mysterious providence of God he was called away in the 59th year of his age, to serve in the courts of the Lord's house above. He leaves a widow and seven children, one son, married, and six daughters, one of whom is married. In their desolation and sore loss they have a deep claim upon the sympathy of the whole Church. The writer of this obituary has long enjoyed the privilege of a most intimate friendship with Mr. Forster and his family, and never has he known any home so permeated with the spirit of Christ, so joined together in gentle, loving affection as this, upon

which this crushing calamity has now fallen. The whole Church in the diocese suffers a heavy loss in the withdrawal from her ranks of a man of such sterling worth, such earnest, pure, exalted, and stable character. In the parish and in his loving home there is a blank that cannot be filled.

At the funeral on Monday, in spite of the severe cold and storm, a vast concourse of people assembled to pay their last respects to their loving friend and pastor gone. All the clergy of the Deanery except two were present. The funeral service was most impressive; its chief feature being the celebration of the Holy Communion. The Rev. John Langtry, of St. Luke's, Toronto, being celebrant. In his impromptu address, which was rendered deeply impressive by being so often interrupted by overpowering emotion, Mr. Langtry described himself as the most intimate friend of Mr. Forster; he bore testimony to his exalted character and worth, and urged his hearers to resolve to-day to make all their life here a time of earnest preparation for that life of restored friendships and renewed affections which was not very far off from any of us.

Home & Foreign Church News.

From our own Correspondents.

DOMINION.

ONTARIO.

Church Work in Cumberland, County Russell—Ground was broken for a new Church—the fourth English Church in this Township—at Canaan, on the 4th of Nov. last. A large "Bee" assembled on the morning of that day and dug out the foundation and drew to the ground all the stone required. First of all, however, the Incumbent, Rev. E. H. M. Baker, in a School-House adjoining the lot, celebrated a short service appropriate to the occasion, taken from Bishop Hobart's "Clergyman's Companion," after which, he and the congregation proceeded to the site, where the "First Sod" was turned by Churchwarden John Larmour, Esq. P. M., the donor of the lot, the Rector meanwhile invoking upon the work the blessing of the Holy Trinity. The Church, which will be named after St. Paul, will be a frame building 52 x 22 ft. with 15 x 12 ft. at the east end (it will stand east and west) reserved for a chancel, a vestry room flanking one side and choir stalls the other, and the whole separated from the nave by a screen.

For the furtherance of this work, which is to be pushed forward at once, an entertainment was held in the School House of the section on Tuesday evening, 4th inst., which resulted in an addition of a considerable sum to the Building Fund. The Bearbrook Church choir by their singing, the ladies by their unstinted supply of choice refreshments, and the Rev. Mr. Hannington, of New Edinburgh, and Mr. A. Code, of Ottawa, a Cumberland lay delegate, by their able and practical addresses—all contributed to make the occasion a success.

At Navan, in the same mission, an entertainment on a larger scale was held the evening following, 5th inst., which was also most successful, the object in this case being to aid in raising funds for the enlargement of St. Mary's Church, now altogether too small for the congregation, and to add a chancel thereto. Here a programme consisting of vocal and instrumental music, readings and dialogues, was presented, such as would have done great credit to far larger places than Navan, while another admirable address from Mr. Code, and a very eloquent one from the Rev. H. W. Smythe, late of Michigan, U. S. who took the place of Mr. Hannington, (called by duty to New Edinburgh), lent additional interest to the occasion and increased the enjoyment. The ladies, both in the quantity and quality of their refreshments, simply outdid themselves. Net cash result; \$40.

PERTH.—The annual missionary meeting was held in St. James' Church on Sunday the 9th Jan. at 7 p. m. Addresses were delivered by the Deputation, Rev. Messrs. Patton and Daw, assisted by the Rev. Messrs. Stiles and Farrar. Before introducing the speakers, the Rector, the Rev. R. L. Stevenson, read the parish report, which showed that the sum total contributed

for missions during the past year amounted to \$292.56. This included \$85.50 proceeds of offerings at the week day services during Lent for the diocese of Algoma. The Sunday School has also undertaken the support of an Indian boy at the Shingwauk Home, at an annual cost of \$75. The offertory at the close of the meeting amounted to \$42.53.

On Xmas Day the offerings of the congregation, for the sole use of the Rector, amounted to \$178.09. In the previous week, presents in kind, of the value of \$31, were sent into the rectory.

The communicants at the early and mid-day celebrations of the Holy Communion nearly doubled the number who communicated on the Xmas of '85. Several beautiful memorials of dear ones entered into rest have been presented during the past year. Notably, a set of silver gilt altar vessels of a superior design, with suitable altar line, at a cost of over \$200, from the Church furnishing stores of Messrs. T. Pratt and Son, London, Eng., in memory of the late Mrs. M. E. Smith—nee Stephenson.

Two side-screens for the chancel at a cost of \$320, in memory of the late H. D. Shaw, Esq., the balance of the gift of \$1000 to be applied towards fitting up the basement of the Church for occasional and other services. And yet another \$300 from Mrs. Peter McLaren for the erection of a pulpit, in keeping with the reredos, choir stalls, and lectern placed in the Church two or three years ago by her at a cost of \$1157, after designs by Mr. Frank Darling, Architect, Toronto, who has also made drawings for the screens and pulpit, which, it is expected, may be in place before Easter.

How much better such gifts to the memory of the faithful departed than the costly monument in a cemetery—too often unmeaning lumps of stone—an urn on the top of a lamp post, leaving in our minds an "aching void"—merely suggesting to our thoughts the query: "To what purpose is this waste?"

In addition to these beautiful memorials, the Church has been further honoured, and God glorified, by two thank offerings from ladies on recovery from illness, one of ten dollars to purchase for the Church an alms-box for offerings for the use of the sick and poor, and another of twelve dollars, to procure suitable book-markers for the penitential seasons. An anonymous donation was also sent by express—twenty-five prayer and hymn books for distribution in the pews.

STERLING.—The residence of the Rev. Thos. Godden was entered Christmas week by some sneak thief, and his Christmas collection and some other cash, amounting in all to \$50, was abstracted from the drawer in which it had been placed. We sympathise with him in his loss.

PICTON.—A correspondent informs us that the Christmas decorations, yet up in St. Mary Magdalene's Church, are both tasty and elaborate. The chancel window is beautifully draped with evergreens, with a star in the centre, and over the window is the motto "Prince of Peace," in large characters, and on either side of the window are appropriate mottoes of beautiful design. At the front of the chancel is also an elaborate wreath of evergreens. The font is a complete mass of evergreens, half buried among them being visible the well known quotation "Suffer little children to come unto Me." Amid evergreen festoons and wreaths about the reading desk and pulpit can be discerned, "Glory be to God on high, Peace, good will toward men." Each window is wreathed with evergreens, bearing a large star in the centre, and in front of the galleries are lyres, harps, anchors, triangles and stars; constructed of evergreens on a white background, the effect of which was most pleasing. The attendance at the various services during the holiday season—and indeed, we may say upon all occasions—is large, and the church, for the first time in many years, bears the enviable record of being out of debt. Rev. E. Loucks, the rector, is unremitting in the solicitude he exercises over the members of his flock.

NAPANEE.—St. Mary Magdalene's Church—The annual Christmas, or to be more exact, Epiphany entertainment was given to the Sunday School pupils of this Church on Tuesday evening last, in the new opera hall. Every seat was filled, and we may at once say that we have rarely spent a more enjoyable evening, all the arrangements for the amusement of the people, both young and old, being most satisfactory. It was a happy idea to let the children be the chief performers and do the entertaining of their fellow pupils, and right well they did it with a success that would have been creditable to their seniors. The programme began with a variety of musical selections by the little folk, very steadily executed, and giving evidence of careful teaching. Mr. Cortez Fessenden, Principal of the High School, was next introduced by the Archdeacon, and delivered a short but highly interesting and lucid address, explanatory of electric lighting. Mr. Fessenden brought an

apparatus
light.
wires, s
as Mr. I
machin
which c
is need
ed the
The d
gramme
To be s
little h
received
added r
At the
some h
the assi
library
young g
his app
able co
found t
pupils.
We b
unstin
closed t
two ac
Miss K
The
tacle of
the Ar
Bristol.
John I
success
latter f
people
for the
ing wa
colored
childre
winning

BARRE
was su
school
Mark's
ingly n
care M
the par
Year t
their r
case.
to her

BEAR
the los
Rev. M
motion
tion of
Feb. 1
until a
on the
he has
class.
pushed
with
from a
yet we
tion of
builde
as the

UPPE
Tallon
realiz
Epiph
dedica
ory of
over t
servic
year
this p
dates
churc
Bisho
earne
them
plasti
wind
addit
living
the n
the
cann
churc
whic
seco
A lar
to ta

apparatus, cleverly contrived, to show the incandescent light. In two tiny glass globes at the ends of the wires, sprang forth, as if by magic, the brilliant light, as Mr. Fessenden worked the treadle of an old sewing machine, causing the rapid revolution of the magnets which created the electric current. The audience, it is needless to say, were delighted, and loudly applauded the beautiful experiment.

The distribution of prizes was next on the programme. This was undertaken by the Archdeacon. To be at the head of the prize list is a matter of no little honour, and it fell to Miss Maggie Bowey, who received, besides her handsome prize, the rector's added reward of a well bound hymn and prayer book. At the close of the distribution, the Archdeacon made some highly complimentary remarks in reference to the assistance given him in the management of the library by Mr. James Wallace, and presented that young gentleman with a handsome book, as a mark of his appreciation. The library now contains a valuable collection of nearly 600 volumes, which are found to be interesting to the parents as well as the pupils.

We hasten to conclude our notice with a word of unstinted praise as to the Fairy Extravaganza, which closed the entertainment of the evening. This was in two acts, and is composed specially for children by Miss Keating.

The curtain having fallen on this charming spectacle of fun, which was a great treat to the children, the Archdeacon expressed his warm thanks to Mrs. Bristol, Mr. Fessenden, Mrs. James Herring and Mr. John Robinson, for their kindness in promoting this successful entertainment on short notice. To the two latter friends is due the credit of coaching the young people in their parts and making all the arrangements for the dresses and the music. This enjoyable evening was closed by the Archdeacon distributing 75 colored bags of candies to the smallest of small children, as a consolation for any failure in prize winning or sight seeing.

BARRIEFIELD.—Tuesday evening, Mr. S. K. L. Jones was surprised on receiving a visit from her Sunday school class. This is the first class of girls in St. Mark's Sunday School, Barriefield. They are exceedingly nice and intelligent girls, and grateful for the care Mrs. Jones has taken in their instruction, during the past two years, they took advantage of the New Year to present her with an address, and a token of their regard, in the shape of a handsome dressing case. Mrs. Jones made a graceful and feeling reply to her young pupils.

BEARBROOK.—This parish will soon have to lament the loss of its estimable and energetic clergyman, the Rev. E. H. M. Baker, owing to his well deserved promotion to the Rectory of Bath. Although the resignation of the present Rector of Bath takes effect on Feb. 1st, yet our faithful pastor will not desert us until after the confirmation, which is to be held here on the 19th day of February, and for which solemnity he has been diligently preparing his very intelligent class. During his short stay here, Mr. Baker has pushed forward every department of Church work with unflinching zeal. While, then, his departure from among us will be deplored by his parishioners, yet we cannot but congratulate Bath on its acquisition of such a rector, by whom "the wastes shall be builded," and "the desert shall rejoice and blossom as the rose."

UPPER OTTAWA.—The church families at Lake Tallon, in the upper Ottawa mission, saw the realization of their hopes on the festival of the Epiphany, when their new church was solemnly dedicated to the service of Almighty God in memory of St. Margaret. This settlement is a little over twenty miles west of Mattawa, and the church services were begun here but a little more than a year ago. It will be remembered that it was from this part of the mission that a number of candidates travelled through a heavy snow storm to the church at Mattawa for their confirmation on the Bishop's visit in January last. There are many earnest churchmen and churchwomen among them. The little church is built solidly of logs, plastered between. Gothic roof, doors and windows. Size 20 x 40 with porch, and an addition at the east end 12 x 16, for vestry and living room for missionary when in that part of the mission. Such a room is very necessary, as the settlers, though most hospitable and kind, cannot always accommodate with a bed. The church is built on a commanding site, one acre of which is a gift from Mr. Spotswood, and the second acre purchased. It is decided to the Bishop. A large congregation for a week day, assembled to take part in the opening services and to receive

the blessed sacrament, which was then celebrated for the first time in that part of the mission. The service was most hearty, and the mission priest spoke very feelingly of the kindness of those in this country and in England who were contributing towards the planting of these little churches throughout this large tract of country. The altar was vested in beautiful white silk frontal and had the proper rubrical ornaments, all being gifts from England. It was pleasant to see the teams driving up from various parts of the scattered settlement laden with people, and to note the prevalent feeling of extreme satisfaction, and we have no doubt, of gratitude also for the blessed comfort of church privileges once more. The service over, the clergy, Revs. Messrs. Bliss and Quartermaine, were hospitably entertained, and at 2 p.m. started on their tramp to Mattawa, 19 miles, arriving at the mission house at 8 o'clock, quite hungry and yet quite happy, rejoicing in the thought of another temple erected to the glory of God, in which His precious word and sacraments would lead many souls to that greater temple, not made with hands, eternal in the heavens.

The congregation of St. Augustine's church, Deux Riviere, was quite taken by surprise on Mr. Bliss announcing at the Christmas service that he had just received word from England that an anonymous donor had, with great kindness and generosity, given a large bell for their church. The letter was signed "A Member of the C. E. P. S.," the bell was ordered in Edinburgh and was shipped to Miss Fleming to be forwarded by her to Deux Riviere. Our unknown friend had seen in the first number of *Our Missionary* that we wanted a bell for St. Augustine. This is another instance of the great benefit we derive from our little mission paper circulated every three months in large numbers here and in England. *Who will give a bell for St. Margaret's, Lake Tallon?*

EAU CLAIRE, about 14 miles from Mattawa, is the point at which we hope to build a church this year.

TORONTO.

Toronto Church S. S. Association.—A public meeting of the Toronto Church Sunday School Association was held in the school-room adjoining St. Phillip's Church on the 18th January, the Rev. John Pearson in the chair. Mr. Geo. B. Kirkpatrick taught the Sunday school lesson, giving a helpful exposition of the text. An essay on "The early history of the Church of England" was read by Mr. Geo. S. Holmstead, who dealt with the questions:—Is the Church of England simply a reformed branch of the Church of Rome? If not, what claim has the Church of England to be considered as identical with the Anglo-Saxon Church which existed in England prior to the advent of Roman missionaries. The paper was ably written, and treated the subject in an exhaustive manner, and was well received. The attendance was large, and the proceedings very interesting. We would suggest that Mr. Holmstead be invited to deliver his valuable lecture wherever he may be able to attend.

CAMPBELLFORD.—*Christ Church.*—The Incumbent of this Church, Rev. T. Walker, was recently presented with a valuable fur coat. All honour to those who, by such acts of thoughtful kindness, lighten the burden of our hardworking clergy.

NIAGARA.

St. Catharines.—*St. George's.*—Yesterday being the first anniversary of the re-opening of the above church, special services were held. There were large congregations present both morning and evening. The Rev. E. M. Bland preached appropriate sermons. The musical part of the services were rendered by the church choir, under the direction of the organist, Mr. C. C. Hampshire, to whom much credit is due for the satisfactory manner in which he had trained the choir, which upheld the high reputation it has acquired. In the morning the Te Deum was sung to Warren in D; Jubilate, Danks in B flat. The anthem was "Come Holy Spirit," which was rendered by Mrs. Emalie, Mrs. Towers, Mr. Ellis, and Mr. Towers. During the offertory Mrs. Emalie sang "Lay not up for yourselves," by Field, and the choir the chorus "While we have time." At the evening service the Cantate was sung to Danks in G and the Deus to Danks in C. The anthem was "Hearken unto me

my people," Sullivan, which was well rendered. During the offertory Mr. A. W. Fimpley sang "The Palm Leaves," Faure, in an excellent manner. The hymns were joined in heartily by the congregation.

HURON.

St. Thomas.—*St. John's Church.*—Trusting that our success may encourage others to do likewise, I desire to give a very brief account of our Christmas Sunday School entertainment, through the medium of your paper. The entertainment was held in the church, and consisted of carols, sung by the children, and hymns and sacred songs rendered by the choir and others. During the intermission, collectors were sent round with a plate in one hand and a basket in the other, into which the gifts of parents and children were deposited, in aid of the Indian Homes at Sault St. Marie, under the care of Rev. E. F. Wilson. At the close of the entertainment, each child was presented with a nicely ornamented basket of candies and nuts, and a Christmas card. The results were, \$10.00 in cash, and a box of goods valued at \$20, in aid of a noble cause, and a school and congregation so well pleased, that nothing can induce them to go back to the old-time Christmas tree. "It is more blessed to give than to receive."

The Ruri-decanal Chapter of Lambton Deanery was held on Tuesday the 11th inst., in Christ Church, Petrolia. The meeting of the Chapter was begun by service at 11 o'clock, a.m., and the celebration of the Holy Communion. The sermon was preached by the Rev. G. W. Wye, of Stratford. Five clergymen took part in the service. In the afternoon the Chapter was opened, at 2 o'clock, with prayer by the Rev. Rural Dean Hyland, and a most interesting and profitable meeting continued until 6 o'clock, p.m. The lay element present aided much in forwarding the business of the Chapter. The necessary arrangements were made for the annual missionary meetings, and a petition was forwarded to the Bishop, asking for the appointment of a missionary for a new field of labour, which had been developed by neighbouring clergy of this deanery. In the evening, the Rector of Petrolia held the annual Sunday School Festival, when the children presented their offerings for an hospital in Toronto, and received their prizes. They were addressed by the Rev. W. Stout, Sombra, the Rev. W. Hinde, of Point Edward, and the Rural Dean. There were seven clergymen, viz: The Revs. P. B. De Lom, of Petrolia, J. M. Gunne, of Wyoming, W. Stout, of Sombra, Wm. Hinde, of Point Edward, T. S. Davis, of Sarnia, G. W. Wye, of Watford, and Rural Dean Hyland, of Warwick. The Rev. J. Jacobs, of Walpole Island, sent an apology for absence, and the Rev. Dr. Armstrong was unavoidably detained. All the clergy and lay delegates present manifested much interest in the prosperity of the Church in the Deanery. Yours truly,
Jan. 14th, 1887. P. EDWARD HYLANDS.

WYOMING.—A short time since the members of the Ladies' Aid Association of St. John's Church, together with some gentlemen of the congregation, visited the parsonage, where they enjoyed a social evening. Just before the dietary portion of the programme, which consisted of an oyster supper, was announced, Mrs. Ward, the esteemed president of the Association, stepped forward and presented the Incumbent and Mrs. Gunne, with a kindly worded address, accompanied by a handsome hanging lamp. Mr. Gunne replied, thanking all most heartily, for having added another to the many kindnesses shown to Mrs. Gunne and himself since their advent to the parish.

ALGOMA.

The superintendent of St. John's S. S., Ravenscliff, acknowledges, with warmest thanks, the Christmas box received from C. W. M. A., Toronto.

UFFINGTON.—The Rev. J. Greeson thanks those kind friends who have generously contributed articles of clothing, and other useful presents towards the support of this mission, viz., Miss Macfarlane, Oxford, Eng.; Mrs. Haig, Kilburn, Eng.; The Rev. J. L. Strong, Brantford; Mrs. Sullivan, Toronto; and Mrs. Boddy, (C. W. M. A.) Toronto.

FOREIGN.

It is proposed to rebuild the west end of Hereford Cathedral as a fitting memorial of the Queen's Jubilee. The cost is estimated roughly at £80,000.

The Bishop of Newcastle points out that the savage attacks on the Church have led many to examine the facts about her, and prejudice is melting before patient

examination into truth, "and many formerly of other denominations have now joined the Church of England."

The Society for the Propagation of the Gospel in Foreign Parts is making arrangements for the observance on August 12th, 1887, of the one hundredth anniversary of the consecration in Lambeth Palace of Dr. C. Inglis, who was not only the first Bishop of Nova Scotia, but the first Bishop of the Church of England in Foreign Parts.

The Bishop of Peterborough advocates a redistribution of church income. And in this proposal he has been followed by the Bishop of Gloucester and Bristol, who proposes to begin by redistributing the income of the Bishops.

The diocese of Cork, and especially the parish of Douglas, has suffered a severe loss by the death of the Rev. Canon Hayman, which took place on December 15th. Canon Hayman may be described as a "model clergyman," zealous and pious, and devoted to his Master's cause.

Among the recent donations to the Royal Irish Academy is an Irish ecclesiastical bell, made of riveted iron plates dipped in bronze, which had the effect of imparting great resonance. Bells of this kind are still to be seen tied to sheeps' necks on Salisbury Plain, and were carried by the Irish settlers to Australia. The bell has been presented by Thomas Deane, Esq., County Kerry.

On the Saturday, before Christmas, for the third time within two years, the Bishop of Gloucester and Bristol collated a dean in Gloucester cathedral. The proceedings commenced in the chapter house, when Canon Spence, the dean designate, exhibited the Queen's mandate, and prayed admission to the office. The usual ceremony followed.

At Chichester Cathedral the Bishop said: This day the seventieth Bishop of Chichester sat in the seat of his predecessors. You worshipped the same God, the same Lord, and the same Holy Spirit, even as your forefathers worshipped; and the same psalms and lessons, and many of the same prayers have sounded within these walls for nearly nine hundred years.

The Venerable L. P. Stamer, a knight as well as a clergyman, was made rector of Stoke-upon-Trent twenty-nine years ago. He began work with one assistant. Six mission churches have been erected. There are now twenty-four services in the parish each Sunday, and there is a working staff of eight clergy. Recently there was a reunion of the forty-nine clergy, who have been associated, and a social gathering was attended by over 1,100 communicants of the parish.

At the annual meeting of the Church Pastoral Aid Society recently held in Sheffield, Mr. Clarke Aspinall, of Liverpool, attended as a deputation, and made such an impressive speech that a gentleman who was present, on returning home wrote to the local secretary, enclosing a check for £50, and also offering a subscription of £5 a year to the Society. He further wrote to his own vicar (of St. George's parish), asking him to accept the stipend of a Scripture reader for two years, and promising to subscribe £50 towards a mission room.

The Bishop of Lincolnshire said the special work God had called him to do was, to bring home to the hearts of the people, and especially to the hearts of the poor, the blessings of His Church. During the last thirty years the very foundations of the faith had been assaulted, but they stood firmer than before. They needed to bring more definitely before the people the pattern of the Saviour's life, to make them dissatisfied with the common standard of self-measurement and mutual comparison. If it were asked how were the people to reach the intended moral perfection, he replied, In and by the Church. The great ends for which the Church was founded were the restoration of man to himself, to his God, and to his fellow-man in love.

The Archbishop of York has opened at Hull a large and commodious institution for seamen, which has been built by Mr. C. H. Wilson, M.P., and placed at the disposal of the Missions to Seamen Society, which is doing so much for sailors in the North of England. This makes the forty-second institute in the hands of the Society. The Mayor and Corporation and a number of influential residents supported the Archbishop. His Grace, Mr. H. C. Wilson, M.P., Canon McCormick

and others spoke on the value and necessity of such places of recreation for sailors on shore.

INDIA.—From Chota-Nagpur the Rev. A. Logsdail writes:—"Four of our deacons have been ordained to the priesthood at Ranchi, by the Bishop of Calcutta. The service was in Hindi. There were 487 Kohl communicants, and the elements were distributed by the bishop, assisted by seven Kohl priests and two European ones. There was not a white face in the congregation with the exception of my wife. Some of the Europeans would doubtless have come to the service, but their own was only just over when the Ordination commenced, and with the prospect of an evening service too, at which the Bishop was to preach, more could not be expected or performed in India. On the Friday previous we had a native confirmation, at which 350 Kohls were presented. Conferences, daily celebration of the holy eucharist, etc., filled up the six days of his lordship's visit to us."

The present position of foreign missions is very significant and satisfactory. We are told—(1) that in 1884 there were no fewer than 1,322 ordained native ministers, or nearly as many as the whole number of foreign missionaries, officers of an army of 26,687 native workers of other kinds, catechists, and teachers. (2) That the number of native communicants was 769,201, and that they had increased in the year by one-fifth. The two together mean that at the present rate of increase in this year, the ninety-fifth since the first Englishman went out as a missionary, there are outside of Christendom reformed Christian communities more than 3,000,000 strong, led by 2,500 ordained ministers of their own speech. In India alone, the census of 1881 showed nearly 2,000,000 of Christians of all kinds, and an increase of the reformed native Christians at the rate of 86 per cent. in the decade. The growth of the dark races who are coming under the power of Christianity is beginning to form a striking parallel to the growth of the English speaking races, to whom they have been entrusted for their civilization in the highest sense.

Of the many interesting memorials of the Queen's Jubilee, which are already projected, none is likely to be more popular than the Women's Jubilee offering. The women and girls of the United Kingdom, of all ages, ranks, classes, beliefs, and opinions, are asked to join in one common offering to their queen, in token of loyalty, affection, and reverence toward the only female sovereign in history who, for fifty years, has borne the toils and troubles of public life, known the sorrows that fall to all women, and as wife, mother, widow, and ruler held up a bright and spotless example to her own and all other nations. Contributions are to range from one penny *minimum* to one pound *maximum*. The nature of the offering will be decided by the Queen herself, and the names of all contributors will be presented to Her Majesty. The collectors are the wives of lord lieutenants, members of Parliament, mayors, aldermen, the clergy of all denominations, and all leading proprietors and householders in the several towns, wards, and districts.

THE NEW IRON CHURCH AT THE KNOCK, IRELAND.—The opening services of the above church were held lately, with the permission of the Lord Bishop of the diocese. This church, which is a substantial and well built structure, has been erected under the superintendence of W. Fennell, Esq., architect and civil engineer (Mr. R. Kerr, of Donegal Pass, being the builder), at the expense of the Rev. F. and Mrs. Graham, under the immediate sanction both of the Lord Bishop of the diocese and his Grace the Lord Primate, who take the deepest interest in this much needed movement for church extension in a district so rapidly growing in importance and population. The good cause has also met with the most cordial support and co-operation of the neighbouring clergy. On Saturday there was an overflowing congregation, and the services then and on Sunday were most hearty. Among the clergy present were:—The Rev. T. Hamilton, Rev. H. W. Stewart, Rev. Dr. Roe, Rev. H. Meade, Rev. A. Thorpe, Rev. J. Leslie, and the Rev. F. Graham. The Rev. H. Stewart, D.D., Dean of Dromore, preached a most thoughtful and appropriate sermon from the text, "Other foundation can no man lay than that is laid, which is Jesus Christ," &c.—1st epistle to the Corinthians iii., chapter 11, and 12th and 13th verses. Letters of regret for non-attendance were received from Rev. Dr. Hannay, the Vicar of Belfast; Rev. Dr. Busby, Rev. Dr. Irvine, Rev. Dr. Kane, and many other friends both lay and clerical. The interior arrangements of the church are extremely simple, but in good taste. The organ was procured from the well known firm of Peter Conacher & Co., of Huddersfield (old firm). Warm thanks are due to Mr. Armstrong, who kindly consented to act as organist, and to the ladies and gentlemen who, at great trouble and inconvenience, so reg-

ularly attended the choir practices, and materially contributed to the brightness and success of the first services in the Knock Iron Church.

An inquiry into the attendance on religious worship in London on Sundays was recently instituted by *The British Weekly*. Sunday, the 24th of October, was the day selected for the purpose. It was found that in the churches, with an accommodation of 601,450, there was in the morning an attendance of 265,577; in the evening 264,752; total, 530,329. In the houses of worship of various Protestant Dissenters, accommodating altogether 449,250, in the morning there were present 172,523; in the evening 194,639; total, 367,162. The Romish churches accommodate 47,700, and had 26,090 morning, and 28,225 evening attendants; total, 54,315. The Jews, with an accommodation of 9150, had in the morning 2,850; in the evening, 1,480; total, 4,330. There were 199 of the Greek Church, and 19,957 in attendance morning and evening in services at hospitals, workhouses, etc. Inquiry was not made as to the attendance at mission services of any kind, and relates to only one service before and one after noon. These are very important omissions, and greatly affect the result. As it stands, however, it shows that there is in London church accommodation for 1,107,650, about one-fourth of the population; that 479,731 attend in the morning, and 496,561 in the evening; a total of 976,292 during the day.

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.

NEEPIGON MISSION.

SIR,—The Neepigon Mission, like many others, being supported by kind friends whom neither the Indians nor Missionary have ever yet seen face to face. I feel that it is not only just but altogether essential, that I should from time to time give an account of my stewardship, that those who have tried to help and cheer and comfort us with their money, with their clothing, with their medicines, with their books and papers, with their sympathising letters and with their prayers, may be still encouraged to rally around us. More especially since I can inform them that our hopes are now brighter, results more satisfactory and a real work of grace, we hope, is going on in the hearts of many of these poor children of the forest. In the history of almost all missions, where a solid foundation is to be laid, and where the gospel is to come in real contact with the prejudices and superstitions of paganism. I believe these are periods of discouragements and despondency in which the missionary is tempted to believe that he has toiled in vain—prayers are not answered—there seems to be no spiritual growth—he longs to see some substantial proof of real conversions—a first step—a first word or a first prayer, to prove that the word of life has taken root within. Perhaps the young and inexperienced missionary expects too much or builds too confidently upon his own plans, his own zeal, his own efforts, and, if so, he will have to learn the truth of the old remark:—"The old Adam is too strong for the young Melancthon." But be this as it may, the friends of our mission, will be glad to hear, that there is a visible proof in our midst, that the old paganism is not too strong for the Gospel of Our Lord and Saviour Jesus Christ. I have now spent almost five winters among these poor Indians. I came among them when they were yet almost wild uncouth pagans, possessing all the wisdom of simplicity and the vices of ignorance. There were just two small log houses then—almost all the Indians lived in wigwams made of birch-bark, and there was only one who made any attempt whatever at cultivation. There were two extemporised buildings which represented a school and mission-house used by an Indian Catechist who had been here teaching for about ten months before my arrival. These buildings were not chinked and only partly roofed—no ceiling—no floors, not one square yard of ground fit for cultivation; and both the habits and minds of the Indians corresponded entirely with the disorder and wild aspect of the surrounding scene. It is not necessary that I should now state at length, the many vicissitudes and strange ordeals through which we have passed:—The cold and hunger, the faintness and weariness, the sickness and deaths. Our God has indeed kept us and sustained us with his strong arm. We may well say "If the Lord had not been on our side" we should have perished long ago. I have many times lain down in my tent with all my clothing saturated through and through with drenching rain and they dried upon me "while I slept. A few day

materially of the first us worship ted by The tober, was found that of 601,450, of 265,577; the houses rs, accom- ning there 689; total, late 47,700, ing attend- accomoda- the even- f the Greek; and even- . Inquiry ion services vice before tant omis- it stands, lon church uth of the rning, and during the

appear own opinions o

thers, being he Indians ace. I feel tial, that I nt of my o help and with their books and l with their around us. that our factory and on in the the forest, ere a solid ospel is to and super- periods of which the as toiled in eems to be substantial first word of life has d inexperi- ds too con- al, his own he truth of ong for the the friends there is a eaganism is and Saviour ive winters them when possessing gnorance. en—almost birch-bark, mpt what- temporised d mission- d been here ny arrival. nly partly re yard of habits and y with the g scene. It length, the igh which e faintness Our God his strong not been on go. I have ny clothing ching rain A few day

fter recovery from the scarlet fever, at a time when one would think that a damp foot or sudden chill would be fatal, I was obliged to jump out of my canoe into the Neepigon River to try and pull it up the current. There was not one Indian with us at the time, and we were obliged to make our way from Red Rock to the Mission—a distance of sixty miles—with three navvies who were by no means adepts in the work. The Indians at the Mission had not hoped to see me again. They thought that the scarlet fever would take me away as it also carried away our dear little Frank some short time before. And now let me state briefly the present aspect of our work and the apparent improvements that have been made from time to time. There are eight log-houses, a Church, school and Mission house. When the Indians are all at home we have a congregation of forty. They are as regular and as attentive at Divine Service as any flock could possibly be. We have two services on Sundays at which we chant the "Te Deum" in English at morning and the "Nunc Demittis" in English at evening service. We have also a prayer meeting in the school house on Wednesday evenings.

The day school is conducted by an Indian who has been educated at the Shinwauk Home. There are fifteen children on the roll. They read and write and talk and sing in English. Any one of these, with the exception of two or three very small ones, can repeat in English the Creed, the Lord's Prayer, the Ten Commandments, and twenty verses from the Holy Scriptures.

There is about twenty acres of cleared land at the Mission, and all the gardens are thoroughly fenced. Three hundred bushels of potatoes have been raised in our midst last summer, besides turnips, parsnips, carrots, radishes, peas, beans, wheat and Indian corn. But I am sorry to say that a considerable quantity of our potatoes which we have in our cellars for winter use has been frozen, although we keep fires going all night, and although they were securely covered with hay. Our Mission house is in a miserable condition. I don't think it will stand another winter. The snow comes in through the roof and then melts through the ceiling upon our heads when the room is warm. I wish some one who may read this account, and who has money to spare, would invest a few hundred dollars in God's land that a good warm house may be built for the Missionary and his family. Perhaps some of my readers will wonder when I tell them that there is not one solitary board in the composition of our bed-room; bark and rough hewn logs covered with paper is all that we can yet afford. And then if another kind friend would help us to line the roof of our Church with dressed lumber, so that the snow may not fall upon the Communion Table. Last Christmas morning the bread was frozen when I administered the Holy Sacrament. A few words more about the Indians and then I shall close. They have family prayer in their houses morning and evening. They always say grace at meals. They no longer squat upon the ground when eating. They have made tables and eat like Christians. Formerly, dining-room, bed-room and kitchen was all one. Now they have both bed-rooms and kitchens added.

During the first three years I could not prevail upon them to make an offering to God at Christmas; but last Christmas morning their united offerings in fur and money amounted to ten dollars.

I will leave your readers to draw their own conclusions. Without any painting or exaggerations I have stated facts; and if these poor Indians, who have to live the whole winter round on frozen fish and potatoes, could make an offering of ten dollars out of their penury to show their gratitude to God for the gift of His Dear Son, how will it be with those who give almost nothing out of their abundance? I would think it a great honor conferred upon me, if along with my own time and thought and life, I could afford to give \$1,000 to the cause of Christ and His Gospel. Hoping that I have not intruded too far upon your valuable space, I remain, Dear Sir,

Dec. 31, 1886. ROBERT RENISON (Missionary).

DIPPING VS. IMMERSION.

SIR,—G. C. Mackenzie finds fault with the teaching of Leaflet No. 7, on the subject of Immersion. After carefully looking over the Leaflet again, I do not see how it can be altered consistently with facts. There is surely no need for us, in our controversy with Baptists, to hide the fact that immersion of the person more or less was the practice of the early Church. The Baptists are not wrong in practicing immersion; but in insisting that immersion is the only mode of baptizing. Immersion is practiced in some parts of our Church. It is to be wished it were more frequent, as no other way of baptizing symbolizes so well our burial with Christ in baptism. The Leaflet says that the Church recognizes two methods, dipping in the water and pouring (or sprinkling) water, but that the material point is not the quantity but the use of water. The Leaflet also says the Church, while recognizing

two methods, prefers the former, i.e., dipping in the water. Surely no one can deny this in the face of the rubric of the office for Public Baptism of Infants. Mr. Mackenzie quotes a portion of the rubric in the Office of Baptism for those of riper years, and asks how the rubric can be obeyed, i.e., how an adult can be dipped in the water in the small fonts which he assumes were in use when the rubric was compiled. I would ask Mr. Mackenzie how he obeys the rubric—whether he dips an adult in his font, in any sense which the term "dipping in the water" will bear. The fact is that Mr. Mackenzie has committed the most curious oversight in quotation that it has been my lot to meet with. He has quoted only a portion of the rubric, and has omitted the very material words, "or pour water upon him;" a direction which Mr. Mackenzie will admit is not so difficult to obey even with a font of ordinary capacity. How does Mr. Mackenzie account for this curious oversight? I assume that by the use of the expression "dip in the water," the Church means the same thing as immersion, and uses it as an equivalent for the "sub trina mersione" of the older rubrics, and thereby maintains her historical continuity with the early Church, in which unquestionably immersion was the practice, as Tertullian, St. Cyril of Jerusalem, and others testify. Perhaps I ought to add that the compiler of the Leaflet sees a difference between immersion and submersion, though Mr. Mackenzie seems to consider them synonymous. The Leaflet teaches that the probable method of baptizing in early days was pouring water upon the person while standing in the water—as portrayed in old pictures. If Mr. Mackenzie still thinks that this is the kind of teaching to favor Baptists, I would ask him to read it carefully through and not fasten upon one question and answer. If Mr. Mackenzie will consult Sadler's Manual or Bishop Doane's, which is almost wholly taken from Sadler's without acknowledgement, he will see that the Leaflet differs from them on only one point—that of aspersion. Mr. Mackenzie would defend this, but to be strictly accurate the Church recognizes only dipping and pouring. Being responsible as chairman of the Committee for the Leaflets as finally issued from the press, I submitted this lesson to Dr. Carry for the benefit of his wide reading and accurate scholarship. He very kindly corrected it by drawing his pen through the word "sprinkling" and the reference to Isaiah lii. It was not Dr. Carry's fault that the correction reached me too late to be of use. I am convinced, however, after consulting T. K. Cheyne on Isaiah that Dr. Carry is right, and that it was a mistake (not a very serious one) to refer to this passage to illustrate "sprinkling," though Wordsworth says that the Jews understood it as prophetic of Christ baptizing. On a point of Hebrew scholarship Cheyne is more trustworthy than Wordsworth. The correction hardly affects the question of sprinkling which, as it is almost universally practiced, may be defended as one way of pouring. Certainly any effort at pouring water without a shell, which is not strictly rubrical, will result in sprinkling more or less. To insist, however, on any one or two methods of using water as alone lawful or valid, is to fall into the error of the Baptists. The material point is (as the Leaflet teaches) not the quantity of water or the mode, but the use of water as the matter of the Sacrament. We may be content with the conclusion of so careful and accurate a Divine as Dr. Maclear, whose Manual on the Catechism is accepted by the whole Church. He says that "there are not wanting indications that baptism by sprinkling may have been practiced in Apostolic times, and when the Gospel spread into colder climes sprinkling was deemed sufficient." He adds in a note: "By the rule of our own Church baptism may be administered either by immersion or sprinkling." Perhaps you will allow me to add a word on finding fault with the Institute Leaflet in the public press. The fault finding comes too late for practical use, and only serves to suggest that the teaching generally is untrustworthy, which I am sure the writer does not intend. Would it not be wiser to suggest correction when necessary by private letter? I shall always be most thankful for such suggestions if made in a kindly and courteous spirit.

Jan. 14, 1887.

J. D. CAYLEY.

THE SOCIETY OF THE TREASURY OF GOD.

SUNDAY SCHOOL MONEY BOXES FOR LENT.

SIR,—This plan has met with very great success in the American Church. Last year it was taken up too late to work it properly in our Church. The results, however, were very satisfactory. They were supplied to 41 parishes; only 21 clergymen reported results. The amount collected by them was \$412. The spiritual gain to the children cannot be estimated in dollars.

I shall be glad to send the Report to all applicants, and to receive orders for the boxes at once. Price \$1 per 100. Tithe envelopes sixty cents per 100. 20 Bellevue Avenue, Yours, Toronto, Jan. 19, '87. C. A. B. POOCK.

THE INSTITUTE LEAFLET.

SIR,—In the same Leaflet, No. 7, to which a correspondent refers in your paper of to-day, I find another point needing explanation or expurgation. Where does the Prayer Book recognize "sprinkling" as a legitimate mode of baptizing? Let me ask, also, why is Isa. 52: 14, "So shall he sprinkle many nations," adduced as an authority for it? The Hebrew text is esteemed uncertain and the meaning obscure; for which reason it is preposterous to employ the place as a "proof text." Besides, if the word "sprinkle" be correct, it would more naturally refer to "the Blood of Sprinkling," as the Hebrew word shows. The uncertainty of the word is seen in the marginal rendering of the Revised Version, where we read "startle." Indeed the Leaflet may be regarded as a "startling" specimen of Catechetical Church teaching. Yours,

Port Perry, Jan. 18, '87.

JOHN CARRY.

P. S.—Professor Cheyne says that the received text, with due regard to Hebrew usage, can only mean, "So shall he expel and scatter them from his land," and he observes "a most difficult passage." The Revised Version leaves the Leaflet without excuse. Work on such a bad foundation must tumble. J. C.

PROGRESSIVE THOUGHT ON GREAT SUBJECTS.

SIR,—In common, with very many of the Anglican clergy throughout the Dominion of Canada, I have been favored with a copy of the work bearing the above title, and issued by "The Swedenborg Publishing Association." I do not know what the elder clergy may think of the work, but from what little knowledge of theology that I possess, I believe it to be a very dangerous book indeed. It opens with a grand attack on the Trinity in unitate, which belongs to us since the days of Tertullian, and in language as coarse as it is shallow, it makes an onslaught on orthodoxy in a way peculiarly western. I have read the book through, making notes here and there in it, so that if it should fall into the hands of any of my people they may see the errors therein, but I do hope those of my clerical brethren who have a leaning towards "Eternal Hope" may not take this work for anything else than for what it is worth. I am an "Evangelical" myself, holding fast to the doctrine of the "vicarious" sacrifice of Christ, and I cannot see a single thing in this work to replace this doctrine. After "Brown on the first five Articles," and "Pearson with notes," the Rev. N. F. Ravlin seems to me to be a very very poor writer indeed. Carried away with the Mohammedan cry of "Allah," (*Deus Solus*), and "with the exuberance of his own verbosity," as D'Israeli said of Gladstone, the author of "Progressive Thought" would have us have Christ an "essential" of the Father, crying from the Cross, "Eloi, Eloi, lama sabachthani," a thing perfectly unintelligible from its own showing. It is no wonder the writer has been by his own people pronounced a heretic. His language is so vain-glorious and empty that there is no soundness in it. When he says "I bade the commandments, traditions and councils of men an everlasting farewell," he spoke the truth, and if one may be allowed to say so he made himself a very little idol that will, doubtless, soon find itself cast to "the moles and to the bats." If there are many who think of following this writer, let me ask them these questions: (1). "Who was Christ?" (2). Where is salvation if not in a "vicarious" atonement? In man? Rev. N. F. Ravlin, if not a Patripassian, is very near it. We ought to prefer the Scriptures (literally) to Swedenborg (spiritually) any day, and while assured of the "love of God" for all mankind, we should be in no hurry to clip the "everlastings" of Scripture. His best chapter seems to me to be the vii, but I still hold and probably I shall ever hold that while "love to God and charity towards the neighbour" are in their place, and in a sense good and upon them hang "all the law and the prophets," yet one saith in another place: "Pure religion and undefiled before God and the Father is this: To visit the fathers and widows in their affliction, and to keep himself unspotted from the world." What of the being who does not do these things. If there be no sacrifice, "there can be no hope unless we take the Purgatory of Rome. Better let "the old customs prevail" than to have a religion of contradictions. I am, sir, yours.

C. A. FRENCH.

[The following letter was sent to the Christian Guardian for publication in that Journal, and was not inserted].

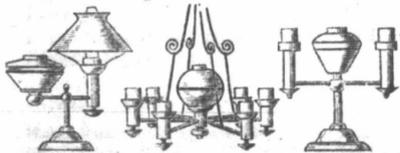
METHODIOUS AND THE CHURCH OF ENGLAND.

To the Editor of the Christian Guardian.

SIR,—In your issue of the 15th inst., Methodious says in his correspondence that a minister of the Church of England had taken part in revival services,

DOMINION STAINED GLASS COMPY.,
 No. 77 Richmond St. W., Toronto.
MEMORIAL WINDOWS,
 And every Description of Church and
 Domestic Glass.
 Designs and Estimates on application.
 W. WAKEFIELD. J. HARRISON.
 Telephone 1470.

Matthews' Lamps



UNLIMITED LIGHTING POWER.
 Will safely burn the cheapest oil.
 M. MATTHEWS,
 14 King Street West, Toronto.

**TORONTO STAINED GLASS
 WORKS.**
ELLIOTT & SON
 94 and 96 Bay Street,
CHURCH GLASS IN EVERY STYLE



The GREAT LIGHT

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

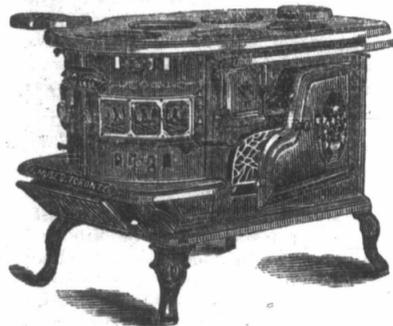
MENEELY BELL COMPANY.

The Finest Grade of Church Bells.
 Greatest Experience. Largest Trade.
 Illustrated Catalogues mailed free.
 Clinton H. Meneely Bell Company
 TROY, N.Y.

PATENTS BOUGHT SOLD
OR RECORDED
 Books free. A. W.
 MORGAN & CO., Patent Attorneys and Broker
 Washington, D. C.

RUPTURE

Have you heard of the astounding reduction for DR.
 J. A. SHERMAN'S Famous Home Treatment, the only
 known guarantee comfort and cure without operation
 or hindrance from labor! No steel or iron bands. Per-
 fect retention night and day, no chafing, suited to all
 ages. Now \$10 only. Send for circular of measure-
 ments, instructions and proofs. Get cured at home and
 be happy, office 294 Broadway, New York.



Also a large stock of Self-Feeders, Cooking Stoves and Ranges always on hand
 Hardware, House Furnishings, etc. N.B.—Note the address—301 Yonge St., 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.**

**JONES & WILLIS,
 Church Furniture**

MANUFACTURERS—
 Art Workers in
Metal, Wood, Stone & Textile Fabrics,

48 GREAT RUSSELL STREET,
 LONDON, W.C.

Opposite the British Museum,
 AND EDMUND ST., BIRMINGHAM,
 ENGLAND.

Established 25 Years.



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

Church Furnishings.

Catalogue by Mail FREE



**PAPERS ON THE
 Work and Progress of the—
 Church of England.**

INTRODUCTORY PAPERS:—
 No. 1. TESTIMONIES OF OUTSIDERS. Now ready
 \$1.00 per 100, 8 pages.
IN PREPARATION:—
 No. 2. TESTIMONIES OF THE BISHOPS.
 No. 3. " STATESMEN AND OTHER
 PUBLIC MEN
 No. 4. TESTIMONIES OF THE SECULAR PAPERS.
 These papers may be had from the Rev. Arthur
 C. Waghorn, New Harbour, Newfoundland, or
 from Mrs. Bouse S.P.O.K. Depot, St. John's
 Newfoundland. Profits for Parsonage Fund.

Good Pay for Agents. \$100 to \$200 per
 month made selling our fine Books and
 Bibles. Write to J. C. McCurdy & Co., Phila-
 delphia, Pa.

HOW PRINTING PAYS

"The Proof of the Pudding," &c.
 How richly it pays to own a Model
 Press is shown in a handsome little
 book, containing several hundred
 "proofs," from the 15,000 people who
 have Model Presses. Business men,
 Clergymen, Teachers, Boys, Girls,
 persons out of work,—everybody in-
 terested. A Press and outfit com-
 plete, from \$5.00 to \$10.00 and up.
 Book mailed free. Address,
 The Model Press Co., Limited,
 915 Arch St., Philadelphia, Pa.

Cheaper than the Cheapest. Better
 than the Best. Moses' combina-
 tion will put it to the test.

Those About To Marry or Re-Furnish
 should, before buying elsewhere, pay a visit to

F. MOSES'
House Furnishing Emporium,
 301 Yonge Street,
 and see his world-renowned
COMBINATION STOVE.

**THE CHURCH EMBROIDERY
 GUILD OF ST. HELEN.**

The ladies of this Guild execute orders for
 Stoles, Altar Frontals, Vestments, Altar Linen,
 Dossals, etc. Apply to the President, 173
 Gerrard Street, East.

N.B.—Postal Cards ignored.

ESTABLISHED 1836.

S. R. Warren & Son

CHURCH ORGAN BUILDERS.

PREMISES:

**39 to 45 McMurrich St.,
 TORONTO.**

Builders of all the Largest Organs in
 the Dominion.

The very highest order of workmanship and
 tone quality always guaranteed.

**STEEL ENGRAVINGS,
 PHOTOGRAPHERS,
 COLORED PHOTOGRAPHS,
 ARTOTYPES, &c., &**

In good variety at
MATTHEWS BROTHERS & CO'S
 FINE ART EMPORIUM,
 93 YONGE ST., TORONTO

**GEORGE EAKIN, ISSUER OF
 MARRIAGE LICENSES, COUNTY CLERK.**
 Office—Court House, 51 Adelaide Street East.
 House—138 Carlton Street, Toronto.

**H. STONE, SNR.
 UNDERTAKER,**

239 YONGE ST.

No connection with any firm of the
 Same Name.

Sunday School Stamps,

For stamping Books,
 numbering, &c.
**TOOLS for Churches, Societies,
 Lodges, School Sections, Corporations, &c., Metal
 and Rubber Self-inking stamps, every variety**

Kenyon, Tingley & Stewart Mfg. Co
 72 KING ST. WEST, TORONTO.

**GRANITE & MARBLE
 MONUMENTS,
 TABLETS,
 MAUSOLEUMS &c**
F. B. GULLETT SCULPTOR
 100 CHURCH ST. TORONTO

BALTIMORE CHURCH BELLS
 Established 1844. 1st Prize
 at the New Orleans Ex-
 position 1885-6. For cir-
 culars prices, etc., address
J. Register & Sons, Baltimore, Md.

CINCINNATI BELL FOUNDRY CO
 SUCCESSORS IN BELLS - TO THE
BLMYER MANUFACTURING CO
 CATALOGUE WITH 1500 TESTIMONIALS
BELLS CHURCH SCHOOL FIRE ALARM
 No duty on Church Bells

A PRIZE Send six cents for postage, and re-
 ceive free, a costly box of goods
 which will help all, of either sex, to more money
 right away than anything else in this world.
 For more wait the workers absolutely surr.
 Terms mailed free. Taus & Co. Augusta, Maine.

**M. B. AYLSWORTH,
 —ARCHITECT,—**

**32 King Street East,
 TORONTO, ONTARIO.**

CHURCHES A SPECIALTY.



**MENEELY & COMPANY
 WEST TROY, N. Y., BELLS**

Favorably known to the public since
 1826. Church, Chapel, School, Fire Alarm
 and other bells; also, Chimes and Peals

McShane Bell Foundry.

Finest Grade of Bells.
 Chimes and Peals for CHURCHES,
 COLLEGES, TOWER CLOCKS, etc.
 Fully warranted; satisfaction guar-
 anteed. Send for price and catalogue.
**H. Y. McSHANE & CO., BALTIMORE,
 Md., U. S.** Mention this paper.

Elias Rogers & Co.



HEAD OFFICE—20 King Street W.

**BRANCH OFFICES—409 Yonge Street, 765 Yonge
 Street, and 552 Queen Street W., 244 Queen St. E.
 YARDS AND BRANCH OFFICES—Esplanade East,
 near Berkeley St.; Esplanade West of Princess
 St.; Bathurst St.; nearly opposite Front St.**

**TWO 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-blow-
 ing. Numbers have been tested for the last four
 years, and are now proved to be a most decided
 success. For an equal balanced pressure produ-
 cing 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 Build-
 ers. Estimates furnished by direct application
 to the Patentee and Manufacturer, WM. BERRY
 Engineer, Brome Corners, Que.

Our National Foods.

**BARAVENA MILK FOOD,
 DESICATED WHEAT,
 ROLLED OATS,
 PATENT BARLEY,
 PREPARED PEA FLOUR,
 PATENT GRUATS,
 DESICATED BARLEY,
 BEEF AND BARLEY EXTRACTS
 WHOLE WHEAT FLOUR.**

There are no food preparations known to
 domestic economy that are so valuable in all
 particulars as "OUR NATIONAL FOODS."
 They are nutritious, easily digested, palatable,
 economical, and quickly prepared. They assist
 in building up a strong muscular development,
 as well as brain and nervous vitality.
 Persons of weak digestion or constipative
 habits derive the greatest benefit from their use;
 while the most active men find full satisfaction
 from a diet wholly or partly composed of these
 specially prepared cereals.

**FISH & IRELAND,
 MANUFACTURERS AND PATENTERS.**

Lachute Mills, Lachute, P. Q.

**W. STAHLSCHEMIDT & Co.,
 PRESTON, ONTARIO.**

MANUFACTURERS OF
OFFICE, SCHOOL, CHURCH,

Lodge Furniture.



The "Marvel" School Desk,
 Patented January 14th, 1886.

**GEO. F. BOSTWICK,
 56 King St. West,
 Representative at Toronto.**

and yet he calls on families attached to and regularly attending Methodist services and tells them "Wesley never left the Church of England, etc., thus perverting the facts of history." I would draw the attention of Methodists and those who read his letter in the *Christian Guardian* to some of the real facts of history on this question. In Wesley's sermon on the occasion of laying the foundation of City Road Chapel in 1777, there are the following expressions. "The Methodists know their calling. They weighed the matter at first, and upon mature deliberation, determined to continue in the Church. Since that time, they have not wanted temptations of every kind to alter their resolution. They have heard abundance said on the subject, perhaps all that could be said. They have read the writings of the most eminent pleaders for separation, both in the last and the present century. They have spent several days in a general conference on this very question: "Is it expedient to separate from the Established Church?" But still they could see no sufficient cause to depart from the first resolution. They further on in the same sermon he says: "That we do not, will not form any separate sect, but from principle remain, what we always have been, true members of the Church of England." These quotations from Wesley's sermon preached nearly 40 years after he had formed the rules for the society called Methodists, are very plain and seem to bear out the truth of what the Church of England minister told the families he visited that Wesley never left the Church of England. But, to come down to the period of the Conference held after Mr. Wesley's death, which was at Leeds, in 1798. The address sent out to all the Methodist Societies throughout England commences thus: "Dear Brethren, we feel it our duty to send you this address, lest the insinuations of any, who are enemies to our prosperity and unity, should grieve your minds and injure the work of God. Our venerable father, who has gone to his great reward, lived and died a member and friend of the Church of England." Further on the same address, this entreaty is found: "But we entreat our societies at large to continue as usual, in connection with the Church of England; and we shall, with great cheerfulness and contentment labor among them according to that simple, original plan of Methodism, established and left us by our venerable friend."

The History of Wesleyan Methodism, written by Geo. Smith, L.L.D., F.A.S., London, 1858, and which was a Text Book, thirty years ago, for all candidates for the Wesleyan Methodist Ministry, says, Vol. II., page 8, "Wesley, as his conduct proved, was conscientiously attached to the Church of England, and to the end of his days regarded himself as one of her most devoted sons. As such, he availed himself of his position to induce his preachers and people to follow his example." If Methodism would but rejoice that the Church of England ministers attended revival services and visited from house to house, he would come nearer the spirit of the Founder of Methodism, and assist more in bringing about unity in the Protestant Churches, than to wrongly impeach him with perverting the facts of history.

Lachute Mills, Dec. 18th, 1886. F. C. IRELAND.

SKETCH OF LESSON.

3RD SUNDAY AFTER EPIPHANY. JANUARY 23RD, 1887.
The Hardened Heart.

Passage to be read.—Exodus ix. 18 21.

In the last lesson we saw the successive manifestations of God's power in the first eight plagues on the water, the dust, the air, the cattle of the Egyptians, their persons, the sky and the wind, until the people, and even the magicians, recognized "The Finger of God."

Now we are to consider how one man was affected by all this, and what lessons we and our scholars may learn from his conduct and its results?

I. *Pharaoh's resistance.*—When Moses, at Mount Horeb, received God's message to His oppressed people, his first request was for credentials to the Israelites—his fear, that they would not believe him to be a messenger sent by God. We have seen how mercifully God listened to his doubts and furnished him with ample proofs of his divine commission. "They shall hearken" he said, "to my voice" (chap. iii. 18); and so it came to pass (chap. iv. 31). But of Pharaoh, God said, "I am sure that the King of Egypt will not let you go;" and you remember how defiantly he received the message. Pride,—"I know not the Lord." Obstinacy,—"Neither will I let Israel go" (chap. v. 2).

His resistance was:—
(1) *Deliberate.* The very first plague gave him a week to consider whether he would persist in defying the Almighty (chap. vii. 25), and the other plagues of which we have so far read must have occupied some days, probably weeks, yet still he held to his resolve.
(2) *Active.* No sooner had he received the first message than he set himself to "fight against God." The command was,— "Let My people go." Pharaoh's

answer,— "Let there be more work laid upon the men." When the plagues began he called upon the magicians to withstand Moses and Aaron, and continued to employ them until they acknowledged themselves vanquished.

(3) *Deceitful.* When the frogs overran the land, he said "Entreat the Lord . . . and I will let the people go" (chap. viii. 8); so after the fourth (viii. 28), the seventh (ix. 28), and the ninth plagues (x. 24). But each time he sought to make conditions (viii. 25-28; x. 10 11, 24), and broke his promise when the plague was removed (viii. 15, 32; ix. 35; x. 20, 27), though his servants at last urged him to submit (x. 7).

II. *The Effect of Pharaoh's Resistance.*—(1). *Upon Egypt.* We have seen in the two last lessons its effect upon the comfort, the health, the property and the persons of the Egyptians. But more terrible judgment is yet to come. "It is a fearful thing to fall into the hands of the living God."

(2) *Upon Pharaoh himself.* God foreknew that Pharaoh would resist him. In chap. iii. 19 he says, "I know that the King of Egypt will not let you go," and in iv. 21, "I will harden his heart, that he shall not let the people go." So in vii. 13; ix. 12; x. 20-27, and xi. 10, it is said that God hardened Pharaoh's heart, though in viii. 15, 32, and ix. 34 we are told that Pharaoh hardened his own heart. How shall we understand this? God is not the author of sin (St. James i. 13, 14; St. John iii. 8). He "desireth not the death of a sinner." "His will is that all men should be saved" (1 Tim. ii. 4). Why then is it said that God "hardened Pharaoh's heart?" Good authorities answer the question thus: "The cause of the hardening of Pharaoh's heart was his own self-will, not the forbearance and long-suffering of God. But, inasmuch as the Divine mercy which waited for his repentance became the occasion of his hardness, and the means by which his obduracy was discovered and manifested, God is said to have hardened his heart. So parental indulgence makes a child wayward, because it manifests and draws out that waywardness and obstinacy which is in him (S. P. C. K. Commentary)."

"The word 'harden' cannot signify anything else as God's act than it signifies as the act of Pharaoh, when it is said that he hardened himself. When a man has wilfully quenched the light he has received, and when he persists in giving himself up to his evil instincts, there comes a time when God withdraws from him the beneficent action of His grace. He is thenceforth like a horse with the bit in his teeth, running blindly to his destruction. From being the end he is degraded to the rank of means. (Godet on the Epistle to the Romans, ch. ix. 18).

ALGOMA.

SIR,—Will you allow me to state, through your columns, that I have just received from a Toronto Churchman a most generous proposition to the effect that he will contribute \$200 a year, for three years, towards the stipend of a clergyman to take charge of a tract of country, between thirty and forty miles in length (in the district of Parry Sound), within which the Church has hitherto been wholly unrepresented, save by a few occasional services, and where a number of Church families are to be found, who, if any longer neglected, must either be absorbed by other religious communions, or else drift out into the gulf of practical infidelity. If, however, I am to avail myself of this generous offer, at least \$550 more will be needed per annum to render the stipend at all adequate. May I not confidently appeal to your readers to assist me in utilizing this providential opportunity of repairing the neglects of the past in the territory referred to, and of caring for the souls of brethren, who, till now, have been, so far as their own Church is concerned, as "sheep scattered abroad having no Shepherd."

It is hoped that responses to this appeal may be given on the same terms as the original proposition, viz., for three years, dating from January 1st, 1887.
E. ALGOMA.

Family Reading.

BEAUTIFUL CHURCH.

Beautiful Church of Christ below,
Beautiful in this world of woe,
Beautiful gate to Heaven above,
Beautiful house of God I love;
He who was slain on Calvary
He built this beautiful Church for me.

Beautiful round our festival year,
Beautiful all its scenes appear,
Beautiful Feast when Christ was born,
Beautiful light the Easter morn;
With Christmas wreaths and Easter flowers,
Thank God this beautiful Church is ours.

Beautiful Baptism, Christ its light;
Beautiful infant robed in white;
Beautiful chants we love to sing;
Beautiful hymns to Christ our King;
The paths that saints and martyrs trod,
The Church that leads us home to God.

Beautiful Church of Christ our King,
Beautiful offerings let us bring,
Beautiful lives the Church to adorn,
Beautiful love to Heaven's First Born;
With hearts of faith the Saviour see,
Come to this beautiful Church with me.
REV. EDWARD L. D. ROWE

THE PAINS OF WRONG-DOING.

"The lines of suffering on almost every human countenance have been deepened, if not traced there by unfaithfulness to conscience by departures from duty. To do wrong is the surest way to bring suffering: no wrong deed ever failed to bring it. Those sins which are followed by no palpable pain are yet terribly avenged, even in this life. They spoli us of the armour of a pure conscience and of trust in God, without which we are naked amid hosts of foes. Thus to do wrong is to inflict the surest injury on our own peace. No enemy can do us equal harm with what we do ourselves, whenever or however we violate any moral or religious obligation."—Channing.

GOOD HOUSEKEEPERS.

Good housekeeping should be built upon the strong foundations of self-respect, comfort and system.

Were not these foundations more considered some years ago than they are at present?

I am not a pessimist, yet I think it requires great strength of will and purpose in an individual to withstand the tendency of the period. The period is fond of show, of exterior adornment, of sumptuous living.

Our temptation, is to the putting of the best foot forward, always. Our boys and girls at school are not usually brave enough to acknowledge that they cannot afford whatever is possible for their companions. For example, each succeeding season finds the cost of graduation a tax which not unfrequently obliges the plain mechanic or workingman to withdraw his daughter from the high school in which she is entitled to her diploma, before the advent of the day in which she is to receive it.

I have seen a little girl of fourteen sent to the public school, on the final day of the summer, arrayed in finery, from top to toe, including fleecy robes, white kid gloves, satin shoes and bouquet, the whole requiring a carriage to convey the small princess, (the daughter of a dry goods clerk or bookkeeper, growing gray on a small salary) the half-dozen blocks between her home and the school. Her mother thought it necessary, because "we couldn't let our Fanny look inferior to the other girls."

Some of the other girls were the children of millionaires, but republican simplicity shuddered and grew faint at the mere thought that they should outshine narrow means by any excess of splendour.

This is only a straw, but it shows the bend of the time. Much of our own housekeeping is made harder than it might be, because of our living beyond our means, and, in consequence, dragging everywhere a clanking, slowly lengthening chain of debt.

I defy the most sunny temperament, if trained in the traditions of honesty, and coming of good stock, to continue so long if there be an everlasting worry over ways and means. Far better might be the living of the plainest, the shelter of the lowliest, the apparent style of the severest simplicity, than that some of us should go as we do through years of life in an incessant fret over the inability to maintain the style we desire, and also to maintain our integrity.

Good housekeeping in the exercise of a wise economy, tolerates no waste, and makes the most of all its resources. A dollar in the hands of a good housekeeper goes as far as a dollar and a half in the hands of a poor or shiftless one.

RTH,
East,
L.T.Y.
PANY BELLS
Public since
Fire Alarm
and Peals
ndry.
Bells,
BURCHES,
OCKS, etc.
tion guaran-
catalogue,
ALTIMORE,
per.
& Co.
WOOD.
Street W.
765 Yonge
ur-en St. E.
made East
of Princess
ont St.
S BAL-
LOWER.
dapted for
use, as they
over-blow
he last four
set decided
sure produ-
durability
they cannot
ren to some
rgan Build
application
M. BERRY
oods.
XTRACTS
OUR.
known to
ab'e in all
FOODS."
palatable,
hey assist
elopment,
nspitative
their use;
atisfaction
d of these
D,
ITEES.
.Q.
& Co.,
URCH,
ure.
CK,
to.

Friends, I plead for wholesale mirth, for fun at the fireside, for the cheery laugh, the bright repartee, the bubbling and effervescence of good spirits. Let your children and young people carry out into the world with them the memory of mother's good housekeeping, not merely because the house was clean, the table well spread, the chambers comfortable, and the clothing in order, but because home was an abode of joy, of peace, of love, of sweet unshadowed mutual confidence.

Good housekeeping ought to signify good generalship. Some of us who are mothers, know that it is easier to do certain things ourselves than to teach the children how to do them. But true kindness to children, and proper self esteem on the mother's part will apportion to each his or her daily duty, and insist on its fulfilment promptly and thoroughly.

In the best managed household, everyone shares the work as well as the play and the parents, the mother especially, guide and control, but do not bear every burden and take every step alone.

WAS IT HONEST?

The other day as I was riding down town, several passengers having got in together at a street crossing into a crowded street-car, the conductor came along and tried to collect all the fares. It soon appeared that he was new at the business and that there was a man with him to "break him in" to his new duties, and to show just what he was to do and how to do it. After the conductor had returned to his platform at the rear of the car, he counted his passengers and his money and found that he had less money than the number of passengers called for—less also than the dial on the bell register called for, for the guide and helper rang the bell as the passengers got in, and so charged them up against the conductor at once. When the conductor and his appointed guide found that they had not collected all the fares, they talked the matter over and they concluded that a man who was standing up must have been one of the last comers, and must have failed to pay, and twice was he asked to pay, right in the hearing of the man who himself had not paid, and who had made up his mind not to pay if he could prevent it. This man, who finally got out of the car without paying his fare, held his money in his hand for a few minutes after he took his seat, and as the conductor passed along without taking it, he indeed made a slight movement, but he said nothing, and in a moment returned the money to his pocket. He seemed to argue in this way: The money was ready for the conductor, whose business it was to see it and take it; and if he did not, nobody was to blame but himself. What this passenger thought when he saw the conductor repeatedly ask a man who had paid, to pay again, and who was thus accused of not having paid at all—what he thought then I do not know, unless he came to the conclusion that he had done a mighty mean thing for the sake of five cents.

Now the writer would like the young readers of this paper to think about the case stated, and answer these questions: Whether the man who had his fare in his hand when the conductor passed around had a right to put it back in his own pocket just because the conductor failed to see it and to get it? Has the passenger done his whole duty when he holds his money in his hand? Can the passenger excuse himself for keeping back his fare from the conductor on the ground that many conductors have the reputation of keeping back from the railway company, money which they ought to pay over?

ARCHBISHOP PARKER'S CONSECRATION.

In an answer to a correspondent, *The Church Times* says that three arguments have been used to cast doubts on Archbishop Parker's consecration. First, that he was never consecrated at all, a mere mock ceremony having taken place at the Nag's Head Tavern, a story now rejected by all high Roman Catholic authorities. Next, that Barlow, the senior of Parker's four consecrators, who had been a bishop in Henry VIIIth's reign, had him-

self never been consecrated. The only argument in favor of this story is that the particular document which attests the fact of the consecration has been lost, possibly when the archives at St. David's were burnt; while all the other documentary proofs are extant in abundance, and the records of Parker's three other consecrators are all producible. And, it may be added, this objection against Barlow, holds equally good for Gardiner, and for the consecrators of even Cardinal Pope himself, both of whom Romans fully accept. The third objection is that the ordinal of Edward VI., according to which Parker was consecrated, is not a valid formulary, because it does not mention the episcopal office at the actual laying on of hands, as our present rite does. But this is exactly the case with the Roman Pontifical, according to which the Pope himself was consecrated; and even if it were true that Parker was never consecrated, that would not affect the Anglican Succession, because Parker was assisted by three bishops senior to himself in the first consecration he performed; and the English line has also been since crossed three or four times by an Irish strain, and once by an Italian one.

HELP UPWARDS.

I shall never forget the feelings I had once when climbing one of the pyramids of Egypt. When half-way up, my strength failing, I feared I should never be able to reach the summit or get back again. I well remember the help given, by Arab hands, drawing me on farther; and the step I could not quite make myself, because too great for my wearied frame, the little help given me—sometimes more and sometimes less—enabled me to take. So up I went, step by step, step by step, until at last I reached the top, and breathed the pure air, and had a grand look-out from that lofty height. And so, in life's journey, we are climbing. We are feeble. Every one of us, now and then, needs a little help; and if we have risen a step higher than some other, let us reach down for our brother's hand, and help him to stand beside us. And thus joined hand in hand, we shall go on conquering, step by step, until the glorious end shall be gained.

TAKE CARE OF THE BOYS.

Yes, fathers and mothers, it is your boys that need your most thoughtful care. It seems to be instinctive with parents to shield their girls from the sight, or the sound of sinful things. What mother would rest if, when evening comes, her little daughter were at large in the street, frequenting the village store, or hanging about the door of a drinking saloon? How many times is the son, only a ten-year-old, away from the sight and sound of the mother at night fall, breathing in a worse malaria than that from stagnant pools, from the rude talk of older boys, or of coarse, vulgar men? Outgrow it, will they? Do they? Now and then a boy poisoned in childhood by vicious associates does live down the poison, and comes out a clean, pure man; but look over any community in search of the young men, without guile, whose souls and bodies are clean, and are they the rule, or the exception. Do not trust to the future to bring your boys out right, for it will almost certainly bring them out scarred. Neither trust to their being above temptation, none of us are exempt from that. Know always where they are, and what are their inmost thoughts; and this, not by prying, tyrannical oversight of their movements, but by such a loving, yearning interest for their well-being that they will love to open their souls to you.—*Selected.*

—A venerable clergyman of Virginia said lately: "Men of my profession see much of the tragic side of life. Beside a death-bed the secret passions, the hidden evil as well as the good in human nature, are very often dragged to the light. I have seen men die in battle, children, and young wives in their husband's arms, but no death ever seemed as pathetic to me as that of an old woman, a member of my church. I knew her first as a

young girl, beautiful, gay, full of spirits and vigor. She married and had four children, her husband died and left her penniless. She taught school, she painted, she sewed, she gave herself scarcely any time to eat or sleep. Every thought was for her children—to educate them, to give them the same chance their father would have done. She succeeded; sent the boys to college and the girls to school. When they came home, refined girls and strong men, abreast with all the new ideas and tastes of their time, she was a worn-out common-place old woman. They had their own pursuits and companions. She lingered among them two or three years, and then died of some sudden failure in the brain. The shock woke them to consciousness. In an agony of grief the oldest son, as he held her in his arms, cried: 'You have been a good mother to us!' Her face colored again, and her eyes kindled into a smile, and she whispered, 'You never said so before John.' Then the light died out and she was gone."

A BEAUTIFUL EXAMPLE.

It is rarely that we read anything more touchingly beautiful than the way in which Mrs. Catharine Tait, wife of the Archbishop of Canterbury, tried to comfort her own heart and the heart of her husband after they were suddenly deprived, by death, of "five blessed little daughters." Other parents who mourn because of empty cradles and desolate places at the fireside, may be strengthened by their example. Mrs. Tait writes:—

"Now, constantly, with our daily prayers for them, we say the thanksgiving and commemoration;

"Lord, Thou hast let Thy little ones depart in peace.

"Lord Jesus, Thou hast received their spirits, and hast opened unto them the gate of everlasting glory.

"Thy loving Spirit leads them forth into the land of righteousness, into Thy holy hill, into Thy heavenly kingdom.

"Thou didst send Thy angel to meet them, and to carry them into Abraham's bosom.

"Thou hast placed them in the habitation of light and peace—of joy and gladness.

"Thou hast received them into the arms of Thy mercy, and given them an inheritance with Thy saints in light.

"There they reign with Thy elect angels and Thy blessed saints departed, Thy holy prophets and glorious apostles, in all joy, glory, felicity and blessedness, for ever and ever. Amen."

WAIT.

"Oh, the drudgery of this every-day routine," cries many a business man and many a house-keeping woman. "To get through the day and have the same round to traverse to-morrow!" Yes, but how do you know what use the gracious superintendent of your life is making of this hum-drum as you call it? A poor, blind mill horse treads his beat, hour after hour, and all seems to come to nothing. But the shaft he is turning is geared into others, and they into wheels, that in other rooms, above him, far beyond his hearing, are working out results that we could never comprehend. Wait until you see no longer through a glass darkly, and see the unknown bearing and connections of your life work with other generations, and may be, with other worlds.

READING BOOKS THROUGH.

When I read, I wish to read to good purpose; and there are some books which contradict, on the very face of them, what appear to me to be first principles. You surely will not say that I am bound to read such books. If a man tells me he has a very elaborate argument to prove that two and two make five, I have something else to do than to attend to this argument. If I find the first mouthful of meat which I taste from a fine looking joint on my table is tainted, I need not eat through it to be convinced I ought to send it away.—*Cecil.*

Childrens' Department.

LIVING WATERS.

BY MRS. M. F. DOWNING.

"Ho, every one that thirsteth!"
Hark to the prophet's cry!
"Come ye to living waters;
Haste to the fount and buy!"

"And he that hath no money,
The flowing river see;
Yes, wine and milk are waiting;
And God hath made them free!"

Again comes down the message,
Above life's tumult heard;
And blessed is the people
Who trust the Saviour's word.

"Ho, every one that thirsteth!
In Me thy longings slake;
Salvation's cup is offered,
Stretch forth thy hand and take."

"For whosoever drinketh
The water I shall give,
A fount of joy upspringing,
Within his soul shall live,"

Thus spake He of the Spirit,
Who like a brook shall flow,
A wellspring, pure, eternal,
In hearts that trust and know.

Nor hunger, nor thirst, nor sorrow,
Have power to stir their breast,
Who through the Saviour's promise
Thus "enter into rest."

SURE CURE FOR RHEUMATISM.—If the system is properly cleansed by some medicine that acts upon the bowels, kidneys, and skin, such as Burdock Blood Bitters, and the sufferer will use Hagyard's Yellow Oil according to directions, there are few cases of rheumatism, however bad, but will yield promptly to the treatment.

A TRUE STORY.

One day, more than a hundred years ago, a poor bookseller's boy came into Westminster Abbey, groaning under the weight of a load of books which he had to carry to his master's customer. Tired out, the poor boy came in at the great north door, and sat down to rest.

And as he sat down he burst into involuntary tears as the thought came into his mind, "I am nothing but a poor bookseller's boy, and I shall have nothing to do all my life long but to trudge the streets of London under these heavy burdens!"

Then, lifting up his eyes, he caught sight of the statues of the great and good everywhere around him; and he thought, "These men became great, many of them from positions of poverty and obscurity; why should not I?"

The boy dried his tears, he shouldered his burden; the sacred fire of a noble purpose was kindled in his heart. He grew up to be the eminent and saintly Dr. William Marshman, the first who translated the Holy Scriptures into the dialect of Hindostan; one of the earliest great missionaries to that new empire, and the father-in-law of the stainless hero, Sir Henry Havelock, who saved India in the terrible mutiny, and died like Wolfe, in the hour of victory.

But for that rest in the Abbey,

the story of India might have had a different ending, and a poor little human life might have been crushed under its commencing difficulties.

"EXAMPLE IS BETTER THAN PRECEPT."

It has been said that a parent giving his children good instruction and a bad example, brings them food in one hand and poison in the other—which is likely to prevail? The old fable is not without its lesson, even in the present enlightened age: "How very badly my poor children are walking!" said a crab in great distress of mind. "I scold and reason and talk, yet I notice nothing but crookedness." "Ah, my friend," said a listener, "If you so earnestly wished your children to walk straight, why have you always walked crookedly yourself?—The Quiver.

IT SAVED MY WIFE'S LIFE.—This is the report of a Princess street gentleman who had the opportunity a few nights since of testing Polson's NERVILINE, the great pain cure. Be prepared for any emergency by having a bottle of Nerviline at hand. It only costs 10 cents to test it, as you can buy test bottles at any drug store. Get a 10 or 25 cent bottle to-day. Sure in rheumatism, neuralgia, cramps, colic, headache. Nerviline, the sure pop pain cure. All druggists, 25 cents a bottle.

—Elsewhere in this issue we present a large advertisement of H. H. Warner & Co., setting forth the fact that up to December 27, 1886, they had sold the enormous amount of 26,567,335 bottles of "Warner's Safe Cure" in North America alone, to say nothing of the European and Australian trade. These figures seem almost incredible, but coming as they do from a house so well-known and honorable, we feel safe in attesting to their truthfulness. "Warner's Safe Cure" has certainly been a great boon to the suffering, and its success has depended altogether upon its own merits. For Kidney, Liver, Blood and Urinary trouble, and especially for Female Complaints its equal was never known, and for this reason it deserves all the praise which it receives.

THREATENED DANGER.—In the fall of '84, Randall Miller, of Maitland, N.S., was prostrated to his bed with an attack of incipient consumption. Cough remedies all failed. He rapidly grew debilitated, and friends despaired of his recovery. He tried Burdock Blood Bitters, with immediate relief, followed by a speedy cure.

A CURE FOR DRUNKENNESS, opium, morphine, chloral, tobacco, and other kindred habits. The medicine may be given in tea or coffee without the knowledge of the person taking it, if so desired. Send 6c. in stamps, for book and testimonials from those who have been cured. Address M. V. Lubon, 47 Wellington St. East, Toronto, Ont. Cut this out for future reference. When writing mention this paper.

—PETLEY AND PETLEY.—This house has now to clear out their whole stock in sixty days, and in order to do so are selling Dry Goods at much lower prices than you can buy wet goods. Give them a call at once and secure a bargain.

MAKE YOUR OWN SUNSHINE.

"O dear! it always does rain when I want to go anywhere!" cried little Jennie Moore. "It's too bad—now I've got to stay indoors, and I shall have a wretched day."

"Perhaps so," said Uncle Jack; "but you need not have a bad day unless you choose."

"How can I help it? I wanted to go to the Park and hear the band, and take Fido, and play on the grass, and have a good time, and pull wild flowers, and eat sandwiches under the trees; and I'll just have to stand here and see it rain, and see the water run off the duck's back all day."

"Well, let's make a little sunshine," said Uncle Jack.

"Make sunshine! Why how you do talk!" and she smiled through her tears. "You haven't got a sunshine factory, have you?" "I'm going to start one if you'll be my partner," replied Uncle Jack.

"Now, let me give you the rules for making sunshine. First, don't think of what might have been if the day had been better. Second, see how many pleasant things there are left to enjoy. And lastly, do all you can to make other people happy."

"Well, I'll try the last first," and she went to work to amuse her little brother Willie, who was crying. By the time she had him riding a chair and laughing, she was laughing too.

"I see you are a good sunshine-maker, for you have got about all you and Willie can hold just now. But let's try what we can do with the second rule."

"But I haven't anything to enjoy, 'cause all my dolls are old, and my picture books are all torn, and—"

"Here's an old newspaper; let's get some fun out of it."

"Fun out of a newspaper! why, how you talk!"

But Uncle Jack showed her how to make a mask by cutting holes in the paper, and how to cut a whole family of paper dolls, and how to make pretty things for Willie out of the paper. Then he got out the tea-tray, and showed her how to roll a marble round it.

And so she found many a pleasant amusement; and when bedtime came she kissed Uncle Jack, and said:

"Good-night, dear Uncle Jack."

"Good-night, little sunshine-maker."

And she dreamed that night that Uncle Jack had built a great house and put a sign over the door, which read: "Sunshine Factory, Uncle Jack and little Jennie." She made Uncle Jack laugh when she told him her dream, but she never forgot what you must remember—a cheerful heart makes its own sunshine.—The Little Folks.



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 cans. ROYAL BAKING POWDER CO. 109 Wall St N. Y.

SELLING

:- OFF!

We are selling "DRY GOODS" at much lower prices than you can buy "WET GOODS," as our whole stock must be cleared out within sixty days.

Petley & Petley,

128 to 132 KING ST. E.,

Opposite the Market, TORONTO.

SEEDS TESTED RELIABLE. CATALOGUES FREE MAILED. THE FINEST IN CANADA. Send for it. IT WILL PAY YOU. Address STEELE BROS & CO., TORONTO, ONT.

HOW LITTLE WAGTONGUE GOT OUT OF HIS FRAID-NESS.

First, he was afraid to go in any dark place, and how he got out of it, that's just what we know; he said a little prayer and that got him out of it. One night his Aunt Bessie asked him to go into a room and get some cherries. They were in a little room by the stairway and he was afraid to go, because it was so dark, and there was a rug in there, that scared him. It was the skin of a tiger, and he thought it was a real tiger coming after him, and the end of the entry was darker than that little room.

The next night he said a little prayer and then he walked down the entry to the darkest end, and stayed out there and said it two or three times, and that gave him the braveness to go into the little room, and he picked up the box of cherries and brought them out, and he did it pretty spry too. This is the little prayer, "Dear Jesus, please don't let me be afraid to go in the darkest room, Amen." After that he said it when he was afraid to go through the parlor, over at his house, and it made him feel the braveness, until he liked to go through any dark place without saying the prayer. So he and his Aunt Bessie were going over to tea one dark night and he asked his Aunt to go through the light room where the lamp was burning, and he would go through the darkest room and she would meet him in the hall, and it seemed very long because little Wagtongue got there first and waited in the vestibule that the stars made light until his Aunt Bessie came, and in the starlight they crossed the road and ate their supper. The next time we write we will tell you about our horse-chestnut tree.

WAR AHEAD.—There is a great danger of war with Mexico in the near future, but at present we can pursue the arts of happiness, prosperity and wealth. Wherever you live, you should write to Hallet & Co., Portland, Maine, and receive free, full information about work that you can do, and live at home, earning thereby from \$5 to \$25 and upwards daily. Some have earned over \$50 in a day. Capital not required; you are started free. All is new; both sexes. All ages. Pay, as above guaranteed, from first start.

BRAGGING BOYS AND DOING BOYS.

Have you not heard how some boys brag about what they intend to do? They are always going to do wonders. "You just wait," say they, "and we will show you some day what we can do." "Now is your chance," we would say to you. "You are old enough now, and you will never have a better time. Better begin now."

BE ON YOUR GUARD against sudden colds, irritating coughs and soreness of the throat. Keep Haggard's Pectoral Balsam at hand for these prevalent troubles of Fall and Winter.

26,587,335 BOTTLES OF WARNER'S SAFE CURE.

Sold to Dec. 27, 1886. No other Remedy in the World can produce such a Record

This wonderful success of "Warner's SAFE Cure" is due wholly to the real merit of the Remedy. For a long time it has been regarded by the highest Medical Authorities as the only Specific for Kidney, Liver and Urinary Diseases and Female complaints. Thousands of people owe their life and health to "Warner's SAFE Cure," and we can produce 100,000 Testimonials to that effect. Read the following and note the large number of bottles distributed. We guarantee these figures to be correct, as our sale-books will prove.

BOSTON, - - - 1,149,122.

JOHN WILLIAMS, P.C. (Hamilton, Ont.), says his wife was suffering from indigestion, pains in the back, shoulder and right side, the shoulder at this time being quite numb, and she was **Rarely free from Headache**. A physician stated that it was **Hardness of the Liver**. After doctoring for twelve years, with no effect, she began using "Warner's SAFE Cure," and, after she had taken six bottles, she was in better health than she has had for many years.

PROVIDENCE, - - - 171,929.

WM. GILBERT (Uffington, Ont.) writes that in the year 1881 he was stricken with severe pains and high fever. The doctors pronounced it "**rheumatic fever**," and claimed that he could not save him, as it would affect his heart. He went to the hospital in Toronto, and they said he could not be cured. His **sufferings were intense**. His legs began to swell, and in a short time **his body was swollen to an enormous size**. He commenced taking "Warner's SAFE Cure," and began to improve. He says he is now up and around, and is well, and is sure that "Warner's SAFE Cure" was the means.

PORTLAND, ME., - - - 441,105.

M. LEVY (Port Hope, Ont.) says that ten years ago he was afflicted with a very lame back, which would be so bad at times that he could only with great difficulty rise from his chair, and then only with the **most agonizing pain**. He tried all sorts of remedies without any effect, and finally he commenced using "Warner's SAFE Cure." After taking nine bottles he felt like a new man. The pains had all left him and he was cured.

BAL. OF NEW ENG., - - - 441,753.

JOHN ASKWITH (Ottawa, Ont.) writes under date May 25, 1884, that previous to October he was taken very ill. He was very **nervous and could not sleep**, and he suffered greatly from **Passing Gall Stones**. He continued in this state until the following March, and began taking "Warner's SAFE Cure." By the middle of April he was completely restored to health.

NEW YORK STATE, - - - 3,870,773.

ASK YOUR FRIENDS AND NEIGHBORS ABOUT WARNER'S SAFE CURE The Most Popular Remedy ever Discovered.

CLEVELAND, - - - 682,632.

WM. R. PRESTON (Lindsay, Ont.) says that eleven years ago he suffered with **Liver and Kidney disorder**, and his friends thought he was about to die. The physicians gave him no encouragement, but finally he began taking "Warner's SAFE Cure." He says that the disease has now entirely disappeared, and he feels like a new person.

CINCINNATI, - - - 873,667.

MOSES FURLONG, (296 McNab St. N. Hamilton, Can.) writes Nov. 2, 1886, that he has been **suffering for over 40 years** with pain in the back and one side of the head, and indigestion. Everything he ate disagreed with him. He had **Enlargement of the Liver**, which the physicians said it was impossible to cure. He commenced taking "Warner's SAFE Cure," and took 36 bottles, and has since had the best of health.

BAL. OHIO, (State), - - - 633,158

C. W. CONOVER (Toronto Township, Credit, Can.) writes, Sep. 16, 1886, that for many years he was a nervous and bilious subject, and had a combination of diseases, **Derangement of the Liver, Stomach, Bowels and Kidneys**. He had ten or twelve physicians, and blistered and dosed and tortured without any relief. Finally he began taking "Warner's SAFE Cure," and, after a few weeks he is almost entirely recovered.

SOUTHERN STATES, - - - 3,534,017.

ALONZO CORNELL (Brockton, Ont.), May 15, 1885, writes that eighteen months ago he was **despaired of by his physicians**. His weight was reduced to 90 lbs., and when he began taking "Warner's SAFE Cure," in two months his weight increased to 176 lbs., and he is now well and healthy.

CANADA, - - - 1,467,824.

Every Testimonial we publish is genuine. Write to the testators, enclosing stamp for reply, and learn for yourselves.

PENNSYLVANIA, - - - 1,821,218.

MRS. D. DRICKIE (Black Point, N.B.) writes, June 19, 1884, that about a year ago she was very low, with what two doctors pronounced **Kidney and Liver Disease**. Had no hopes of getting better. Commenced taking "Warner's SAFE Cure," and from its effects is to-day well and strong.

CHICAGO, - - - 2,808,693.

W. R. FOSTER (Thornbury, Ont.) writes, June 1, 1885, that he was perfectly and entirely cured of **Bigh's Disease** by the use of "Warner's SAFE Cure," and never since that time has there been any return of the symptoms.

DETROIT, - - - 846,946.

REV. C. HAMILTON (Milburton, Ont.) says he considers "Warner's SAFE Cure" has no equal in the world for **Kidney Trouble**. Says he could not get along without it, and can say without hesitation that it has been of untold benefit to him, and needs **only a fair trial** to prove its virtues to relieve the suffering.

MILWAUKEE, - - - 458,894.

T. C. DIETRICH (Galt, Ont.) says that summer before last he was taken with severe **Nervous Prostration and Inflammation of the Liver**, and that his blood was full of uric acid, and his liver did not properly perform its functions. He has taken a number of bottles of "Warner's SAFE Cure," and is to-day confident that it has secured for himself a surprising physical gain.

MINNESOTA, - - - 648,017.

J. H. HARRIS (Brooklyn P.O., County Ontario, Ont.) writes, Nov. 4, 1885, that since prior to the year 1870 he was troubled with **Catarh and Bronchitis**, and experienced no relief from the innumerable remedies which were at times prescribed for him. He was induced to try "Warner's SAFE Cure," and at the end of three weeks' use of it was enabled to bid farewell to his bronchitis, and in another week to catarh, and afterward all the irregularities of the kidneys disappeared. He has never had any return of the disease.

BAL. N. W. STATES, - - - 1,767,149.

ST. LOUIS, - - - 1,530,520.

W. H. CALLAGHAN (Markham, Ont.) wrote, June 21, 1883 that in the previous November he was troubled with terrible **Pains across the Kidneys and Bladder**, caused from over-strain and lifting. He tried "Warner's SAFE Cure," and the pains entirely left him, and he has not been troubled since.

KANSAS CITY, - - - 717,860.

WILLIAM B. COOK (E. Williamsburg, Ont.) writes that three years ago he had an **Attack with the Kidneys** and also affections of the liver. He consulted physicians with no relief. He purchased a bottle of "Warner's SAFE Cure," and felt himself grow stronger before he had finished its contents. He used eight bottles, and his health was entirely restored.

BAL. S. W. STATES, - - - 746,789.

MRS. LIZZIE SMITH (Piquette Ave., Detroit, Mich.), disposed to kidney disease from Scarlet fever had when young, was troubled with severe **pain in the top of the head**, followed by **convulsions**, in which her life was despaired of. Her back distressed her terribly. After a thorough course of treatment with "Warner's SAFE Cure" she says the doctors pronounce her "perfectly healthy."

SAN FRANCISCO, - - - 1,242,946.

SAMUEL W. NIXON (Highland, N.B.) wrote July 13, that his wife had been troubled with bad feelings in her head and **Weakness across her Back** for a number of years. She could not stand on her feet, nor eat anything, and her case was considered hopeless. She began using "Warner's SAFE Cure," and by the time she had taken eleven bottles she was perfectly cured.

BAL. PACIFIC COAST, - - - 732,316.

Colds, Coughs, Bronchitis,

And other affections of the Throat or Lungs, are speedily cured by the use of Ayer's Cherry Pectoral. This medicine is an anodyne expectorant, potent in its action to check the advance of disease, allaying all tendency to Inflammation and Consumption, and speedily restoring health to the afflicted. **On several occasions, during the past year, I have used Ayer's Cherry Pectoral. In cases of severe and sudden Colds, if used according to directions, it will, judging by my experience, prove a sure cure.—L. D. Coburn, Addison, N. Y.

Last December I suffered greatly from an attack of Bronchitis. My physician advised me to take Ayer's Cherry Pectoral, which I did. Less than a bottle of this medicine relieved and cured me.—Elwood D. Piper, Elgin, Ill.

Ayer's Cherry Pectoral once saved my life. I had a constant Cough, Night Sweats, was greatly reduced in flesh, and declining rapidly. One bottle and a half of the Pectoral cured me.—A. J. Eidson, M. D., Middletown, Tenn.

LUNG COMPLAINTS.

I have no hesitation in saying that I regard Ayer's Cherry Pectoral as the best remedy within my knowledge for the cure of Colds, Chronic Bronchitis, Coughs, and all diseases of the Throat and Lungs.—M. A. Rust, M. D., South Parish, Me.

About three years ago, as the result of a bad Cold, I had a Cough, from which I could get no help until I commenced using Ayer's Cherry Pectoral. One bottle of this medicine effected a complete cure.—John Tooley, Ironton, Mich.

An experience of over thirty years enables me to say that there is no better remedy for Sore Throat and Coughs, even of long standing, than Ayer's Cherry Pectoral. It has ever been effective in my personal experience, and has warded off many an attack of Croup from my children, in the course of their growth, besides giving effective relief from Colds.—Samuel Motter, Editor of the *Emmitsburg Chronicle*, Emmitsburg, Md.

I have used Ayer's Cherry Pectoral, in my family, for a number of years, and with marked success. For the cure of Throat and Lung Complaints, I consider this remedy invaluable. It never fails to give perfect satisfaction.—Elihu M. Robertson, Battle Creek, Mich.

We have used Ayer's Cherry Pectoral, in our family, a great while, and find it a valuable medicine for Colds, Coughs, and all diseases of the Throat and Lungs.—Alice G. Leach, Jamaica Plain, Mass.

Two years ago I was taken suddenly ill. At first I supposed it was nothing but a common cold, but I grew worse, and in a few weeks, was compelled to give up my work. The doctor told me that I had Bronchitis, which he was afraid would end in Consumption. I took two bottles of Ayer's Cherry Pectoral, and was entirely cured.—J. L. Kramer, Danbury, Conn.

Ayer's Cherry Pectoral,

Prepared by Dr. J. C. Ayer & Co., Lowell, Mass. Sold by Druggists. Price \$1; six bottles, \$5.

GOLD ! GOLD ! GOLD.

We, the undersigned Wholesale Grocers of the city of Toronto hereby certify that we know ALEXANDER JARDINE & Co. Proprietors of the PURE GOLD MANUFACTURING COMPANY in Toronto, and that we have every confidence in the care which is used by them in the manufacture of Pure Gold Baking Powder. We believe Pure Gold to be among the best Cream Tartar Baking Powders sold in this country, and have pleasure in handling it, as it has always given perfect satisfaction to our customers.

FRANK SMITH & CO
PERKINS, INCE & CO.
EBY, BLAIN & CO.
SMITH & KEIGHLEY.
FITCH & DAVIDSON.
J. W. LANG & CO.

WARREN BROS. & BOOMER
SLOAN & MASON.
THOS. KINNEAR & CO.
R. DUNBAR.
F. McHARDY & CO.
MILLS & CO.

The Great Church LIGHT.
FRANK'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. FRANK, 551 Pearl Street, N. Y.

Over 6,000,000 PEOPLE USE
FERRY'S SEEDS
D. M. FERRY & CO.
are admitted to be the LARGEST SEEDSMEN in the world.
D. M. FERRY & CO'S Illustrated, Descriptive & Priced SEED ANNUAL For 1887 will be mailed FREE to all applicants, and to last season's customers without ordering it. Freely available to all. Every person using Garden, Field or Flower SEEDS should send for it. Address D. M. FERRY & CO. Windsor, Ont.

LE PAGE'S LIQUID GLUE
UNEQUALLED FOR CEMENTING WOOD, GLASS, CHINA, PAPER, LEATHER, &c.
Awarded GOLD MEDAL LONDON, 1883. Used by Mason & Hamlin Organ and Piano Co., Pullmar Palace Car Co., &c. Mfd only by the RUSSIA CEMENT CO., GLOUCESTER, MASS. SOLD EVERYWHERE. Sample Tin Can by Mail, 25c.

CONSUMPTION.
I have a positive remedy for the above disease; b 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 express and P. O. address.
DR. T. A. SLOCUM,
Branch Office, 37 Yonge St., Toronto

BUCKEYE BELL FOUNDRY.
Bel's of Pure Copper and Tin for Churches, Schools, Fire Alarms, Farms, etc. FULLY WARRANTED. Catalogue sent Free.
VANDUZEN & TIFT, Cincinnati, O.

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

COAL AND WOOD !!

BEST QUALITIES--LOWEST RATES!

Offices and Yards } Corner Bathurst and Front Streets, Yonge Street Wharf.
Order Offices } 51 King-street East. 584 Queen-street West
890 Yonge Street. 678 Yonge-street.

Telephone Communication between all Offices

-P. BURNS-

\$6 Library, 50 Cents

a month installments. *The Literary Revolution* makes a bold forward movement. Immense list to choose from—nearly 2000 AUTHORS, of all ages, nations, and languages (translated into English). At proportionate rates you can have LARGER Libraries, \$12, \$18, \$24, or more. Complete Descriptive CATALOGUE and full particulars of the great PROVIDENT BOOK CLUB on request, free.

JOHN B. ALDEN, Publisher, 393 Pearl St., New York.
The Alden Book Co.: Clark and Adams Sts., Chicago; 420 Yonge St., Toronto.
Canada purchasers of Books advertised above will pay cost of duty in additional prices named.

ADVERTISE An Unrivalled List.

IN THE
Dominion Churchman

BY FAR
The Best Medium for Advertising

It is patronized by many of the well-known leading houses in Canada, the United States and Great Britain.

BEING THE MOST EXTENSIVELY CIRCULATED
CHURCH OF ENGLAND JOURNAL
IN THE DOMINION.

Mailed to nearly ONE THOUSAND Post Offices weekly.

RATES MODERATE.

ADDRESS
FRANK WOOTTEN,
Publisher and Proprietor,
TORONTO, CANADA.
Box 2640.

HAGYARD'S PECTORAL BALSAM
CURES COUGHS, COLDS, HOARSENESS, ETC.

TRADE-MARKS, PATENTS COPY RIGHTS, PRINTS, DESIGNS, LABELS, RE-ISSUES
Send description of your Invention. L. BINGHAM, Patent Lawyer and Attorney, Washington DC.

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

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.

MULLIN & MUIR,

SUCCESSORS TO

HENDERSON, MULLIN & CO.,

136 YONGE STREET, TORONTO.

We have greatly improved the PREMISES and have increased our STOCK, which comprises all the latest DESIGNS AND COLORINGS for 1886.

We call special attention to our new line of WINDOW BLINDS.

Painting, Graining, Paper Hanging, Coloring, and Fresco Painting in connection with the WALL PAPER Store. Yours Respectfully

MULLIN & MUIR, 136 Yonge Street, Toronto.

H. GUEST COLLINS,
Late Organist of All Saints' Church, resumed teaching
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 - 21 Carlton St., Toronto

TRINITY COLLEGE SCHOOL,
PORT HOPE.
LENT TERM
Will begin on
WEDNESDAY, JAN. 12th.
Forms of Application for admission and copies of the Calendar may be obtained from the
REV. C. J. S. BETHUNE, M. A. D.C.L.
HEAD MASTER.

THE CANADA Business College.
HAMILTON, ONTARIO.
ESTABLISHED IN 1862.
Best equipped Business College in the Dominion. For catalogue write
R. E. GALLAGHER, Principal.

GENERAL GROCERIES.
NEW RAISINS, NEW CURRANTS.
CROSSE & BLACKWELL'S
Raspberry, Black Currant, and Green Gage Jams
In lb. Bottles.
R. FLACK
388 Gerrard-st. East Toronto.

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

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.

KNABE
PIANOFORTES.
UNEQUALLED IN
Tone, Touch, Workmanship, and Durability.
WILLIAM KNABE & CO.
Nos. 204 and 206 West Baltimore Street, Baltimore.
No. 112 Fifth Avenue, New York.

BOARDING AND DAY SCHOOL,
FOR
YOUNG LADIES.
CONDUCTED BY MISS ROBINSON.
Only a very few boarders are received.
Highest references For terms, &c., apply to
MISS ROBINSON,
523 Church Street, Toronto.

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.
At the recent University Examinations (1886) at Trinity and Toronto Universities, several pupils of the School obtained First and Second class honours in the English subjects and in the languages.
The building has been lately renovated and refitted throughout.
The School re-opens Thursday, January 13th. Boarders to arrive the previous day.
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.

W. H. STONE,
The Undertaker,
ALL FUNERALS CONDUCTED PERSONALLY
No. 349 YONGE ST., TORONTO.
TELEPHONE No. 982.

H. SLIGHT,
CITY NURSERIES.
407 Yonge Street, Toronto, Ont.
THE FLORAL PALACE OF CANADA

An exceedingly well-grown stock of Ornamental and Fruit Trees of all the choicest varieties. New Roses—Bennet, Sunset, The Bride, Her Majesty. A large stock of all the standard sorts. Choicest Flower seeds.

VERRAL'S
CAB, COUPE,
LIVERY AND BOARDING STABLES.
Established 1855.
Head Office & Stables, 11, 13, 15, 17 & 19 Mercer St.
Branch " " Corner Queen and Yonge Sts., 11 and 13 Queen St. E.
Telephone with all parts of the city.
OPEN DAY AND NIGHT.

I CURE FITS!
When I say cure I do not mean merely to stop them for a time and then have them return again. I mean a radical cure. I have made the disease of FITS, EPILEPSY or FALLING SICKNESS a life-long study. I warrant my remedy to cure the worst cases. Because others have failed I have no reason for not now receiving a cure. Send at once for a treatise and a Free Bottle of my infallible remedy. Give Express and Post Office. It costs you nothing for a trial, and I will cure you. Address DR. H. G. ROOT,
Branch Office, 37 Yonge St., Toronto.

THE NORTH AMERICAN LIFE
ASSURANCE CO.

INCORPORATED BY SPECIAL ACT OF THE DOMINION PARLIAMENT.

PRESIDENT:
HON. ALEX. MACKENZIE, M. P. P.
Ex-Prime Minister of Canada.

VICE-PRESIDENTS:
HON. ALEX. MORRIS, M.
JOHN L. BLAIKIE, Esq.

MANAGING DIRECTOR:
WILLIAM McCABE, Esq., F. I. A.

FULL DEPOSIT WITH THE DOMINION GOVERNMENT.

HEAD OFFICE:
22 to 26 KING ST. WEST, TORONTO.

"Much of the Company's unequalled success as a Home Institution is to be attributed to its very liberal and varied terms of insurance, combined with its liberal principles and practices and especially to its prompt payment of all just and approved claims upon maturity and completion of proofs a practice introduced here by the Company, which has continued to afford the representatives of deceased Policy-Holders the greatest satisfaction."

Illustrative Sample Free



HEAL THYSELF!

Do not expend hundreds of dollars for advertised patent medicines at a dollar a bottle, and denoch your system with nauseous slops that poison the blood, but purchase the Great and Standard Medical Work, entitled

SELF-PRESERVATION.

Three hundred pages, substantial binding. Contains more than one hundred invaluable prescriptions, embracing all the vegetable remedies in the Pharmacopoeia, for all forms of chronic and acute diseases, beside being a Standard Scientific and Popular Medical Treatise, a Household Physician in fact. Price only \$1 by mail, postpaid, sealed in plain wrapper.

ILLUSTRATIVE SAMPLE FREE TO ALL, young and middle aged men, for the next ninety days. Send now or out this out, for you may never see it again. Address Dr. W. H. PARKER, 4 Bulfinch st., Boston, Mass.

BRITISH AMERICAN
Business College
ARCADE, TORONTO.

This is the leading Commercial College in Canada. Its location is in the business and educational centre of this Province. The course of studies has been specially arranged to give a sound business training.
Arithmetic, Commercial Law, Bookkeeping, Correspondence, Penmanship, Phonography, and Typewriting.
Practically taught. Re-opens September 1st.
For Circular giving full information address
O. O'DEA, Secy.

JOHN MALONEY,
DEALER IN
Stone, Lime and Sand,
Sewer Pipes and Tiles,
ALSO,
GENERAL TEAMING.
O.P.R. ards, Corner Queen & Dufferin Streets, 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 refitted. Vials refilled. Orders for Medicines and Books promptly attended to. Send for Pamphlet.
D. L. THOMPSON Pharmacist.

GAS FIXTURES
LARGE FALL STOCK JUST ARRIVED.
NEW AND ARTISTIC DESIGNS.
SPECIAL LOW PRICES.

Also a Large Assortment of White and Coloured Globes.

BENNETT & WRIGHT
72 Queen Street East.

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.
Cash paid for all kinds of Feathers.

UNEMPLOYED!
No matter where you are located, you should write us about work you can do—and live at home. Capital not required. You are started free. Don't delay. Address,
The Ontario Tea Corporation,
125 Bay Street, Toronto, Ont.

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