

Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA

Vol. 14.]

TORONTO, CANADA, THURSDAY MARCH 22, 1888.

[No. 12.

How his Burden TUMBLED OFF.

Eighteen months' experience has convinced me that no preparation can

MATCH
ST. LEON
WATER.

For years lost strength, felt fatigue at work, a burden seemed to weigh me down, and often had to lay up for rest. Since using St. Leon my burden has tumbled off, it keeps me strong and hearty at all times. I write in kindness. Weak, worn sufferers try it. A good trial will prove what I say.

For Catarrh, snuff it up the nostrils, will cure. I also find it a most excellent beverage mixed with milk.

WM. MORTON, Grocer, 266 Ontario St.
For dyspepsia or weak digestion drink after or with meals. For constipation take before meals. Not in obstinate cases.

JAMES GOOD & CO., wholesale and retail grocers and dealers in St. Leon Water, 101 1/2 King Street West and 220 Yonge Street.

COMPLETE Fall and Winter Stock.

A Magnificent Display of FINE
WOOLENS and FUR-
NISHINGS.

Gentlemen residing at a distance can have their goods delivered free of express charges; and by placing their order in the morning (when in Toronto), can have their coats fitted before leaving in the afternoon.

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

THE STORY OF THE CROSS.

Words only, per hundred.....\$0 50
With music 8 00

REV. PROF. CLARK'S NEW BOOK: WITNESSES TO CHRIST.

A Contribution to Christian Apologetics. By

WILLIAM CLARK, M.A.,

Professor of Philosophy, in Trinity College, Toronto.

This Volume contains the second annual course of Lectures on the BALDWIN FOUNDATION, delivered before the Hobart Guild of the University of Michigan, in November and December, 1887.

12 mo. Price \$1.50

Rowell & Hutchison
74 & 76 King Street E.
TORONTO.

House Decoration IN 1888.

ELLIOTT & SON open this year's trade with the most complete facilities for supplying and executing INTERIOR DECORATION possessed by any establishment in Canada.

WALL PAPERS this year, principally English designs, with the exception of a few standard American lines. The present demoralization of the American wall paper trade leaves no guarantee of quality. We would call special attention to our large stock of English SANITARY Washable Papers now used in every room except, perhaps, the drawing-room. We sell them for 20c., 30c., 35c., etc., per roll.

BEDROOM Papers in dainty designs and exquisite colorings. A full range of Jeffrey & Co.'s (London) artistic productions at such low prices as 18c, 25c and upwards. Special arrangements in two-thirds papers.

INGRAINS for the dining-room, library, drawing-room or hall. Only one quality but many colors of this beautiful material kept in stock, with a great variety of handsome DEEP FRIEZES to match.

DRAWING ROOM papers by the most eminent French, English and American makers. We have shortly to arrive a magnificent line of high class papers from one of Europe's most celebrated houses, whose goods are now shown for the first time in this city. Among them will be found some excellent fac-simile reproductions of Old Tapestries, Leathers and other materials in RELIEF. Also, Japanese and French Leathers, in all the new Ivory and Gold effects.

LINCRUSTA-WALTON—This perfect wall hanging is more largely used than ever and is represented in our stock by a variety of designs in both the English and American makes.

LIGNOMUR—A new relief decoration, suitable for sidewalls and ceilings in conjunction with Lincrusta or Papiermache decorations. Much cheaper than Lincrusta and very effective.

PAPIER-MACHE—An extensive range of designs for centres, corners, cornices, mouldings, friezes, etc., superior to and cheaper than the ordinary plaster ornaments. We undertake to modernize the most old-fashioned house by the use of this material in connection with the general decoration.

STAINED GLASS—We continue to lead the way in this important branch of decorative art. Beautiful hand-painted work in the new Ambittie glass.

PARQUETRY Flooring of American make laid and finished in the best manner. Sample floors in use at our show rooms.

TILES—Hand-painted designs from Dr. Dresser, W. C. Pope and other English designers executed to order.

Skilled workman sent to any part of the city or country on short notice.

Catalogues, designs, or estimates furnished when required.

ELLIOTT & SON,
DECORATIVE ART WORKS.
94 and 96 Bay Street,
NEAR KING ST., TORONTO.

Armson & Stone.

ARRIVED.

New Dress Goods and Prints, elegant Jackets and Wankles, splendid Jet Trimmings and cheap beautiful Laces and Braid, Cloths, Tweeds Ribbons and Silks, at wholesale prices at

Armson & Stone.

212 YONGE STREET, TORONTO.
Direct Importers.

WRIGHT & Co.,



Art Wood Workers
—OR—
MANTLE, INTERIOR DECORATIONS,
—AND—
Ecclesiastical Furniture

Designs and Estimates Supplied.

62 & 64 HIGH STREET, TORONTO.
J. & F. WRIGHT JNO. SYCAMORE.

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 29 Adelaide St. Toronto.

DINEEN'S FUR PRICES.

You will not see these prices much longer—nor the furs either. About March 1st we shall pack away both.

THE FUR-LINED CIRCULARS—\$30 that used to be \$30

THE ASTRACHAN MANTLES—\$25 that used to be \$35 and \$40.

THE MEN'S ASTRACHAN OVERCOATS—\$35 that were \$50.

THE COON OVERCOATS—\$25 that were \$35.

THE SILK DOLMANS—(Genuine Bargains) \$13.50 were \$35. These have fur trimming.

GIRL'S BLACK CAPES—\$1 to \$1.70.

BALTIC SEAL MUFFS—\$3 were \$5.

REAL SEAL MUFFS—Down to \$12.50.

GIRL'S LIGHT FUR MUFFS—\$1 to \$1.70.

Name this advertisement; send your measure; enclose the money. We can suit you as well as if you called.

W. & D. DINEEN,
Cor. King and Yonge Streets,
TORONTO.

Your attention is respectfully called to the American Edition of the

"ILLUSTRATED LONDON NEWS,"

Now printed in New York City, from duplicate plates furnished by the London Publishers, and sold for the moderate price of \$4.00 a year, one-half the cost of the English Edition. The purchase of a single copy, price 10c., will show that the reprint equals the original, which is conceded to be the finest illustrated weekly in the world, in the beauty and completeness of its production.

Subscriptions taken by

J. B. CLOUGHER,
BOOKSELLER AND STATIONER,
151 KING ST. W., TORONTO.

\$2.50. Send \$2.50 and we will send you a good serviceable Man or Boy's

Nickle Keyless Watch

and Forest and Farm for one year.

The Liveliest and Best Weekly paper published in the Dominion. Send your address for sample copy and full particulars.

FOREST AND FARM,
CHAS. STARK, Publisher,
50 Church St., Toronto.

ESTABLISHED 1856.

Garden, Field & Flower

SEEDS

Sterling Worth and Quality have made

SIMMERS' SEEDS

the most popular brands. Sow them and you will use none other.

All Seeds are mailed free on receipt of Catalogue price. Please send your address for our Seed Catalogue, free on application.

J. A. SIMMERS, Seed Merchant
TORONTO.

WANTED AT ONCE

A lay assistant for a large parish in Ontario. Must be strong and a fair reader, and have satisfactory references. Salary and partial board offered. Apply to "Rector," care DOMINION CHURCHMAN, P. O. Box 2640, Toronto.

Dominion Line

ROYAL MAIL STEAMSHIPS.

LIVERPOOL SERVICE

Sailing dates.

	From Baltimore	From Halifax.
Barnia	Tues. 29th Feb.	Sat. 3rd March
Oregon	" 13th March	" 17th "
Vancouver	" 27th "	" 31st "

Cabin rates from Baltimore or Halifax \$50 \$60, \$65 and \$75, according to position of state room, with equal saloon privileges.

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

The last train connecting with the mail steamer at Quebec leaves Toronto on the Wednesday morning.

Special rates for Clergymen and their wives Apply to GZOWSKI & BUCHAN, 24 King St. E or to G. W. TORRANCE, 18 Front Street West Toronto

GENERAL GROCERIES.

NEW RAISINS, NEW CURRANTS.

CROSSE & BLACKWELL'S

Raspberry, Black Currant, And Green Gage Jams In lb. Bottles.

R. FLACK

385 Gerrard-st. East Toronto.

OF ALL THE

COMBINATIONS

Of Manufacturers in producing a good Cook Stove, there is none to equal



MOSES' Combination Stove.

Those who relish a well-cooked roast, or a palatable, appetizing bun or cake, should not fail to secure this

BEST OF STOVES.

The Fire Never Goes Out in Winter.

Manufactured and Sold by

F. MOSES, 301 Yonge St., Toronto.

Burdock BLOOD BITTERS

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.



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

Rev. P. J. Ed. Page, Professor of Chemistry Laval University, Quebec, says:—I have analysed the India Pale Ale manufactured by John Labatt, London, Ontario, and have found it a light ale, containing but little alcohol, of a delicious flavour and of a very agreeable taste and superior quality, and compares with the best imported ales. I have also analysed the Porter XXX Stout, of the same Brewery which is of an excellent quality; its flavour is very agreeable; it is a tonic more energetic than the above ale, for it is a little richer in alcohol, and can be compared advantageously with any imported article.

JOHN LABATT, LONDON, ONT
Jss. Goode & Co., Agents, Toronto.

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

HAGYARD'S YELLOW OIL

CURES RHEUMATISM.

FREEMAN'S WORM POWDERS.

Are pleasant to take. Contain their own Furgative. Is a safe, sure, and effectual Destroyer of worms in Children or Adult

THE BENNETT FURNISHING CO.,

MANUFACTURERS OF CHURCH, SCHOOL AND HALL FURNITURE

FINE HARDWOOD MANTELS.

Send for new illustrated catalogue, now in press, and which will appear in a few days, with the latest designs in Church, School and Hall Furniture.

Works:—Rectory St., London, Canada; 64 London Road, Glasgow, Scotland; Victoria Works, Bow, London, England.
Offices:—Rectory St., London, Canada; 24 Dalmarnock Road, Glasgow, Scotland; 173 Usher Road, Bow, London, England.

M. STAUNTON & Co.,

MANUFACTURERS OF

Paper Hangings and Decorations.

ART PAPER HANGINGS.

New and Beautiful Designs in Ceiling Decorations.

4 AND 6 KING STREET, TORONTO.



DAISY LAMP ATTACHMENT.

No Smoke!

25c. THE DAISY LAMP ATTACHMENT

is wanted in every home. It can be placed on any common size lamp glass and is warranted not to cause smoke or any disagreeable smell. You can boil three pints of water in a short time, cook eggs, or a small saucepan of potatoes, make tea, &c. It is very useful where there are children. If the lamp glass is hot warm the ends of the wire before placing inside the lamp glass. In summer a fire to get tea by. Gentlemen who are boarding will find this convenient to procure hot water for shaving before leaving their room in the morning. Invaluable in case of sickness where hot water is required immediately. Can be provided at the bedside without danger and much quicker than in the usual way of lighting fires. By placing a pint cup of water on the Attachment the chill can be removed from the bedroom. This article meets with a very rapid sale in all sections; is light and profitable for ladies, gentlemen, girls or boys to engage in.

Sample by mail, postpaid, on receipt of 25c.; one doz. by mail, postpaid, \$1.50. Liberal discount to agents in gross lots by express. All orders to be addressed to
C. W. DENNIS,
218 Yonge Street Toronto, Canada.

THE NAPANEE PAPER COMPANY

NAPANEE, ONT.
—MANUFACTURERS OF Nos. 2 AND 3—
White Colored & Toned Printing Papers
News & Colored Papers a Speciality.
Western Agency - 112 Bay St., Toronto
GEO. F. CHALLES, AGENT.
The DOMINION CHURCHMAN is printed on our paper.

Maurice Thompson's

new book; SYLVAN SECRETS. Ideal Edition, cloth, 60c.; postage 7c. BY-WAYS AND BIRD-NOTES. Ideal Edition, cloth, 60c.; postage 7c.

"Maurice Thompson is an ordained prophet of Nature! Whenever he talks of either Birds, Weather, or Archery, the very leaves on the trees stop rustling to listen, and the clouds stand still in the blue tower. His latest, 'Sylvan Secrets in Bird-songs and Books,' will repay the reading."—*Evening Journal*, Chicago, Ill.

"Mr. Thompson is a pleasing writer, and a new book from him, dealing with outdoor subjects in his own charming way, such as those who read his previous works on outdoor life will not easily forget, is sure to be welcomed by an eager and extensive circle of readers. His observations are fresh, keen, intelligent, and full of a bright and original individuality."—*The Times*, Hartford, Conn. Order direct—Not sold by dealers. Catalogue, 84 pp., free. John B. Alden, Publisher, 393 Pearl St., New York, or 218 Clark St., Chicago.



W. H. STONE,

The Undertaker,

ALL FUNERALS CONDUCTED PERSONALLY

No. 3-9 YONGE ST., TORONTO.

TELEPHONE No. 982.

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

The Library Magazine,

Contents December, 1887:

The "Three Evils of Destiny," by J. Theodore Bent; American History in Public Schools, by Francis Newton Thorpe; Play-going in Japan, by Lewis Wingfield; Extension of the British Frontier in India, from the "Saturday Review"; "Great Britain and Russia, from "Blackwood's Magazine." Also in the department of "Current Thought" brief items concerning Dinah Mulock Craik, by Sarah K. Bolton; Mr. Child's Shakespeare Memorial, by James Russel Lowell; William M. Thackeray, from "Blackwood's Magazine"; Farjeon's Novels, from "Westminster Review"; Arthur Gilman's "Moors in Spain," from "Westminster Review," and Siam, the Heart of Farther India, from the "Missionary Review." Order direct—Not sold by dealers. Single numbers 3 cents; \$1 per year. John B. Alden, Publisher, New York and Chicago.

DECISE
1. Any pers
subscribed or
2. If a pers
arrows, or th
s made, and
staken from
3. In suits
place where t
reside hundr
4. The cour
periodicals t
uncalled for,
tional fraud.
The DOB
Year. If p
price will b
be departe
see when t
address in
ordered to
The "
the Ohw
excellent
paper, ad
culated
Office, No.
FRAN
LESSO
March 25th
Morni
Eveni
The I
man tra
tions fo
ADVIC
Night in
Art" sa
circulate
judiciou
All i
DOMINI
later th
A qu
unavoi
THE
notes c
course
Truro.
How
are an
renew
share;
Eucha
speaks
"The
hood c
baptis
merel
of Chr
the pi
I a
the E
good

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 uncollected 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 until ordered to be stopped. (See above decisions.)

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

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

FRANKLIN BAKER, Advertising Manager.

LESSONS FOR SUNDAYS AND HOLY DAYS.

March 25th, 6TH SUNDAY IN LENT.
Morning.—Exodus ix. Matt. xxv.
Evening.—Exodus x. or xi. Luke xix. 28 or xx. 9. to 21.

THURSDAY, MARCH 22, 1888.

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

ADVICE TO ADVERTISERS.—The *Toronto Saturday Night* in an article entitled "Advertising as a Fine Art" says, that the *DOMINION CHURCHMAN* is widely circulated and of unquestionable advantage to judicious advertisers.

TO CORRESPONDENTS.

All matter for publication of any number of *DOMINION CHURCHMAN* should be in the office not later than Thursday for the following week's issue. A quantity of Correspondence and Diocesan News unavoidably left over for want of space.

THE PRIESTHOOD OF THE LAITY.—The following notes on the priesthood of the laity are from a discourse by the Rev. G. H. Whitaker, Canon of Truro.

How do we exercise the priesthood to which we are anointed? As in baptism, the sacrament of renewal and regeneration, we are admitted to a share in our Lord's glorified life, so in the Holy Eucharist we are permitted to enter upon the unspeakably glorious work of sharing His priesthood. "There is a perfect and supreme degree of priesthood enjoyed and exercised in the Eucharist, which baptism cannot bestow, and which they who are merely baptized cannot exercise—viz., the pleading of Christ's Sacrifice in the most prevailing form—the presenting of the whole mystical body to God."

I am not called upon by my subject to speak of the Eucharist in its simpler view as the making good of the renewal imparted in Holy Baptism.

"It is more blessed to give than to receive." And the good God bids us in our highest act of worship know not only the bliss of receiving at His hands fresh supplies of life and cleansing, but also the yet higher blessedness of offering ourselves with the whole mystical Body of His Son to His glorious service. Nor am I called on to dwell longer upon this step. It will be treated, as you know, in the next lecture of this course. But I could not omit it here, for there is no such thing as discharging our Christian priesthood apart from the Holy Eucharist. I say "apart from it." On it all else, whether worship or work, rests. We cannot present anything to God "for acceptance" by itself. All must be laid as it were on the memorial of the One Sacrifice. All must be presented to God as the sacred rite in which the royal priesthood is bidden to enter the holy of holies, and exercise its mysterious and awful functions. This is true of all our worship, of all our work.

(1) In all other worship we assume that we are a royal priesthood, living in the exercise of our functions as such. We keep up in a somewhat less direct and concentrated manner the actions done most fully in Holy Communion. And it is for this reason that we meet together for other services beside Holy Communion. It is that we may do as perfectly as we can each thing done there. Prayer, meditation, praise, to be perfect, must be those of the Body, the Church. We intercede, for instance—that is, we take up our place as members of a priesthood, privileged to draw near to the throne of grace with requests for all sorts and conditions of men; for the whole Church, rulers and ruled; for all in error or in sin; for all in trouble and distress. This is a priestly act, which if we endeavour to do with all our hearts in public and in private, we cannot well hold aloof from the holy rite in which we are "assured that we are very members incorporate in the mystical Body of our Lord," and "accepted in the Beloved."

THE PRIESTLY WORK OF THE LAITY.—Do we ask whether this truth of our Christian priesthood is a practical truth. I doubt whether there be any truth touching ourselves that is at the present moment more practical, than that of our priesthood.

(a) First. The consciousness of being an incorporated member of the society by which God is carrying out His good pleasure for our race, is an incentive to personal righteousness and holiness of the most powerful kind. The consciousness supplies a perfectly generous motive to purity of heart and life. We shall be constantly reminded by it "Whose we are and Whom we serve."

It is impossible to lay too much stress on this. It is by what the Christian priesthood is that God's purpose for the world is most furthered; by what each member of it is in himself, and by that which the whole body is. "By this shall all men know that ye are my disciples, if ye have love one to another." (St. John xiii. 35). "According as each man hath received a gift, ministering it among yourselves, as good stewards of the manifold grace of God" (1 St. Peter iv. 10). "Ministering it among yourselves. In love of the brethren, be tenderly affectioned one to another" (Rom xii. 10). "Grant we beseech, merciful Lord, to thy faithful people pardon and peace." "O Lord, save Thy people and Thine heritage." Intensity of Christian life is the highest service. Might not India have been Christian to-day had England been a nation of laymen recognising their priesthood?

THE PRIESTLY OFFICE AN INCENTIVE TO ZEAL.

The Christian priesthood, is a strong incentive to zeal for the good of others. That text in the Hebrews is enough to fire a man with a new aim. You are a priest—i.e., you are on the Godward side of every man, woman, or child with whom you have to do. Your looks, words, acts, must not

only be no offence, no stumbling block, to the weak or the strong, to struggling companions, or to little children, they must help them Godward. You belong to a body taken out from men appointed on behalf of men in their turnings, strivings, soarings, Godward, heavenward. It is "altruism" of the highest, purest, surest, kind. For the priest faces Godward. He is doubly guarded against selfishness. His whole self belongs on the one side to those on whose behalf he lives and acts, and on the other to Him Whose face he always beholds—in Whose presence he ever stands. "Thy people" (says David in the 110th Psalm) "are free will offerings in the day of Thy power," but he adds at once "in the beauties of holiness." They are self-devoted, willingly offering themselves for the warfare with evil, as thousands, thank God, are doing now, but "in the splendours of holiness." They are priests as well as warriors, in holy attire, meet for His service Who is King and Priest. They are in danger of failing to serve if they fail to offer, of ceasing to be warriors if they cease to be priests. "God's soldiers can only maintain their war by priestly self-consecration. Conversely, God's priests can only preserve their purity by uninterrupted conflict." Is there no need to-day to recal this truth?

Once more. If we cherish the sense of priesthood, we shall be able to worship God more worthily. Who has not felt the power to join in the Church's prayers come back on an earnest effort being made to recal what it really is that we are doing? Do we not feel ashamed of marring by dull minds and voiceless lips the offering of praise or intercession in which we have a part as members of a royal priesthood? Can any remedy for lifeless services be so practical as the recollection by every Christian that he is bound by the most solemn vows, and the most glorious position, to take his full share in the ceaseless offering of adoration and homage to Almighty God? We are told that in early days the "Amens" of Christians made heathens believers. We have it in our power to win by faithful and hearty worship those whom no controversial weapon would ever reach.

THE BAPTISTS FORMULATE A CREED.—The secession of Mr. Spurgeon has driven his brethren into a dilemma. He accused them of teaching what is not orthodox, a general denial was no use, but having no standard to be tried by, for this body has always stoutly refused to adopt a creed, they have been driven by hard necessity to make a creed and so deny their own professions, that they have no creed but the Bible. At a recent meeting of the Baptist Union it was moved, seconded and carried by 85 to 5, that "the following facts and doctrines are commonly believed by the Churches of the Union—The divine inspiration and authority of the Holy Scriptures as the supreme and sufficient rule of our faith and practice, and the right and duty of individual judgment in the interpretation of it; the fallen and sinful state of man; the deity, the incarnation, the resurrection of the Lord Jesus Christ, and His sacrificial and mediatorial work; justification by faith—a faith that works by love and produces holiness; the work of the Holy Spirit in the conversion of sinners and in the sanctification of all who believe; the resurrection and the judgment of the last day, with the eternal blessedness of the righteous and the eternal punishment of the wicked." We are sincerely glad that a prejudice the Baptists, ever since they came into being as a sect, have entertained against a form of sound words like the creeds of the Catholic Church, has vanished. We now ask our neighbors quietly and reverently to compare the above meagre and imperfect declaration with the creeds of the early Church, and they cannot fail to recognize how much more scriptural and complete are our creeds than this new document. Mr. Spurgeon will now have to defend his position as the above is a distinct avowal of his charge being unfounded.

MENT.
oke!
DAISY
CURRENT
y home. It
n any com-
class and is
cause smoke
able small,
ree pints of
time, cook
saucepan of
sa. do. It is
re there are
lamp glass
ends of the
inside the
In summer
times build-
y. find this con-
aving before
Invaluable
is required
the bedside
than in the
acing a pint
chill can be
article meets
; is light and
ris or boys to
cept of 25c;
Liberal dis-
express. All
Canada.
NE,
aker,
PERSONALLY
ORONTO.
ARMACY
ontes,
Medicines, in
Pure Sugar of
mily Medicines
ted. Vials re-
books promptly
rmacite
agazine,
87:
" by J. Theo-
y in Public
horpe; Play-
field; Exten-
India, from
Britain and
azine." Also
at Thought"
fullock Craik,
Shakespeare
vell; William
ood's Maga-
Westminster
ors in Spain,"
nd Siam, the
e "Mission
Not sold by
nts; \$1 per
er, New York

MISSIONS TO THE JEWS.

THERE are two Societies that annually appeal for the support of Churchmen on behalf of Missions to the Jews. One is the "London Society for Promoting Christianity among the Jews." Of this Society the Rev. T. S. Ellerby is Secretary, and receives a salary as its Agent. The other is called the "Parochial Missions to the Jews Society," of which the Bishop of Niagara is President for Canada, and Rev. J. D. Cayley Organizing Secretary. The London Society is organized on strictly "Evangelical principles," is independent of Episcopal control, and generally speaking represents what it calls "the pure Gospel" among the "corrupt churches of the East." It is, needless to say, therefore, that this Society has no sympathy with the efforts of the Archbishop of Canterbury and others, to promote the friendliest relations between our own Church, and the great Eastern Church. Moreover, it is to be feared, that the principles of this Society are not sufficiently Evangelical to keep its converts loyal to the Church of England. In a recent sermon on behalf of the Society, it was remarked with regard to its success, that "many of its converts, are now doing excellent work as Ministers of the Church of England, and of our Dissenting brethren." The charge is not denied, but the Secretary says that they cannot help it if their converts prefer to join the Nonconformists. This is only one instance, which helps to account for the distrust which prevails in England, as to the Churchly character of this Society. Confidence will not be increased by its recent action towards Bishop Blyth, the new Bishop at Jerusalem. Bishop Blyth, desirous that the Church of England should be more fitly represented in Jerusalem, asked the consent of the Society to his plans for the enlargement of Christ Church, Mount Zion, and the appointment of a Dean and Canons. The Committee, at a general meeting specially called for the purpose, unanimously declined to accede to his plans, on grounds which serve to show what the general policy of the Society is. "This Committee, as representing the Evangelical principles of the Society, feel that it would be impossible to depart from the simplicity of the arrangements hitherto observed in connection with Christ Church; which simplicity they believe to have had, and still to have, a beneficial effect upon the minds of the Jews, as showing the contrast between a simple missionary service and the more ornate modes adopted in those forms of Christian worship which prevail in other than the Protestant Church in Jerusalem." And so Protestant simplicity is to be perpetuated in Jerusalem by this truly Evangelical Society in the name of the Church of England. Protestant simplicity impresses the Jewish mind, which is supposed to know nothing about "the beauty of holiness." Protestant simplicity contrasts so favorably with the more ornate worship of the corrupt churches of the east, that it must at all

hazards be preserved. To those who know the utter dreariness of our services abroad, where Protestant simplicity prevails, it will seem nothing short of an outrage that in Jerusalem, once the home of the grand worship of the elder Church, the Church of England should be represented merely by "a simple missionary service," and the efforts of the Bishop to more worthily represent the grand historic Church of England should be frustrated by a Society professing to work on Church lines.

No one can be surprised that a growing distrust of this Society should have led sounder Churchmen to consider whether missions to the Jews could not be carried on upon true Church lines. To Canon Wilkinson, now Bishop of Truro, belongs the credit of founding the "Parochial Missions to the Jews' Society," of which the Dean of Lichfield is president. This Society numbers among its active promoters such well-known Churchmen as Earl Nelson, Bishops of Lichfield, Lincoln, Newcastle, Oxford and Salisbury, Canons Liddon and Churton, and many others. The patrons in this country are the Metropolitan and the Bishop of Niagara. Though but twelve years in existence this society has been eminently useful and successful. As all its efforts are conducted in strict accordance with Church principles, it has gained the confidence of sound Churchmen, and has interested very many in Jewish work who have hitherto held aloof from mistrust of the older Society. The committee of the Parochial Missions to the Jews Society are making a very urgent appeal for additional support. As we learn from the letter of the organising secretary for Canada in another column, a special fund has been opened for Jewish work in Alexandria, and an appeal is made to the Canadian Church to aid Bishop Blyth in supporting a mission on Church principles to the many thousands of Jews in Alexandria. Here is a most interesting field for missionary effort, which we hope our Canadian Church will not be slow to occupy. We owe a priceless debt of gratitude to God's ancient people. To them we owe the Christ, the Church and the Bible. They are Christ's brethren, and in ministering to the least of them we are ministering to Him.

Having now laid the distinctive principles of the two societies before our readers, we leave them to consider whether of the two it is for the best interests of the Church to support, whether to give their Good Friday collections to a Society that spends a large proportion of its income in salaries, and owns no responsibility to the Bishops of the Church, or to the Parochial missions to the Jews' Society, which pays nothing out in salaries to its agents, and is giving a strong support to Bishop Blyth in his arduous work, and conducts all its efforts on strictly Church lines. Care should be taken in announcing and marking the collections of Good Friday whether they are intended for the London Society or for Bishop Blyth's Missions to the Jews in Alexandria, in connection with the Parochial Missions to the Jews.

A RELIGION OF NEGATIONS.

TO use religion only as a repressive or expulsive influence is fatal. If religion only serves the purpose of saving from gross sin or of making us respectable, and if it does so not by filling us with pure purposes and powerful enthusiasms, but only by curbing evil propensities, then it quite misses its mark, and leaves us worse than it found us. This is no fanciful or unimportant distinction. There are persons whose hearts are emptied rather than filled by religion. They go round all the rooms within, and where they find impurity they sweep it out. The strong devil who has possessed and used them, as a tenant of his house, they summarily eject. They leave no obvious foulness that can offend the sense, they set everything in its place, and make all scrupulously clean: and the result is the stillness of death, the coldness, the rigidity, the uselessness of death. An unused room declares itself by its order, its curtains and covers all hanging at the right angle, every chair in its place, no book thrown carelessly on the table, but everything set down with care; and we should feel more at home and in greater comfort were there disorder enough to convey the impression of life. If we could visit some people's hearts, we should see a similar state of matters: everything studied and regulated with care, no great stain or soil, no dust and tumult, but no evidence of life, no proof that strong emotions and brisk activities are familiar there. For many persons get nothing positive out of religion, no strong, impelling power, no new and abundant life, but only a death of their old life; all is restriction, repression, restraint. But absence of faults is not everything. You may have had a clerk or a workman, very bad tempered or not quite steady, but extremely smart and satisfactory with his work. His faults become too annoying, and you part with him, and in choosing a successor you are careful to get a steady or a good tempered man, one without the faults of his predecessor; but you soon learn that absence of faults is not everything, and the sloth and awkwardness and dulness of your servant make you wish the old one back again, with all his faults and all his life and activity. So in religion, repression of sin is not everything: life is much more. And where it is not the new life that expels the old faults, worse faults, if more respectable, are sure to appear in the man. Indeed nothing is more fitted to fill us with dismay than to become aware that our religion has been merely a thing of repression and expulsion, that we have no burning enthusiasms, no love of God and man welling up in our hearts, nothing we can call life, nothing that gives us perennial interest in men and impels us to seek their good, nothing that would have made it a pleasure to us to take our place by the side of Christ, and aid Him in ministering to the diseased, the poor, the leprous, the lunatic. Nothing to fill us with keener apprehension than this, for how can we live eternally if we have not in ourselves this spring of life? And the result of using religion merely as an in-

strument for is, that after soul become than ever. developed may immoral. T presses it, t a house tha they are wor are sins of v formality, c who differ f forms of rel love to Chr church-goin all the way: not court ev but all the practices, w house in di religious e in the state or, in other iniquity, ha self much t therefore s tivates his ship with (become ex ligion, and from him i so much. supercilio enter into as it is po then that damage t are person religion; sincere, t had they than they mode of (to faults trace. R to make It is so heart wit a real hu for thos Marcus.

THE in Huiginn and spir of Rom lic Chu portion appear "I v parents beliefs grew up church person: I had or not. to exa

strument for repressing great sin in ourselves is, that after an interval of apparent peace, the soul becomes possessed by far greater iniquities than ever. The new sins which are thus developed may not be so violent or so obviously immoral. They may be sins, as our Lord expresses it, that find their suitable dwelling in a house that is swept and garnished. Yet they are worse than the original iniquity. They are sins of vanity, contempt of men, hypocrisy, formality, coldness of feeling, hatred of those who differ from us in doctrine and in outward forms of religion, though having more genuine love to Christ. These new tenants are prim, church-going devils, that adapt themselves to all the ways of respectable society. They do not court eviction by disturbing the neighbors, but all the while they are carrying on nefarious practices, which will some day overwhelm the house in disaster. For the man whose whole religious experience can be fairly summed up in the statement that he has cast out a devil, or, in other words, rid himself of one form of iniquity, has built his religion on regard for self much more than on regard for Christ, and therefore sees all things upside down. He cultivates his own character rather than fellowship with Christ; and he will thus be led to become external, formal, pharisaic in his religion, and will learn to denounce all who differ from him in the externals of which he makes so much. Hatred, envy and uncharitableness, supercilious bigotry, and sourness of spirit enter into him, and make him as unlike Christ as it is possible for a man to be. It is possible then that attention to religion may rather damage than improve the character. There are persons who have been quite spoiled by their religion; who would have been more humble, sincere, truthful, affectionate, useful persons, had they never given any attention to religion than they are at the present moment. Their mode of dealing with religion has given birth to faults of which originally they showed no trace. Religion has in their case only served to make their last state worse than their first. It is so always, if religion does not fill the heart with genuine love for what is good, with a real hunger for righteousness, with enthusiasm for those for whom Christ died.—*The Revd. Marcus Dods, D. D. in the Expositor.*

ROME ABANDONED.

THE *Forum* for March contains a deeply interesting article, signed Eugene J. V. Huiginn, wherein he narrates the mental and spiritual history of his leaving the Church of Rome to share the higher life of the Catholic Church of England. We give the first portion below and the other section will appear at a later date:—

"I was born into the Roman Church, my parents being Roman Catholics. Religious beliefs were formed to hand for me, and as I grew up I accepted all the teachings of that church as the very gospel of Christ. My personal convictions were not accounted at all. I had no right to say whether I would believe or not. True, I was told that I had a right to examine the claims, authority and doctrines

of the church; but having been allowed that measure of liberty, I was forbidden, under guilt of mortal sin and pain of excommunication, to reject or doubt any of the Roman dogmas, no matter how weak the proofs, how unreasonable or unscriptural the doctrines or claims.

From an early age I longed to be a priest, and no objection was made to my choice. Having studied classics for nearly seven years, I entered as a "logician" the great ecclesiastical college at Maynooth. During my classical and philosophical terms I learned to think and read for myself, to select my own books of reference, and to form my own opinions. Sometimes I had opposed the opinions of the professors, and quoted authorities against them; thus I learned that they did not know all things, and I ceased to regard even the most able of them as infallible. My mind was quickly outgrowing its youth-time, and long before my philosophical course was ended I had put aside the mere authority of old age, and resolved to stand by principles and facts.

The professors in the colleges were considered by Pius IX. as second to none in the Roman Church, and justly so. They were men to be respected and loved; they were also to be pitied, for they were in a system that held them as in a vise. They might search the Scriptures and history and tradition, but all ended there. Their minds were not their own as to faith, and it was at times pitiable to hear them try to defend defenseless doctrines. I could see in them that unrest of mind and skepticism as to matters of faith which pervade to so lamentable an extent the priesthood in the Roman Church.

During my first year's course in divinity the treatises on true religion, both natural and supernatural, were read. The entire current of theological thought was turned to prove papal authority and infallibility. The decrees of the Vatican Council were taken as a text, and all the teachings and writings of ante Vatican times were either explained away or quoted to prove the Vatican doctrines. Here my mind first rebelled. The doctrine of papal infallibility appeared to be unnecessary and injurious, making Catholicity as taught by Rome repulsive to men's minds; for one could not help seeing that the world had lived for centuries without such a doctrine, and that God could save men in the future, as in the past, without the necessity of assent to such a claim. The arguments used to support the claims of the pope seemed to me untenable, and the explanations of the difficulties more plausible than logical or forcible. I could not help coming to the conclusion that there is not in all Scripture a trace of evidence that St. Peter was constituted universal ruler over the other apostles, and that there is not a word in favor of papal claims and papal infallibility. What, then, of the teaching of the great doctors, Augustine, Jerome, Chrysostom, Eusebius, and countless others, that no doctrine is Catholic or apostolical except it be contained in "the Scriptures," the "divine oracles," the "legal and evangelical" writings?

It is asserted that the universal church has always believed in and taught the superiority of the pope to a general council, and his infallibility in teaching *ex cathedra* faith and morals to the entire church. Is this so? Were not Popes Zephyrinus and Callistus (a Roman saint) Sabellian heretics? Did not Pope Vigilius teach now one thing, and again the opposite, in his public and formally official declarations concerning the "Three Chapters?" Is not his teaching at times opposed to councils held as general? Vigilius himself stated in a letter to Eutychius of Constantinople that "Christ had removed the darkness from his mind," and that "it was no shame to admit and retract error." The whole question, to use Bossuet's words, "pertained to the cause of faith." Large numbers of bishops in council assembled strenuously opposed Vigilius and his teaching, showing plainly that they had no faith in infallibility. Was not Pope Liberius an Arian? That such he was is admitted by Baronius, Petavius, Bossuet, Fleury, Dollinger, Hefele, Dupin, and hosts of others. And we have authority even greater than that of these famous authors: we have the testimony of the great saints and doctors Athanasius and Hilary and Jerome, and the clear evidence of the historian Sozomen. But, say Roman divines, the pope was compelled by fear to teach Arianism, and in the exercise of his infallibility he should be free. Let us examine this specious defense of infallibility. According to all writers on the laws of mind and will, more external violence or threats can affect the violation of mental acts. But violence or threats may excite fear, and fear, according to Roman divines and other writers, can and does at times destroy the freedom of mind and will necessary for a free human act. Nevertheless those acts which do proceed from fear are, according to Roman teachings, for the most part free acts. All authorities agree that acts performed under the impulse of grave fear are free and voluntary, provided the fear is not so intense as altogether to destroy the use of reason. Even granting, then, that Liberius acted under fear, who will assert that the fear acting on the Pope was such as to destroy the freedom of mind and will necessary for a human act? Not even Cardinal Newman with all his eloquence can defend Liberius. The cardinal compares Liberius to an English chief-justice carried off by bandits, and kept without notes, books, or counsel, and forced by fear of death to give a certain decision. The comparison is at fault in every particular. Liberius had studied the subject in controversy, and was presumably infallible and supreme in teaching on the point at issue, and aided in a special manner by the Holy Ghost.

Was not Pope Honorius a Monothelite heretic? Sundry general councils and about one hundred and forty popes condemned him as such. Leo II. wrote to the bishops of Spain that Honorius was damned for his heresy. Pope Stephen VI. disinterred the body of Pope Formosus, condemned him, and annulled his ordinations. Pope Leo V. deposed Pope Chris-

topher. John XII. deposed Leo VIII., John himself was deposed by a council, and Leo VIII., being restored, degraded Pope Benedict. Gregory VII. declared invalid the sacraments conferred by simoniacal priests. John XXII. publicly preached that the souls of the just, though free from every stain of sin, were not admitted to the beatific vision until the last day; this being contrary to Roman teaching, he was accused of heresy and his doctrine condemned. John retracted, but his successor, who was also accused of heresy, published the condemnation of John's doctrine. From 1378 to 1417 there was always two or three rival popes, and the unbroken succession of the apostolic line of popes, as Romanists love to call it, is bolstered up by an appeal to those who for centuries were debarred from having any voice in church teaching or church government. John XXIII., who denied a future life and the resurrection, and also Gregory XII., were deposed by the council of Constance. The same council deposed Benedict XIII. for schism and heresy. Eugene IV. was deposed by the council of Basle for obstinacy, schism, and heresy. Popes deposed and condemned popes. Councils declared their own superiority to popes, and deposed and degraded popes, condemning them for heresy. What sign of papal supremacy and infallibility do we find in all this? Pope Adrian VI., in a work published after he became pope, says: "It is certain that the pope can err, even in matters of faith, asserting heresy in his determination or decree; for many of the Roman pontiffs were heretics." Certainly history makes it difficult for a sensible person to subscribe to papal supremacy and infallibility. It is not a matter of surprise that Cardinal Manning writes: "The appeal to history is treason to the church." Yes, treason to its character, treason to its dogmas.

What wonder, that with such facts, besides hosts of others, I should have hesitated about admitting the Vatican doctrine? And still I was bound to assent, or else to become a heretic, an atheist. Every one knows that the Roman Church teaches that if you are not a Romanist you must, of absolute necessity and by force of reason, be an atheist. But if you doubt any dogma of the Roman Church, you are not a Romanist. Is it to be wondered at that young minds trained up in the Roman Church are at times stern and unyielding, at times daring and reckless, too frequently infidel and irreligious? I tried to accept papal infallibility, for the fear of excommunication and eternal punishment constrained me to believe, and still I could not help doubting. I told my confessor of my state of mind, and he merely asked me if I wished to be a Protestant. Other confessors told me that my doubts were but scruples and temptations of the evil one. How could this doctrine of papal infallibility stand the test of the principles, *Quod ubique, quod semper, quod ab omnibus, and Quod universa tenet ecclesia nec conciliis institutum, sed semper retentum est, non nisi ab apostolica institutione traditum rectissime creditur?* Was there not, is there not, a

change in the creed? Romanists say no, and that implicit faith in papal infallibility was always essential to salvation. What a number of popes, cardinals, bishops, priests and people must be damned, then! Those who in ante-Vatican times opposed papal infallibility were not condemned as heretics, nor excommunicated, nor in the way of perdition, while now Rome devotes them all to eternal reprobation. The Greek and Anglican churches have no trace of this infallibility of the Roman bishop. Rome cites them as witnesses in other doctrines; why not cite them here? Past generations were saved without papal infallibility; why cannot future ones be? What a state my mind was in! I might reason, but not reject. The questions forced itself upon me: Was it for this my Creator gave me faculties of mind and powers of will, to assent to doctrines my reason rejected on the clearest proofs? I was encompassed by doubts, but I had no idea of separating from Rome; the alternatives were too awful—atheism and eternal ruin.

(To be Continued).

BOOKS RECEIVED.

WITNESSES TO CHRIST; A CONTRIBUTION TO CHRISTIAN APOLOGETICS. By William Clark, M.A., Professor of Philosophy, Trinity College, Toronto. Published by A. C. McClurg & Co., Chicago. \$1.50.

THE PLANETARY AND STELLAR WORLDS. By Gen. O. M. Mitchell. John B. Alden, New York. On sale at the office of this paper.

"THE BIBLE CLASS—ITS MANAGEMENT, ITS TEACHING, ITS USE IN THE CHURCH ECONOMY."

[A paper read before the Toronto Church of England Sunday School Association, March 8th, 1888, by the Rev. J. FIELDING SWEENEY, B.D., rector of St. Philip's, Toronto].

I. I suppose there is not a Church in well-to-do Christendom but has its Sunday School, nor a school without its senior class, commonly called the "Bible Class." But investigation would prove that on the points to be discussed this evening few schools would show the same methods in detail, though general principles are recognizable as common to most, if not to all. I wish to show that here detail tells, and to use a common and expressive term, "pays," and it is, therefore, worth every teacher's while, to take good heed and give all due regard to that which constitutes the success of this necessary class. Given your class then consisting in the case of both male and female of (1) those who have been confirmed, and (2) those who are not yet confirmed, but whom you hope so to influence that they will join the parochial confirmation class. These are, generally, young persons of either sex who have outgrown the average stature and intelligence of the general school. And the first question is, even before that of instruction, however laudable it may be, the question of management. Remember those before you belong (in many cases, i.e., the younger ones) to a critical period in life. The treatment of them in any way approaching that which would be necessary and advisable in the case of children, they will, especially if they are lads, immediately and unmistakably resent, and you need not be surprised if they do not give you the opportunity to repeat your blunder. They belong to an age in life when the parental authority is becoming weakened, when within are the germs of self will, and self-sufficiency, waiting only to be developed. For this reason in management. I would briefly suggest the following methods:

1. Give as many as possible something to do, here is a case, one of a very few, in which with wisdom one may multiply offices, and make frequent changes in officials. The object being to spread the interest and to give all something to look forward to in the way of work.

2. If possible, let there be an organist for the class, which, of course, is so far removed from the main school-room, as that the singing will not disturb the other scholars, and yet not so far away remember,

but that the room, a bright, cheerful and comfortable one, may be peeped into by curious younger scholars occasionally, as a goal for their own Sunday School ambition.

I would not advise a choir, for here, do what you will, jealousy enters, rather would I request all to join in the singing, and if some cannot (there are such in all assemblies) then exhort them, as the Connecticut parson 'to make a joyful noise,' (we have a good deal of that at all services!)

3. I would appoint a Secretary, and if the class is over the 50, an Assistant Secretary, and also a Treasurer. Attendance should always be marked, but marks for conduct and answering never taken, that would be too like the method of the general school. An object should be put before the class for which to contribute and here a choice of objects might be permitted, e.g., support of mission work abroad, or in the parish. Remind those present at least fortnightly, that the offering is voluntary, and to what purpose it is to be devoted. Never insist upon an offering, or an answer from any individual. Some may not be able to afford anything, and some will not want to display their ignorance.

4. In addition to these class officials I would appoint a small Visiting Committee, whose duties it should be to secure names of likely members to call upon, this will be found a great help to the instructor who cannot always attend to it him or herself. This committee will also look up absentees, and report whenever occasion requires. At the close of a week day, evening service is generally a good time for so doing. The members might be changed once a quarter or every six months.

II. As to Instruction, a wide latitude is observable. But let us not forget that those before us are members of a "Bible" class, and that there are a score of different themes which with perfect fitness may come before them: The very term "Bible" class suggests them, the Authority Inspiration, Evidences of Holy Writ, Biblical Criticism and the uprearing of Church Doctrine, therefrom. Allow a choice, it gives them confidence in the teacher, and shows what they most desire to learn. If the impression prevails that a teacher is only 'primed and loaded' on one subject, it weakens confidence in him or her, and when that takes place, questions will be put which are intended to disconcert the instructor, and prove fatal to his influence: at the same time reserve to yourself the right to suggest topics, which is always the teacher's prerogative, (neglect of this rule means chaos). If the class is not going through any special scheme of lessons in common with the school, now being the time to clinch the Church teaching given in the general school. Take the scholars through such a work as *Bailey's* "Liturgy compared with the Bible," or *digest Barry's* "Teacher's Prayer Book," or dilute "*Brown's* on the Articles," or *Pearson's* on the Creed, or ground them well on things appertaining to the Books, the Histories, the Prophecies, the Gospels in their harmony, e.g., as in *Ellicott's* "Life of Christ," or the Miracles and Parables (Trench), and other matters of fascinating interest. Such as are found suggested in *Horne's* "Introduction to the Bible," School Edition, *Maclaur's* *Pinnock's* Histories, *Nichol's* "Helps," *Wheeler's* "Analysis," or any other from a long interesting list published by S. P. C. K. and Christian Evidence Society—Once a month the lecture might be devoted to instruction on Early Church History, from such a work as *Canon Robertson's*. But whatever course is selected, those instructed must not be regarded as passive recipients, but rather as those who co-operate with the teacher to make the instruction a success. The following plan I have found work admirably: if, for instance the lesson is such as we are taking in our present S. S. scheme, announce it the previous Sunday, chap. and vs., and request a careful reading over of it through the week, marking any difficulties found. After the opening of the meeting with hymn, prayer, collect, such as that for 2nd Sunday in Advent, or that found printed with early English versions of Scripture—never omitting the collect for the day. Call for volunteer readers, who will read the passage through. This done turn to a blackboard on which are already marked (this of itself makes them put a higher value on the instruction as it shows some pains have been taken with the lesson—the outlines or skeleton of the teaching, any dates, meaning of proper names, pronunciation of names and places, particular passages and important references, &c. I would not be without a blackboard for any consideration, especially as when the lecture or instruction is done, a rapid passing over of all written thereon is the means of refreshing and imprinting what might otherwise be lost during the progress of the teaching; besides you request all who care to do so, to take notes from what is written, and this affords a certain guarantee of the correctness of their notes, for which otherwise you might not care to be responsible. In addition to the blackboard being provided with a good sized map, hung facing the class, localities on which may be pointed out by means of a pointer; hand maps are also of great use, when this simple little device of a moveable latitude and longitude of string is adopted. Let the proof of all on the blackboard be forthcoming by reference to the context from the members

of the class, and emulation will call upon some incident appropriate method of

Before leaving the chance offered teaching of our develop the head persistently give truth, and seek at the end of sessions dropped in moment—leaving next time of meeting with hymn, prayer. Now is a good time to come, and to see, a very important

III. We come of the Bible class once its *raison d'être* class of the State of progress. The teacher looks as an end for the end, the end being conveyed, in the recruiting staff, here are such senior class gained for the begin to teach. employment in life kept prominent long hold and warmest

Home &

St. Simon's worshipping part of the city 18th inst. Simon's, and street. It is Anne style, a The decorative chancel, the neatly embroidered handsome member of a union table ing only, and the ordinary 80 male voice church, which was filled to Rev. S. Mack

A lecture was given by of St. George's Sisterhood claimed that entirely independent English history authority of He also gave Gospel was Paul himself was careful

LONDON.—The corner the city was the Rev. Dr. rector of the services. The city which and the need some time resolved to spiritual advertisement mentioned respect the was commenced will seat of which o'clock the

of the class, amongst whom in this way wholesome emulation will spring up, and when opportunity offers call upon some one to quote any suggested passage, or incident appropriate to the subject, in this consists one method of their co-operation.

Before leaving this division, let me add whenever the chance offers, draw attention to the distinctive teaching of our beloved Church, and try not only to develop the head but also the heart. Faithfully and persistently give each lesson a bias toward primitive truth, and seek an application for each individual. Allow at the end some five minutes in which to answer questions dropped into a question drawer, or put at the moment—leaving one to be answered by the members next time of meeting. Take up the Offertory, and close with hymn, prayer, (extempore or collect), and Grace. Now is a good time to go about and welcome the new comers, and to say a friendly word to the regular attenders, a very important part is this "after-meeting."

III. We come now to consider in the last place the use of the Bible class in the Sunday School economy, at once its *raison d'etre* strikes us; it is the graduating class of the Sunday School. It is the intermediate state of progress in the knowledge of things spiritual. The teacher look not only to the imparting of instruction as an end for the individual, but also as a means to an end, the end being the imparting of the knowledge conveyed, in turn to others. The Bible class, too, is the recruiting ground of the Sunday School teaching staff, here are its reserves, a good percentage of all such senior classes ought to be storing the instruction gained for the hour of moment when they in turn shall begin to teach. Before them all, indeed, with profit employment in church work of different kinds, might be kept prominently as the best method of gaining a life long hold upon them, and securing their best and warmest attachment to the Church.

Home & Foreign Church News. From our own Correspondents.

DOMINION.

TORONTO.

St. Simon's Church.—The congregation hitherto worshipping in the Cemetery chapel in the northern part of the city moved into their new building on the 18th inst. The name of the new church is St. Simon's, and it is situated at the head of Ontario street. It is built in what is known as the Queen Anne style, and is a neat and comfortable structure. The decorations consist of hangings around the chancel, the frontal on the communion table being neatly embroidered in the passion flower pattern. A handsome brass cross, the gift of a prominent member of the church, is also placed over the communion table. The services are choral in the evening only, and on other occasions will be conducted in the ordinary way. The surpliced choir consists of 30 male voices, and furnish excellent music. The church, which will seat something over 400 people, was filled to overflowing at the opening services. The Rev. S. Macklem, rector, preached in the evening.

A lecture on the subject of "England and Rome" was given by Rev. A. J. Belt, M.A., in the school-house of St. George's Church last evening, in aid of the Sisterhood of St. John the Divine. The lecturer claimed that the Anglican Church had an existence entirely independent of Rome in the early days of English history, and that for many centuries the authority of the Pope of Rome was not acknowledged. He also gave strong reasons for the belief that the Gospel was first preached in the British Isles by St. Paul himself. The lecture was very interesting, and was carefully prepared and well delivered.

HURON.

LONDON.—The Church of St. John the Evangelist.—The corner stone of the new church in the north of the city was laid on Wednesday, March 7th, p.m., by the Rev. Dr. Fowell, principal of Huron College, and rector of the parish, with solemn and appropriate services. The north end parish is the only one in the city which has not had a church within its precincts, and the necessity for a church in it was much felt for some time by the rector and parishioners, and they resolved to erect one that would afford them greater spiritual advantages. The site selected, as ere now mentioned in the DOMINION CHURCHMAN, is in every respect the most favourable in the city. The building was commenced last fall, and the basement built. It will seat comfortably 600 persons, and will cost \$10,000, of which about \$6,000 have been secured. At five o'clock the officiating clergy left the Western Univer-

sity in a body and proceeded to the scene of the ceremony, where a number of people had assembled. Arriving there the office for laying the foundation stone was begun by Rev. Canon Innes, who conducted the responsive readings. Principal Fowell having laid the stone, pronounced it well and truly laid. He was assisted in the ceremony by Rev. D. Williams, mathematical professor in Huron College. After the ceremony, Principal Fowell made a few remarks, as owing to the burial of Dean Boomer he did not think it advisable to say much. The work he said had been begun in the right way, building it on the foundation stone of the teaching of the prophets and the apostles. Among the clergy present at the laying of the corner stone were Revs. Canon Innes, Canon Smith, Canon Richardson, London; W. R. Seaborn, Thamesford; E. C. Saunders, Ingersoll; G. W. Racy, Goderich; T. R. Asbury, Delaware; C. Miles, Belmont, principal English Ladies' College, Jeffery Hill, Chatham; Archdeacon Mulholland, Owen Sound; Canon Hill, St. Thomas; Rural Dean Cooper, Invermay; F. Ryan, Florence; W. M. Shore, Ailsa Craig; J. Williams, city; Principal Fowell, Huron College; F. F. Davis, Thornedale; F. Checkley, city; A. G. Smith, Muncey; E. W. Hughes, Lion's Head; F. Burt, Alvinston; John Gemley, Simcoe; H. Banwell, Bismark; G. B. Sage, Ladies' College; W. Daunt, Aylmer. In the niche of the corner stone was placed a case containing a copy of the Holy Scriptures. The stone was laid by Rev. Principal Fowell, and the service was conducted by Rev. Canon Innes, and Rev. D. Williams. After a brief address by Mr. Fowell, Rev. Canon Innes remarked that he had been present at the laying of the corner stone of every Anglican Church in the city except that of St. Paul. The service concluded with a hymn.

LONDON.—St. Paul's.—Special service of Holy Communion was held Wednesday, a.m. At the invitation of the Bishop, the clergy of the diocese met to spend the day in rest and quietness, and to partake of the Holy Communion. The Bishop administered the communion, assisted by Ven. Archdeacon Sandys, Mulholland, and Marsh, and Canon Innes, and Principal Fowell. The representatives of W.A.M.S., also partook of the Holy Sacrament. Principal Fowell addressed the communicants.

Funeral Service of the late Very Rev. Dean Boomer.—The solemn obsequies of the late Ven. Dean Boomer took place on Wednesday, p.m., March 7th. The service at the family residence was conducted by Rev. Canon Richardson. Upwards of 100 clergymen from all parts of the diocese were present. At the conclusion of the service the remains were borne to the hearse, supported by Revs. Archdeacons Marsh, Sandys, Mulholland, Canon Hincks, Rev. Canon Richardson and Rev. W. Davis. The coffin was of polished rosewood and was covered with a profusion of flowers, some bouquets of white lillies being especially noticeable. The cortege proceeded to St. Paul's Cathedral preceded by the clergy, followed by the bearers walking. Next came the hearse and their chief mourners in carriages. The remains were received at the church by the Rt. Rev. Bishop Baldwin, assisted by Rev. Canon Innes and Rev. W. Craig, the pulpit being draped in black, giving the whole a very solemn appearance. As the procession proceeded up the aisle the choir sang "Nearer my God to Thee." The remains being deposited before the chancel, the Bishop read the appointed lesson 1 Cor. 15; the burial service by Rev. Canon Innes assisted by Rev. W. Craig, of Clinton, after which the remains were raised and, preceded by the Bishop, borne to the hearse, Mrs. Boomer tearfully following with her hands upon the foot of the coffin, holding a bunch of lillies. The cortege then moved on, by a vast concourse of carriages, to Woodland cemetery where the remains were interred.

ALGOMA.

GRAVENHURST.—The bishop kindly gave us a sermon on Sunday morning, the 11th inst., in the Town Hall. The day was very stormy, but there was a fair attendance, and we all appreciated his kind and simple address. He left in the afternoon for the Uffington Mission, and he must have had a very miserable journey, for it was blowing and drifting badly when he left here. Some of the missions are vacant, but the bishop has made arrangements for services as best he can—the present missionaries to hold services at intervals in the neighbouring mission. Uffington mission will be supplied by the missionary at Gravenhurst on one Sunday in the month. This seems necessary in order to keep the people together, as Church of England people do not care to accept the ministrations of laymen.

The plans for the new church at Gravenhurst are out and tenders asked for. We fear the plans will have to be cut down, as the expense of building here,

owing to the rigid regulations issued by the Town Council, is great. Building material is expensive, especially brick, so we cannot yet say when we shall commence.

FOREIGN.

The new Bishopric of Wakefield has been conferred upon the Bishop of Bedford.

Dr. William Walsham How, who was born in 1828 at Shrewsbury, is the son of the late Mr. William Wybergh How, of that town. He was educated at Shrewsbury and Wadham and took his degree in Classical Honors (Third Class) in 1845; in which year Mr. Freeman and Dr. Hayman were in the Second Class in the same school. In the following year he was ordained. He was successfully curate at Kidderminster and Shrewsbury, and in 1851 was collated to the rectory of Whittington, Shropshire. In 1853 he was appointed Rural Dean of Oswestry and diocesan inspector of schools. In 1860 he obtained an honorary canonry at St. Asaph, and in 1869 was elected proctor for the diocese. In the same year he was one of the select preachers at Oxford, and was appointed examining chaplain to the Bishop of Lichfield. In 1879 he was presented to the living of St. Andrew Undershaft with St. Mary Axe, in the city, and was appointed at the same time to a prebendal stall in St. Paul's Cathedral. Later in the same year he was consecrated Bishop of Bedford, as suffragan to the Bishop of London. His work has since then lain in the East of London, where his energy and zeal in every good work are well-known. He has published a large number of works, including "Plain Words," in four series, "Practical Sermons," "Lent Lectures," "Daily Family Prayer," "Pastor in Parochia," "The Evening Psalter," "Plain Words to Children," "The Parish Priest," "Cambridge Pastoral Lectures," "Words of Good Cheer," "Poems," "Revision of the Rubrics," "A Commentary on the Four Gospels," and "Holy Communion." It is not many months since he had the misfortune to lose his wife, "whose life of devotion in East London," said Mrs. Temple, in a letter published in the Times, of the 8th of November, was well-known to so many, and whose loss will be long and deeply felt."

The Yorkshire Post says the inhabitants of Wakefield were not a little surprised at Bishop How's appointment; but a merry peal was rung on the bells of the parish church in honor of the event.

In regard to the movement in favor of forming the whole county of Surrey into a bishopric, the Bishop of Rochester writes:

A Bishop of Rochester would be guilty of an unpardonable disrespect to a county in which he owns a partial though delightful jurisdiction, and to a cathedral city from which he takes his name, and which if she cared to do so, might (as is evident from a schedule elsewhere to be found in this journal) possibly indict him for a somewhat sparse attention to her interests, if he failed to point out to his Surrey brethren that Kent has also her claims to a respectful consideration; and that he who is privileged to belong to both, and in a real sense equally to both, must see that while all care is shown for the vast population of the Surrey portion, Kent shall not be treated as an insignificant and unimportant fragment. The motive of the promoters of the movement is not previously informing the Bishop is at once intelligible and laudable. Nor is it possible in his opinion for a diocesan to take just umbrage at the contents of this important memorial. It avoids detail, it gravely indicates a pressing necessity, and it prays the Metropolitan of the province, whose own diocese includes a slice of Surrey, to consider the request in the memorial in conjunction with his two Suffragans whose own dioceses divide the rest of the county between them. Very distinctly I affirm, and with no hasty splutter of a rash pen, that the monarchical feature in the oversight exercised by territorial Bishops, which through so many generations has characterized their government, and which thoughtful men, even in the nineteenth century, are on the whole disposed to retain, as most calculated to impress personal responsibility and to secure vigorous administration, is practicable, and even tolerable, only on the distinct understanding that the clergy claim and use their right of approaching and addressing their ecclesiastical rulers in an independent and fearless spirit, and that in matters of critical moment to the Church at large episcopal administration should be, in a practicable sense, not only personal but conciliar. The Bishop exists for the diocese, not the diocese for the Bishop. Whatever my own private feeling may be as to a scheme which must involve my parting from much attached friends either in Kent or Surrey, an individual's preferences can be as nothing in view of the general welfare. All that now I need add is that should all Surrey be made into a separate diocese, if it is to be worked properly, the Bishop may

eventually want two suffragans, and should the diocese remain as it is the time cannot be long delayed when he must apply for one.

Bishop Wilberforce, of Newcastle, states that since the erection of the bishopric less than five years ago a sum of \$244,000 has been raised in his diocese for entirely extraneous Church objects.

It is more than rumored that the London Diocesan Home Mission has come into a legacy estimated at nearly, if not quite, £100,000.

The bishops must be a great puzzle to old-fashioned "Dissenters" just now. Here is Dr. Ridding, of Southwell, declaring his willingness to make one of twenty to give £5,000 toward raising £100,000, or one of a hundred to give £1,000 for the erection of new churches in his diocese.

By his will the late Mr. Corcoran gave to the Corcoran Art Gallery \$100,000, \$50,000 to the Louise Home, \$5,000 each to three orphan asylums in the District of Columbia, and \$3,000 to the Little Sisters of the Poor. The remainder of his estate, with the exception of some bequests to individuals, goes to his grandchildren. He had already given more than \$4,000,000 to charitable and public uses.

Church Life says as follows: The Free and Open Church Association, in the U.S., at its last annual meeting reported facts and figures from all the dioceses except one, and shows that three-fourths of all the churches and chapels in this country are free. The weekly offertory is not only proving itself sufficient to maintain free churches, but it is found that more money is raised by it for parochial support and missions than under the pew-renting plan. There are now thirty-nine bishops who endorse the free church system, and who have become patrons of the society. The man who said the free church method is not a success is afflicted with an "abnormal economy of truth."

The Primate of New Zealand, Dr. Harper (Bishop of Christ Church), has announced his approaching retirement. He is considerably over eighty, and latterly has been suffering from deafness, which probably accounts for his desire to relinquish the see. Bishop Harper is the Senior Prelate of New Zealand, having been installed in the pro-cathedral of Christ Church by Bishop Selwyn in 1856. New Zealand will remember him as one of its most active and worthy bishops.

The extent and kind of work which is done in a London parish, the figures which are given by the Vicar and churchwardens of St. Mary Abbots, Kensington, in their just issued Year Book, furnish a very striking story. There are nine clergy, and the stipends of the eight assistant clergy amount to some £1,200, of which some £300 comes out of the vicar's private income. And to supplement their labors in pastoral visitation there are forty voluntary district visitors. Turning to the church there are eight Sunday services, between 7 a.m. and 7 p.m., and two daily services (at 8 a.m. and 5 p.m.), besides Bible classes and other services. There is an average of 150 communicants at each celebration, and on Easter Day in 1887 there were 2,434. But this large number is spread over the mother church (1,668) and the two district churches. The number of baptisms for 1887 was 384, while there were 276 confirmation candidates (76 males); and 170 marriages took place. As for finance, the total amount of money raised for church purposes was no less than £17,143, of which £4,641 was received in offertories, and £3,795 in ordinary subscriptions and donations, and £488 from a voluntary church-rate. The Easter offerings exceeded £400, and the vicar handed over half of this sum to the Corporation of the Sons of the Clergy for their special fund. In the Year Book may also be seen the record of the work and finance of some fifty or sixty societies, funds or institutions, directed through the church, such as Convalescent Homes, Postmen's Rests, Soldiers' Clubs, Open Air and Navy Missions, Affiliated Parishes, not to mention the usual Church, diocesan and parochial organizations. There are three affiliated parishes: Holy Trinity, Latimer Road; the Holy Innocents' Mission, Hammersmith; and St. Matthews, Stepney; and £724 is set aside for them. The choir costs £380, and flowers for the church £100, and it is proposed to spend £500 on a fresco. But as a proof that even amid all this prosperity there is another side to the shield, we may chronicle the fact that the Working Men's Club is in debt to the extent of £36, the Boys' Club £55, and the Choir Fund £100. Mr. Glyn feels so strongly the evils of a vicious atmosphere and a dim religious light, that he proposes to light the parish church with electricity.

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.

MISSIONS TO THE JEWS.

SIR,—Will you kindly allow me to make my annual appeal on behalf of Missions to the Jews. Now that collections for the conversion of the Jews are being made on Good Friday throughout this province, it is not so important to plead the cause of God's ancient people. Our duty to them is now recognised very widely by the Church, compared with a few years back. But I find from conversation with Churchmen and correspondence with the clergy that considerable misapprehension exists with regard to the two societies appealing to our Church people for aid. I have been earnestly desired to make it clear that the "Parochial Missions to the Jews' Society" and the "London Society for Promoting Christianity among the Jews" are two different societies, with widely different principles and aims. Many of the clergy thinking that they were the same have not been careful as to the destination of their Good Friday collections and collections intended for the "Parochial Missions to the Jews' Society" have found their way to the "London Society." I would not, if I could, withdraw one dollar from the funds of the London Society; at the same time I do not want to lose a dollar intended for the other.

The principles of the Parochial Mission to the Jews' Society are such as must commend them to every Churchman who loves to see Church work done in a Churchly way. I enclose a list of the officers of the Canadian branch of the Society, which will be a sufficient guarantee of its character. I am glad to say that the contributions of last Good Friday were nearly double those of any preceding year, and have given the parent society very great encouragement. One of the secretaries writes that "the noble contribution from the Church in the Dominion will not only be very helpful financially, but also very gratefully appreciated as a token of communion and brotherly love from our fellow members on the other side of the Atlantic."

For some time the P. M. J. Society has wished to engage in Foreign work, but has been prevented by the inadequacy of its income for the many pressing claims upon it. Lately, however, the secretary wrote that they were so encouraged by the contributions from Canada and India that they were only waiting for an opportunity to take up Foreign work. When, therefore, Bishop Blyth, of Jerusalem, appealed to the Society to aid a mission to the Jews in Alexandria, the committee at once passed the following resolution:—"That this meeting having heard Bishop Blyth's proposal with regard to an opening for a mission on Church principles to the many thousands of Jews in Alexandria, are prepared to welcome his proposal, and to open a fund for that purpose, to be administered by the Committee of the Parochial Missions to the Jews' Fund."

The Society now appeals to us for aid in supporting this mission. A special mission to the Jews in Alexandria, mainly supported by the Canadian Church, would have definite interest for us and would increase our sympathy with Jewish work, while our confidence in Bishop Blyth would assure us of its Churchly character. Indeed, the chief claims of the P. M. J. Society upon us as Churchmen are that it is conducted on strictly Church principles. Moreover as none of its agents are paid, every dollar contributed goes to the real work of the Society, less necessary office and printing expenses. No doubt our people have many calls upon them, but we ought not to allow them to forget the peculiar obligation which we owe to the ancient people of God. From them we have received all that spiritually we hold most sacred. The debt can never be paid. But surely on that one day in all the year, when the Church throughout the world prays for the conversion of the Jews, we may well call upon our people to remember the debt, and by their alms, seconding their prayers, strive to repay a portion of it to their descendants. I trust the brethren will be careful to state, in remitting to the Secretary-Treasurer of their diocese, that their collections are intended for the Parochial Missions to the Jews, and if they so wish, specially for the Alexandrian Mission.

March 14, 1888.

I am, yours,
J. D. CAYLEY.

CANADIAN BRANCH PAROCHIAL MISSIONS TO THE JEWS FUND.—President:—The Lord Bishop of Niagara. Committee:—The Archdeacon of Guelph, the Archdeacon of Kingston, the Provost of Trinity College, Rev. J. Langtry, Rev. A. J. Broughall, Rev. Canon Norman,

Rev. J. D. Cayley, Rev. E. P. Crawford, Rev. C. H. Mockridge, Rev. G. C. Mackenzie, Rev. F. R. Murray, Rev. M. M. Fothergill, L. H. Davidson, D.C.L. General Secretary:—Rev. J. D. Cayley, Toronto. General Treasurer:—J. J. Mason, Esq., Hamilton, treasurer D. & F. Mission Board. Diocesan Treasurers:—The secretary-treasurers of Diocesan Synods. Diocesan Secretaries:—Toronto, Rev. J. D. Cayley, Toronto; Montreal, L. H. Davidson, D.C.L., Montreal; Quebec, Rev. M. M. Fothergill, Quebec; Ontario, Rev. W. B. Carey, Kingston; Niagara, Rev. R. G. Sutherland, Hamilton; Nova Scotia, Rev. F. R. Murray, Halifax; Huron, Rev. G. C. Mackenzie, Brantford; Fredericton, Rev. F. W. Vroom, Shediac.

THE CHURCH IN A STATE OF SUSPENDED ANIMATION.

SIR,—It is always satisfactory to hear of progress in the Church, and we have noted with pleasure a paragraph, going the rounds of the press, showing the growth of the diocese of Ontario under the episcopate of Bishop Lewis. A few lines anent the progress of the work in Ameliasburg may interest some of your readers.

A few years ago the parish of Ameliasburg contained a large proportion of Church people and descendants of Church people, but only two Church edifices and a station on the bay front where service was held in a school house. A parsonage dating from the days of the first settlers afforded a home for the only clergyman in the township whose income was derived in part from an endowment created by the generosity of the people. With the rapid development of the township a fair prospect of growth was before the Church, and the change which has been brought about in a comparatively few years is, to say the least, surprising. Several new churches have been built; two more are to be erected during the coming summer. Three new parsonages have been built, and Church growth in every direction is evident. The drawback to our satisfaction in contemplating this picture is, that all this growth has taken place in the Methodist branch of the Church. The Church is in a state of 'suspended animation.' Service is held in only one place. One of the oldest churches in the country stands idle. The school house station is long since given up, and as the fathers die off, family after family is absorbed by the Methodists, to whom be all honor for stepping in to do the work which the Church ought to have done, but did not do. It is not alone the result of clerical neglect that this state of things exists. A supercilious disregard of the wishes of the people has done much to alienate them. And the policy of forcing unacceptable ministers on a parish is bearing its fruit. People cannot be driven into submission; they may and are being driven out of the Church. Whatever the cause, the fact is patent—the Church is dying out.

CHURCHMAN.

WHAT TO READ.

SIR,—In these days of Catholic revival, and when the neglect to inform ourselves on the doctrine and practices of the Church is one of the sins of omission we all must deplore. Permit me to recommend to searchers after truth a work called "The Congregation in Church; a Plain Guide to Reverent and Intelligent Participation in the Public Services of Holy Church," to be had at the *Young Churchman's Publishing Co.*, Milwaukee, Wis., price 60 cts. This book would be invaluable to the reading members of any parish, as none could rise from its perusal without feeling they had made some progress in Church knowledge and been disarmed of many a petty prejudice.

Yours,
C. H.

THE INTERMEDIATE STATE.

SIR,—In sending you my promised selections let me beg your readers to note that it is not only the orthodox Catholic Christians who have held the belief in the intermediate state, but all who have speculated on the subject of Restorationism on the one side or annihilationism on the other, whether in ancient times or in the present day, when there is a wide-spread revival of those theories.

Though latest in time, I send you first the judgment of the eminent, godly, and eloquent Irish divine, whose early death in 1848 the whole Church has not yet ceased to deplore, William Archer Butler.

It may be superfluous to observe that in accepting the conclusions of these orthodox writers, no one is supposed to adopt as his own, every argument that is used or every opinion that is expressed.

Yours,
Port Perry, March 5, 1888.

JOHN CARRY.

"Ye are dead in some part is the phrase death from which conduct paradise," said He Himself "I preserved in th as He declare happier region Abraham" w and which our His servant, " "present with with Christ w Lord," and "together with heavenly glory than the spir many of our a beyond this sc able universe, it may be with where in the c learns the a faculties for o spirits—the a long custom gradually cou ineffable One, this life and t

Thither, do of his glory— by some imag with whom ' and earnest t tant people t God eternal i cal changes, essential see our death rej the Christian holy anticipa peculiar bless and "to the condition of t of profound r further can ' The bodies : bodies of the they rest fr waiting for t body," but v have been as peace to "w some such i though till t quiet hope, possessed ar come if de this, or somi its tranquil p that restless were strugg recall it as s motives, and state can ha thoughts we guilt. They sin, "dead" shadow acr of bitterness broken ben These are ti has returne God; they l

SIR,—I l to Forest (while recu find a lect death?" by who says: est interes Who amon of his imm I die? W My friend to mentall pierced by says: "Ye place for a in his beat ghost woul must short religious e subject of however, i

WILLIAM ARCHER BUTLER (1814-1848).

"Ye are dead." This spiritual death must surely be in some profound sense—so often and so earnestly is the phrase reiterated—the mystical image of that death from which it derives its name. Whither does death conduct us? "To-day thou shalt be with me in paradise," said the Lord of life to the dying penitent. He Himself "preached to spirits in confinement"—preserved in the secret citadel of God—a world where as He declared, "all live unto Him," and whose happier region perhaps is typified in that "bosom of Abraham" which the Jews employed to express it, and which our Lord has consecrated by His adoption. His servant, "absent from the body," expected to be "present with the Lord," desired "to depart and be with Christ which was far better"—to "die unto the Lord," and "whether he waked or slept, to live together with Him." The triumphant fulness of heavenly glory seems to demand the body no less than the spirit; and may we not fairly deem with many of our sagest and holiest divines, that there is beyond this scene, in some lone region of the illimitable universe, a home for the spirit embodied, or clad it may be with some finer and invisible materialism, where in the calm expectation of consummate bliss it learns the art of higher happiness, and trains its faculties for coming glory. Is there not a world of spirits—the antechamber of heaven—where the eye long accustomed to the gross darkness of the flesh is gradually couched for the luminous presence of the ineffable One,—a gentle twilight, between the night of this life and the morning of immortality?

Thither, doubtless, often descends from the throne of his glory—there, perhaps, more constantly dwells by some imaginable Shechinah—the man Christ Jesus with whom "our life is hid;" and who, by promise and earnest of the fulness to come, teaches his expectant people that they have, indeed, "a building of God eternal in the heavens." And as in all our physical changes, spiritual changes more intimate and essential seemed pictured, I cannot but think that as our death represents the spiritual death that opens the Christian's course, so this intervening state of holy anticipation seems eminently to represent the peculiar blessedness that follows that "death to sin," and "to the law." Few are our intimations of the condition of the saints departed, but these few breathe of profound repose, tranquillity whose stillness nothing further can disturb. They are "asleep in Jesus." The bodies that arose at the crucifixion were "the bodies of the sleeping saints." They are blessed, for they rest from their labours. "We now groan, waiting for the adoption, to wit, the redemption of the body," but when the first great step towards it shall have been assured all the rest, we can afford in joyful peace to "wait." And if such a state be real, (and some such state can scarcely be denied), peaceful, though till the final resurrection incomplete, full of quiet hope, and calm confidence that blessings possessed are the heralds of blessings far greater to come. If death does release the children of God into this, or some such happy territory, how think you do its tranquil people look back upon the life of this world? that restless and unhappy tumult in which they once were struggling? They may remember it, faintly recall it as some confused and painful dream; but the motives, and principles, and practices of that shadowy state can have no further relation to them, and their thoughts wander no longer among its sorrows and its guilt. They are "dead" to the world, "dead" to its sin, "dead" to its avenging law. It cannot cast its shadow across the grave; it cannot prolong one pang of bitterness, one touch of temptation. Its waves are broken beneath the walls of that sheltered paradise. These are the franchised of Christ and of death; dust has returned to dust that the spirit might return unto God; they have died into His eternal life!

INTERMEDIATE STATE.

SIR,—I have just returned to the city from a visit to Forest Castle, where I have been resting a little while recuperating. On looking over your paper I find a lecture on "Where do human souls go to after death?" by my old friend, the Rev. W. J. Mackenzie, who says: "This ought to be a question of the greatest interest to every one who loves the Saviour." Who among us has not asked in the deep necessities of his immortal spirit, what shall become of me when I die? Where shall I go when I leave this world? My friend has gone outside the gates of this world to mentally explore "a land of deepest shade, un-pierced by human thought." James Montgomery says: "Ye dead, where can your dwelling be? The place for all the living come and see." And Blair, in his beautiful poem, says: "O that some courtly ghost would blab it out. What 'tis you are and we must shortly be." The present is an age of profound religious enquiry. What a mine of speculation this subject opens up to query! Liberty of opinion, however, is recognised in the Church on such points

as the intermediate state, and the possibility of a dispensation of mercy for sinners beyond the grave. Wheatley, late Archbishop of Dublin, supposed that the soul at death goes into a state of unconsciousness until the resurrection. Certain principles of interpretation of Scripture could be made to teach anything which the interpreter sought to find in it. How vain are most of the descriptions and speculations concerning the future world. We may talk of Sheol and Hades, Paradise and Heaven, Tartarus and Gehenna, in the most learned and philosophical manner. But there is a veil that separates us from these places, which the hand of philosophy cannot lift to show us what is doing on the other side. But when Christ the light of life shines upon that veil, it becomes transparent and through it we see reflected the friends over whose departure we wept standing on the immortal shores. We see Lazarus in Abraham's bosom and Dives in hell.

Nothing can be said on the subject of the intermediate state which has not often been said before. To say nothing of essays and sermons, every treatise of systematic theology has discussed the subject fully. If the subject has been treated so often, so fully and so ably, why should we say anything more about it? Books are not accessible to everybody, and if they were there are many who would read an article in the columns of a newspaper who would not read a treatise in a book. Besides this, each generation, while it uses the thought of its predecessor, is not satisfied with distilling that thought through the alembic of its own mind, and a religious journal is to a certain extent a thinker for many readers. For more than forty years I was accustomed to bring the subject of the intermediate state before the people on Easter even. I went into a great deal of research on the subject, and made a collection of material from the writings of the most learned and celebrated men of the different denominations. The compilation would make quite a book. The first lecture I gave on the subject of the intermediate state, there were present on the occasion the Presbyterian minister, two Methodist ministers, and two Calvinistic and Free-Will Baptist ministers. The church was crowded to excess with people of all denominations. It took me two hours to get through with the discourse, delivered with all the fire and energy of my youth. The subject to most of the people was new and striking; and so absorbed and interested were they in the subject that they said they could have remained two hours longer to listen. Indeed at the close some were unwilling to leave the church; they wanted to hear more. Notwithstanding that I was charged by some with preaching the doctrine of purgatory in the newspapers. Yet some of the ministers seemed to have adopted the views which I announced, and the next year brought the subject to the notice of their respective congregations.

What is called the intermediate state is the intervening period between death and the resurrection, when the soul is separated from the body. The faith of the Church generally received with regard to the intermediate is briefly this: "At death the soul enters the place of departed spirits, called in the Greek Hades, in the Hebrew Sheol. The righteous go to that part of Hades called Paradise, called by the Jews Abraham's bosom, where they are in joy and felicity, but not at once admitted to the full rewards of God's heavenly kingdom. Those who are truly united to Christ are in a state of peaceful rest and enjoyment on their departure hence in paradise, but paradise is not heaven. A far higher degree of glory and bliss awaits them at the general resurrection at the last day, when they will have their perfect consummation and bliss both in body and soul in God's eternal and everlasting glory. This distinction is maintained in all the formularies of the Church. The wicked go to that part of Hades called Tartarus, where they will be in a state of misery, but not in so great a state of suffering as when the soul is united to the body, when they will be cast down to Gehenna, properly the hell of the damned." This then is the doctrine of the Catholic Church in opposition to the Papal doctrine of purgatory.

The doctrine of the intermediate state is very different from the Roman purgatory. The Roman Catholic doctrine is, that the saints go direct to heaven, but the very bad or those dying in mortal sin go direct to gehenna—the hell of the damned; but those dying in venial sin, that is, not very good or very bad, go to purgatory, which is a place of punishment in which persons who have not fully satisfied the justice of God on account of their sins, suffer for a time. They are assisted by the prayers and merits of the faithful, and are purified before entering into heaven.

In my boyhood I learned by heart the following verses which I quote from memory, which I wish you to give as an appendix to this letter.

Toronto, March 12th.

PHILIP TOCQUE.

APPENDIX.

We talk of heaven, we talk of hell,
But what they mean no tongue can tell.
Heaven is the realm where angels are,
And hell the chaos of despair,
But what these awful words imply
None of us know before we die.
Whether we will or not we must
Take the succeeding world on trust.
This hour perhaps our friend is well,
The next we hear his passing bell;
And then at once, for ought we see,
Ceases at once to breathe and be.
Swift flies the soul, perhaps 'tis gone
Ten thousand leagues beyond the sun,
Or thrice ten thousand more thrice told
E'er the forsaken clay is cold.
But ah! no notices they give,
Or tell us how or where they live;
Though conscious while with us below,
How much themselves desired to know,
As if bound up by solemn fate
To keep the secrets of their state—
To tell their joys or pains to none
That man may live by faith alone.
Then let our Sovereign if He please
Look up His marvellous decrees.
Why should we wish Him to reveal
What He thinks proper to conceal.

SKETCH OF LESSON.

Palm Sunday. MAR. 25TH, 1888.

Gideon's Victory.

Passage to be read.—Judges vii. 1-7, 16-22.

We saw in our last lesson who was chosen by God to deliver Israel. To-day we are to consider how Gideon performed his commission; how his great victory over Midian was won.

I. *Israel's Insurrection.*—Seven years of plundering and ill-treatment had driven Israel to despair. Gideon's proclamation, however, had gathered a small army of 32,000 men. He pitches his camp at the well of Harod, at the foot of Mount Gilboa. Two or three miles away are the headquarters of the immense army of Midian, 120,000 men. (ch. viii. 10). God says that Gideon's army is too large (v. 2). What men did He tell Gideon to send away? 22,000 are only too glad to go home. But God says that there are still too many (v. 4). By a curious method He chooses the champions. Gideon is told to take his men to the river to drink. Those who cautiously dipped their hands into the water and drank out of their hands, instead of lying down, were chosen. How strange if these 800 men should win the battle (v. 7)!

II. *The Sword of the Lord and of Gideon.*—The Midianites had heard of Gideon, but felt secure. Gideon, on the contrary, is anxious. Under cover of night he creeps with his servant close up to the enemy's camp: hears one of the soldiers awake and tell his dream to his neighbour (v. 13). Gideon, reassured, worships God in grateful prayer (v. 15); returns, rouses his men with the glad news, and at once prepares for battle (v. 16). Strange weapons chosen. By these a panic was to be caused. By midnight everything is in readiness, and at a pre-arranged signal Gideon's men blew their trumpets: and the battle cry "the sword of the Lord and of Gideon" awakes the sleepers. They hear the crash of the pitchers and see the flash of lights all around them. Ustlerly demoralized, they trample upon and slay each other in frantic efforts to escape. Only 15,000 men of all that host crossed the Jordan (ch. viii. 10); and these Gideon with his men, "faint, yet pursuing," overtook and destroyed next day. In consequence of this victory Israel had forty years of peace.

Observe that the secret of Gideon's strength lay in his faith in God's promise. (Compare 1 St. John v. 4). He sought God's guidance. So should we. He obeyed God; and God blessed the feeble means used. So the source of victory over our spiritual foes is the same. (See Zech. iv. 6). We seem to be weak, they strong; but victory is promised. (Rom. viii. 31). It is sure, if we believe, obey and persevere.

ONE OF THESE DAYS.

One of these days it will all be over,
Sorrow and laughter, and loss and gain,
Meetings and partings of friend and lover,
Joy that was ever so edged with pain.

One of these days will our hands be folded,
One of these days will the work be done,
Finished the pattern our lives have moulded,
Ended our labor beneath the sun.

One of these days will the heartache leave us,
One of these days will the burden drop
Never again shall hope deceive us,
Never again will our progress stop.

C. H. Murray, General Treasurer of the Diocese of Toronto, Quebec, W. B. Herland, Halifax, and Ierickton.

ENDED

progress leisure a showing der the sent the interest

urg con- ple and Church service e dating home for income ated by e rapid prospect and the bout in say the es have uring the ave been imulating ken place e Church service is churches se station die off, odists, to the work lid not do. that this rd of the ate them. sters on a e driven iven out is e fact is

CHURCHMAN.

and when trine and omission amend to The Con- erent and se of Holy 's Publish- This book ers of any l without n Church petty pro- fours, C. H.

actions let it only the held the who have m on the whether in here is a judgment sh divine, ch has not er. accepting, no one is ent that is

CARRY.

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. WAKRFIELD. J. HARRISON. Telephone 1470.

Arthur R. Denison, ARCHITECT AND CIVIL ENGINEER. OFFICES: North of Scotland Chambers, Nos. 18 & 20 KING ST. W., Toronto. Telephone No. 1499.

TORONTO STAINED GLASS WORKS. ELLIOTT & SON 94 and 96 Bay Street, CHURCH GLASS IN EVERY STYLE HOUSEKEEPER'S EMPORIUM.

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

The GREAT CHURCH LIGHT FRANK'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 circular and estimate. A liberal discount to churches and the trade. Don't be deceived by cheap imitations. L. F. FRANK, 451 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.

How PRINTING PAYS 'The Proof of the Pudding,' etc. 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 interested. A Press and outfit complete, from \$5.00 to \$10.00 and up. Book mailed free. Address: The Model Press Co., Limited, 913 Arch St., Philadelphia, Pa.

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. Perfect retention night and day, no chafing, suited to all ages. Now \$10 only. Send for circular of measurements, instructions and proofs. Get cured at home and be happy, office 294 Broadway, New York.

BOOTS AND SHOES LARGE STOCK. LOW PRICES. H. & C. BLACHFORD, 87 and 89 King Street East, Toronto. FINE GOODS A SPECIALTY.

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.

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.

WALL PAPERS. Embossed Gold Parlor Papers. New ideas for DINING ROOM decoration Plain and Pattern INGRAINS BEDROOM PAPERS in all grades. A large selection of cheap and medium price papers of the newest designs and shades. Our specialties are Room Decorations and Stained Glass.

JOS. McCAUSLAND and SON, 72 to 76 KING ST. W., 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 doctors' bills. It is by the judicious use of such articles or 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 packets, by Grocers, labelled thus: JAMES EPPS & CO., Homoeopathic Chemists, London, England.

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. PUBLIC MEN. No. 4. TESTIMONIES OF THE SECULAR PAPERS. These papers may be had from the Rev. Arthur C. Wagborne, New Harbour, Newfoundland, or from Mrs. Rouse S.P.C.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., Philadelphia, Pa.

Easter Memorials. The placing of memorials in the church at Easter is an ancient and beautiful custom. We shall be pleased to forward our handbooks containing new designs of appropriate articles. Special designs submitted upon request. Correspondence solicited. J. & R. LAMB, 59 CARMINE STREET, NEW YORK.

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.

PEN and PENCIL STAMP 25 CENTS. Rubber Stamp Ink & Pad 15 cents. Send 2 cts. for Circulars, or 16 cts. for Catalogue. Greatest variety, quickest shipments. THALMAN MFG CO., Baltimore, Md., U. S. A. Our Agents are selling hundreds of these stamps.

GEORGE EAKIN, ISSUER OF MARRIAGE LICENSES, COUNTY CLERK. Office—Court House, 51 Adelaide Street East. House—188 Carlton Street, Toronto.

H. STONE, SNR. UNDERTAKER, 289 YONGE ST. No connection with any firm of the Same Name.

Sunday School Stamps. For stamping Books, numbering, &c. STAMPS 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 Exposition 1885-6. For circulars prices, etc., address J. Register & Sons, Baltimore, Md.

CINCINNATI BELL FOUNDRY CO. SUCCESSORS IN BLYMYER BELLS TO THE BLYMYER MANUFACTURING CO. CATALOGUE WITH 1800 TESTIMONIALS. BELLS, CHURCH, SCHOOL, FIRE ALARM. No duty on Church Bells

PRIZE Send six cents for postage, and receive free, a costly box of goods which will help all, of either sex, to more money right away than anything else in this world. Fortunes await the workers absolutely sure. Terms mailed free. TAYLOR & CO. Augusta, Maine

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 Pells

McShane Bell Foundry. Finest Grade of Bells, Chimes and Pells for Churches, COLLEGES, POWER CLOCKS, etc. Fully warranted; satisfaction guaranteed. Send for price and catalogue. W. H. McSHANE & CO., BALTIMORE, Md., U. S. Mention this paper.

Elias Rogers & Co. COAL & WOOD. HEAD OFFICE—20 King Street W. BRANCH OFFICES—406 Yonge Street, 765 Yonge Street, and 552 Queen Street W., 244 Queen St. E. YARDS AND BRANCH OFFICES—Esplanade East, near Berkeley St.; Esplanade, foot of Princess St.; Bathurst St.; nearly opposite Front St.

TWO ORGANISTS—BERRY'S BALANCE HYDRAULIC ORGAN BLOWER. These Engines are particularly adapted for Blowing Church or Parlor Organs, as they render them as available as a Piano. They are Self-Regulating and never over-blowing. Numbers have been tested for the last four years, and are now proved to be a most decided success. For an equal balanced pressure producing an even pitch of tone, while for durability certain of operation and economy, they cannot be surpassed. Reliable references given to some of the most eminent Organists and Organ Builders. Estimates furnished by direct application to the Patentee and Manufacturer, WM. BERRY Engineer, Brome Corners, Que.

FOR LENT AND EASTER. OXFORD PRESS PUBLICATIONS. THE STORY OF THE CROSS, LITANY OF PENITENCE, LITANY OF THE PASSION, and MISERERE, set to appropriate music, in pamphlet form, for the use of choirs. 15 cents each, \$6.00 per 100. THE MISERERE, words and music. 2c. each, \$1.00 per 100. THE LITANY OF PENITENCE, words only. 50c. per 100. Words and music. 3c. each, \$2 per 100. THE LITANY OF THE PASSION, words only. 50 cents per 100. Words and music. 2c. each, \$1.00 per 100. THE STORY OF THE CROSS, words only. 50c. per 100. Words and music. 3c. each, \$2.00 per 100. THE DUTY OF FASTING, as taught by Holy Scripture and by the Church. 50c. per 100. A SHORT PREPARATION FOR CONFIRMATION, for those who lead busy lives. 90c. per dozen, \$1.00 per 100. PRIVATE DEVOTIONS FOR YOUNG PEOPLE, by Rev. Dr. Carry. 90c. per dozen, \$1 per 100. HOW SHOULD CHRISTIANS BEHAVE ON GOOD FRIDAY. Tract, 50c. per 100. THE STORY OF THE RESURRECTION, a beautiful metrical account of the first Easter. Words only. 50c. per 100. Words and music, 5c. each, \$5 per 100. The above will be sent to any address post free, on receipt of order accompanied by THE CASH. Single copies (except where otherwise noted), sent for 2c. stamp. TIMMS, MOOR & CO., 23 ADELAIDE STREET EAST, TORONTO.

W. STAHLSCHEMIDT & Co., PRESTON, ONTARIO. MANUFACTURERS OF OFFICE, SCHOOL, CHURCH, AND Lodge Furniture.

The "Marvel" School Desk. Patented January 14th, 1886. GEO. F. BOSTWICK, 56 King St. West, Representative at Toronto.

March 22, 1888. Freed from the Winged with One of these d All that is v One of these d Hap'ly, of n One of these d Light of Hi Blessed, thoug Lifted to dv Happy to sha Well may w "WILLING A man lay upon and anxious abo Lord who came t without difficulty him understand t love, quoting to sheep have gone to his own way; the iniquity of us that Christ hath the tree, and tha The sick man last caught the i sins. "He was sick man; and s great joy, and be "My fait On tha When lik And th "My sou The br While ha And kr What comfort who, burdened b to lift up their ey THE FIRE BEL heeded. This is t is practised when for. Putnam's Pe take corns off. I pain. Be sure an "I C Nearly four y day in a large ci dear invalid sist with the fullest buy anything fo to bring you s terrified my qu yearning look: thing. I only y you can." Her day—"I only w her bright entra her touching w memory! Well, dear frie Saviour says to : to offer prayers, ness, sacrifices, e vor? But He, only want you. Me thine heart." the love which thou Me?" was: erring disciple. service, fervent p as fruits of love. heart. He says said to me, "I HOW A T The following by which a rogu troops of British high officer. f

Freed from the blight of the vain endeavor,
Winged with the health of immortal life,
One of these days we shall quit forever
All that is vexing in earthly strife.

One of these days we shall know the reason,
Hap'ly, of much that perplexes now;
One of these days, in the Lord's good season,
Light of His peace shall adorn the brow.

Blessed, though out of tribulation
Lifted to dwell in His sun-bright smile,
Happy to share in the great salvation,
Well may we tarry a little while.

—Selected.

“WILLING TO BEAR THE BLAME.”

A man lay upon his dying bed. He was unsaved, and anxious about his future. A servant of the Lord who came to talk with him, endeavored—not without difficulty, as he was nearly deaf—to make him understand the glad message of the Saviour's love, quoting to him the passage, “All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on Him the iniquity of us all.” He sought to show him that Christ hath born our sins in His own body on the tree, and that by His stripes we are healed.

The sick man listened with attention, and at last caught the idea that Christ had died for our sins. “He was willing to bear the blame,” said the sick man; and so he embraced the glad tidings of great joy, and believed on the Lord Jesus Christ.

“My faith would lay her hand
On that dear head of Thine,
When like a penitent I stand,
And there confess my sin.

“My soul looks back to see
The burdens Thou didst bear
While hanging on th' accursed tree;
And knows her guilt was there.”

What comfort there is in these words to the souls who, burdened beneath a load of sin, know not how to lift up their eyes to a holy God!

THE FIRE BELLS.—Ring out an alarm and it is heeded. This is to notify you that base substitution is practised when the great sure-pop corn cure is asked for. Putnam's Painless Corn Extractor never fails to take corns off. It makes no sore spots and gives no pain. Be sure and get “Putnam's.”

“I ONLY WANT YOU.”

Nearly four years ago I was going to spend the day in a large city. Before starting I said to my dear invalid sister, who is now in glory, satisfied with the fulness of her Father's house: “Can I buy anything for you, dear? I do want so much to bring you something from town.” She interrupted my question, saying with such a sweet, yearning look: “Nothing, dear. Don't bring anything. I only want you. Come home as soon as you can.” Her tender words rang in my ears all day—“I only want you;” and O, how often, since her bright entrance within the pearly gates, have her touching words and loving look returned to memory!

Well, dear friend, is not this, too, what a dear Saviour says to you? Do you not want sometimes to offer prayers, tears, almsgiving, deeds of kindness, sacrifices, earnest service and patient endeavor? But He, too, turns from all, and says, “I only want you.” “My son, My daughter, give Me thine heart.” No amount of service can satisfy the love which claims only the heart. “Lovest thou Me?” was His thrice repeated question to His erring disciple. Devotion of life, earnestness of service, fervent prayers, are only acceptable to Him as fruits of love. They are valueless without the heart. He says to each of us, as my sainted sister said to me, “I only want you.”

HOW A THIEF WAS DISCOVERED.

The following story, describing the unique plan by which a rogue was discovered among the native troops of British India, is told by a veteran English officer. Shortly after he had assumed

command of the Fourteenth Native Bengal Infantry, a complaint was brought to him of a theft which had just been committed in the barracks, to the perpetrator of which there was not the slightest clue. The next morning, on parade, the colonel passed along the line, giving to each man in turn a strip of bamboo; and when all were supplied, he said, with solemn emphasis:

“My men, there's a thief among you, and Brahma has revealed to me how I may detect him. Come forward one by one, and give me your bamboo chips; and the guilty man, let him do what he may, will have the longest.”

The soldiers, not a little startled at this mysterious threat, obeyed without a word; but, before the first dozen had filed past, the colonel seized one of them by the throat and shouted:

“You are the man!”

The Hindoo fell upon his knees, and whined out a confession of the theft, while his terrified companions salaamed to the ground before the dreaded “Sahib” to whom Brahma had given such a terrible power. When they had dispersed, the senior major, who had been looking on in silent amazement, came up, and said:

“I wish you would teach me that trick, colonel.”

“It is a very simple one, my dear fellow,” he answered, with a smile. “You see, these bits of bamboo were all the same length; but the thief, fearing to get the longest piece, bit off the end of his, just as I expected he would, and that is how I knew him!”

THE DAYS OF THE HOLY WEEK.

PALM SUNDAY.—The Lord Jesus weeps over Jerusalem; Rides into the city in triumph; Heals many sick people. (St. Matt. xxi. 1-17.)

MONDAY.—Jesus curses the barren fig tree. Drives the buyers and sellers out of the Temple. The Chief Priests and Scribes take council against Him. (St. Mark xi. 12-19.)

TUESDAY.—Jesus teaches in the Temple; Answers the questions of His enemies; Speaks many Parables; Denounces woe on the Scribes and Pharisees; (St. Mark xi. 20-27; xii. 1-41.) Foretells the Destruction of Jerusalem. (St. Matt. xxiv. 25.)

WEDNESDAY.—Jesus foretells His betrayal. The Chief Priests agree with Judas for thirty pieces of silver. (St. Luke xxi. 1-6.)

MAUNDY-THURSDAY.—The Last Supper. Jesus washes the disciples' feet; Gives the sop to Judas, and warns Peter. He institutes the Sacrament of the Holy Communion. (St. Matt. xxvi. 17-28.) He comforts the Disciples, promising the Holy Ghost. He prays to His Father. (St. John xiv. xvii.) In the Garden of Gethsemane He is in an agony; His Bloody Sweat. Judas betrays Him with a kiss. He is taken; forsaken by all the Disciples; led before the High Priest; denied by Peter; condemned to Death. (St. Matt. xxvi. 48-66.)

GOOD FRIDAY.—Jesus is brought before Pilate and examined; Sent to Herod, mocked, and sent back to Pilate; Barabbas is preferred before Him. The Scourging; the Purple Robe; the Crown of Thorns; the Reed; the Spitting, Smiting, and Mockery. He is given over to Death, and led to Crucifixion bearing the Cross. (St. Matt. xxvii. 1-54.)

Jesus is crucified between two thieves. The Soldiers part His garments and cast lots. He is reviled. The penitent thief. The Seven Sayings on the Cross. They give Him Vinegar and Gall. Jesus dies. The Sun is darkened. The Veil of the Temple is rent in twain. The Graves are opened. His Side is pierced. Blood and water flow from it. (St. Luke xxiii. 33-49. St. John xix. 31.)

Joseph and Nicodemus take His Body from the Cross, and lay it in a new tomb. (St. Matt. xxvii. 57-60.)

SATURDAY.—Easter Eve.—The Rest of the Sabbath Day. The Guard of Soldiers. The Lord's Body lies in the Sepulchre; His Spirit is with the Departed. (St. Luke xviii. 50-56. I. Peter iii. 18-19.)

SUNDAY.—Easter Day.—The Lord is risen. Mary Magdalene finds the Sepulchre empty. Peter

and John run to the Sepulchre. Two Angels are seen. (St. Luke xxiv. 1-10.) Jesus is seen by Mary. He calls her by her name. He shews Himself to the Holy women. (St. John xx. 11-17.) He makes Himself known to the two Disciples at Emmaus in Breaking of Bread. (St. Luke xxiii. 18-35.) He appears to the ten Disciples at Jerusalem; Gives them His Peace, and power to forgive sins. He eats before them. (St. John xx. 19-23. St. Luke xxiv. 36-43.)

By Thine Agony and Bloody Sweat; by Thy Cross and Passion; by Thy Precious Death and Burial; by thy Glorious Resurrection; Good Lord, Deliver us.

THE STORY OF THE CHURCH OF CHRIST IN ENGLAND.

For nearly four hundred years the Romans occupied Britain, and during that period the Britons lived in peace under their protection. Picts and Scots, and the pirates of the sea, alike stood in awe of the Roman legions, and during the Roman occupation dared not seriously to attempt an invasion. Early in the fifth century, however, a great change took place; the Roman soldiers were needed nearer home, and were withdrawn from this island; and the Britons found themselves defenceless against the inroads of their fierce northern neighbors.

It is at this crisis that we first hear of the Saxons. Being invited to repel the Picts and Scots, they swarmed into this country and were loth to leave it. Too late the Britons discovered that they had summoned to their assistance tribes that would become their implacable foes. Gradually they were driven from the best portions of their own land by these rude hordes, and were compelled to take refuge in the mountainous districts of the west. Cumberland, Wales, and Cornwall became the home of the Britons, as also the home of their Church; the remainder of the country became once more heathen, and where Christian churches had stood were now the symbols of Saxon mythology.

Civilization and Christianity had indeed fled before the advance of the invaders. This Saxon conquest is usually supposed to have been effected about the year 449 A.D.

Before taking leave of the Britons, and turning our attention to the Saxons, we have still to note British missionary zeal.

Like all true churches, the British church was an aggressive one. By means of the Britons, Christianity was in all probability conveyed to Ireland. S. Patrick, it is said, the Apostle of Ireland, was the son of a British clergyman, and he succeeded where Palladius, an envoy from Rome, had failed; he rooted the Christian Faith in the hearts of the people. The date of his mission was the year 432 A.D. Under S. Patrick's superintendence, monasteries were established in various parts of Ireland, with Abbot-bishops at their head, which to the wild inhabitants became centres of Christian light and civilization.

From these early beginnings Ireland came to be known as ‘the Island of the Saints.’ Its monastic schools were famous throughout Christendom, and the influence of its missionaries extended to Ireland in the north, and to Switzerland and Bavaria in the east. An Irish monk is still regarded as the patron saint of Tarento in southern Italy.

It is interesting to observe how the people of Ireland paid back the debt they owed to Britain. Cornwall received a succession of missionaries from Ireland, and the names of many saints still preserved there remind us of their Irish origin.

In the north Columba was the all potent name. From his Irish home he set out with twelve companions to establish a missionary settlement on the west coast of Scotland; the spot he choose was a barren and unlovely island, from whose shores he could no longer gaze back upon the land of his youth. Columba's early years had not been free from violence and crime, and this voluntary exile of his was intended as an expiation. At Iona he erected a few rude buildings of wattle plastered over with mud, a chapel, and a storehouse for grain. And here the brethren spent their time in

1888. ANY BELLS... WOOD... TER... & Co... ure...

devotion, reading, writing and manual labor. For thirty-four years Columba presided over them, and shared with them the work of the farm.

Nor did the brethren forget their responsibilities as missionaries. In frail coracles they might often have been seen braving the northern seas in their efforts to evangelise the islands. And soon the Gospel of Christ had penetrated Scotland from sea to sea.

The sixth century was fast drawing to a close when Columba passed away—about the same time that another Christian missionary from a very different quarter was landing upon the shores of Kent. Augustine and Columba are two names that must ever be associated with the conversion of Saxon England—Augustine from Rome, Columba from Ireland. But it is the Irish or Celtic mission which, as we shall presently see, contributed most to our English Christianity. It was a mission that was entirely independent of Rome. The Roman legions had never penetrated into Ireland, and Irish Christianity was peculiar to itself—a strictly native growth.

Bearing this in mind, we now turn to the conversion of Kent. Augustine landed with forty companions in the isle of Thanet in the year 597 A.D. Most of our readers will remember the beautiful story connected with his coming: how Gregory, Archdeacon of Rome, walking one day in the marketplace of that city, saw a group of blue-eyed, flax-haired children standing there. They were waiting to be sold as slaves. On inquiring to what nation they belonged, he was told they were Angles; they ought to be 'angels,' was his ready reply. And from that day Gregory never forgot their faces. When he became bishop of Rome, he singled out Augustine, and sent him with forty others to evangelize Saxon Britain.

It is probable that Gregory knew little or nothing about the ancient British Church, which was still flourishing among the fastnesses of the Welsh mountains. Saxons and Britons had little in common, and the Britons made no attempt to impart christianity to those who had turned them out of their homes.

The approach of Augustine to Canterbury, the royal city of Kent, was worthy of the occasion, for it was the first introduction of the christian faith amongst the Anglo-Saxons. With a silver cross borne in front of them, and a banner on which was depicted the crucified Saviour, the little missionary band descended what is now S. Martin's hill, chanting a litany. The king, Ethelbert, received them kindly, and gave them leave to preach amongst his people; finally, he himself became a convert and was baptized, and large numbers followed his example. No doubt this favorable reception of the Gospel was in part owing to the fact, that the queen, Bertha, was already a christian. But it was also partly due to the open-mindedness of Ethelbert himself.

Canterbury now became a Bishop's See, and Augustine was the first bishop.

Once established, the Faith of Christ quickly spread. East Anglia, comprising the counties of Norfolk and Suffolk, gave it a welcome, as did also the kingdom of Essex. Rochester and London became bishoprics, with Justus and Mellitus, two friends of Augustine, to preside over them.

In the far north, too, an opening unexpectedly offered itself. In 625 A. D., twenty-eight years after the landing of Augustine, Edwin, King of Northumbria, sought in marriage Ethelburga, the daughter of Ethelbert. She accepted his hand on the condition that she might practice her religion; and she took along with her from her Kentish home, Paulinus, as chaplain. What followed our readers can guess. Paulinus lost no opportunity of preaching christianity to Edwin and his people; and a great council of the tribe was called to consider his teaching. It resulted in a favorable decision. Edwin and his courtiers embraced the Faith and were baptized; and Paulinus was allowed to deliver his message without restrictions through all the Yorkshire country-sides.

Meanwhile the British Christians must have heard of these rapid successes, gained by champions of the faith which they loved, and we cannot suppose that they did otherwise than rejoice when they heard of them. Augustine, too, was anxious

to exchange courtesies with a people who belonged to the same great body as himself, he and they alike being members of the one Catholic and Apostolic Church; accordingly a meeting was arranged, and the prospect of union between the Saxon and British Churches seemed bright. But human frailty now, as so often, marred the prospect. Augustine received the British deputation with a haughtiness quite unworthy of a follower of the meek and lowly Saviour, and the negotiations were abruptly broken off. Long was it before the two churches were again brought together—to be finally blended into one Communion.

And now our tale takes a sad turn; Augustine was dead, and Edwin too; and many also of those who first welcomed the Gospel. Heathen sovereigns, in the various kingdoms, succeeded the christian ones. And christianity collapsed almost as rapidly as it had arisen. It was a melancholy illustration of the seed in the parable, which fell upon stony places; of the hearers who received the Word with joy, yet had no root in himself, and endured only for a while. The growth had been too quick to be healthy; and the vast number of converts, under stress of persecution, fell away. Bishop Mellitus fled from his diocese to Canterbury; and Paulinus left Yorkshire. The apostasy was general, Kent alone holding its ground; and even there the church was for a time in danger of extinction.

So fared the mission of Augustine. In 635 A.D., another missionary from Rome landed in the kingdom of Wessex, Birinus by name. He established his see at Dorchester in Oxfordshire, and had for his diocese the central portion of our southern counties.

And here we may well pause to take a general review of the position of christianity at this time. All down the west coast, with its picturesque mountain scenery, were the Britons with their ancient church. In Kent the faith, as it was planted by Augustine, still lingered; and in Wessex was the church of Birinus struggling into life. On the other hand, were the wide midlands, into which the faith of Christ had not yet penetrated. There was also the huge kingdom of Northumbria, stretching from the Humber to the Forth, which had renounced its christianity; and also the kingdoms of East Anglia and Essex which had done the same. Thus our readers will observe, that the west coast people, from Cumberland to Cornwall, professed the faith of the old British Church; whereas Kent and Wessex only retained christianity as it had come from Rome; the rest of the land was in heathen darkness. Who was to undertake the task of reconversion? Who should conquer the country for Christ?

To answer that question, we must return to the island home of Columba and his brethren. We must go to that Celtic Church which had firmly established itself in Scotland. 'Aidan,' says the Bishop of Durham, 'Aidan, and not Augustine, is the true apostle of England.' And again, 'Augustine was the apostle of Kent, but Aidan was the apostle of England.' And who was Aidan, we may inquire? He was one of the simple community that lived and worshipped at Iona—himself the most simple, gentle, and saintly of all his brethren. He inherited all the excellences of Columba—his melting sympathy, his fervid zeal, his directness of purpose. But the faults and passions which sullied the master's character, were not to be found in him. He was a man in whom dwelt largely the Spirit of Christ. When Oswald, a christian prince, mounted the throne of Northumbria, his first thought was how he might re-introduce christianity into his kingdom. It was to Iona, where he had been living in exile, that he instinctively turned in search of a teacher, and Aidan was the teacher sent forth. Two years after Paulinus had fled southwards, Aidan left the shores of Iona and took up his abode at Lindisfarne. 'Then commenced,' to quote Bishop Lightfoot again, 'thirty years of earnest energetic labor, carried on by these Celtic missionaries and their disciples, from Lindisfarne as their spiritual citadel, which ended in the submission of England to the gentle yoke of Christ.' Thus Iona stepped in where Rome had failed, for Aidan won back Northumbria to christianity.

And from the 'Holy Island' went forth other men, who had caught the spirit of Aidan their father, and who carried the light of life with a zeal scarcely less than his own, into kingdoms and to men, who had either renounced, or had never known the faith of Jesus Christ.—J. H. M.

IF THE SUFFERERS FROM CONSUMPTION, SCROFULA and General Debility, will try Scott's Emulsion of Cod Liver Oil, with hypophosphites, they will find immediate relief and a permanent benefit. Dr. H. V. Mott, Brentwood, Cal., writes: "I have used Scott's Emulsion with great advantage in cases of Phthisis, Scrofula and Wasting Diseases. It is very palatable Put up in 50c. and \$1 size."

"LA CHARITE."

Two men were neighbors, and each had a wife and several little children whom they labored hard to support. One of these men became greatly troubled, and said to himself, "If I should die or fall sick what would become of my wife and children?" and this thought never left him, but gnawed at his heart as a worm gnaws the fruit in which it lies concealed.

Now, although this same thought came to the other father, he was not disquieted by it, "for," said he, "God, who knows all his creatures, and watches over them, will also watch over me and my wife and children." And the latter lived happily while the former enjoyed not a moment of rest or quietude.

One day as he was laboring in the fields, sad and dejected, on account of his fear, he saw some birds fly into a bush, and out of it and then soon return. Approaching more closely, he saw two nests side by side, and within each one were several newly hatched and unfledged birds. When he returned to his work he raised his eyes from time to time and watched the birds, which came and went, carrying nourishment to their young. But just at the moment when one of the mothers returned with her beak full of food, a vulture seized her and carried her away, and the poor mother struggling vainly in its talons, uttered piercing cries. At this sight the laboring man felt more troubled than ever, for, thought he, the death of the mother is the death of the children. Mine have no one but me. What would become of them if I should be taken away? And all the day he was very sorrowful and at night he could not sleep.

On the morrow, when he returned to the field he said to himself, "I want to see the little ones of this poor mother; no doubt several have perished already." And went towards the bush. Upon looking, he saw the little ones well taken care of—not one of them seemed to have suffered.

Being greatly astonished, he concealed himself in order to see what would happen. After a short time he heard a slight noise, and saw the second mother bringing hastily the nourishment which she had gathered, and she distributed it to all the little ones indiscriminately, and there was enough for all, and the little orphans were not abandoned to their cruel fate. The father who had distrusted providence, related to the other what he had seen; and that one said to him: "Why do you trouble yourself? God never forsakes his own. His love has secrets that we cannot know. Let us believe, hope, love and do our duty. If I die before you, you will be a father to my children; if you die before me, I will be a father to yours; and if both of us die before they are old enough to provide for themselves, they will have for a father 'Our Father who art in heaven.'"—From the French.

A MISSION IN INDIA.

A very remarkable religious movement is progressing in the English Church mission in the Punjab, India, especially in and about Amritsar, and there is a large ingathering into the Church of Hindoos, Sikhs and Mohammedans. A missionary at Amritsar writes: "Our compound resonands from morning to night with voices repeating to each other the Lord's Prayer, the Ten Commandments and the Creed, with bhajans and bits of the Gospels."

Having branched
ories in seven
therefore having
ence, we, H. H.
ourselves in 11
statements:

First.—For the
held that 98
originate in the
duo uric acid in
that is injurious
ing and destro
which are weaker
that if the kidn
health most of th
be prevented, or
Other practitioner
treme kidney
We have proof
in hundreds of
every section of
Safe Cure is
known. Its r
everywhere, and
all other medic

Second.—The
sewers of the
possible to kee
good working
are doing their
do not believe
order because
any pain. It
disease that it n
knowledge of th
tioner. It ma
is any gradual
health which
age comes on,
blood gradual
troying every

Third.—We
disease from
impossibility.
dies include
fies, each o
specific purpo
not fully perfe

Fourth.—V
have been re



NOTHING IS
all co opt
in their marvell
fying and beau
torturing, disfig
diseases of the s
hair.

CUTICURA, the
SOAP, an exquisi
it, externally,
new Blood Puri
of skin and l
scrofula.

Sold everywh
SOLVENT, \$1.50
POTTER DRUG A
Send for "Ho

Pimples, B
skin pre

Dull A
stantly re
PLASTER,

Children's Department.

EMPHATIC GUARANTEES.

WHICH ARE JUSTIFIED BY AN EXTRAORDINARY PUBLIC EXPERIENCE.

TO THE PUBLIC:

Having branch houses and laboratories in seven different quarters and therefore having a world wide experience, we, H. H. Warner & Co, justify ourselves in making the following statements:

OUR THEORY PROVED.

First.—For the past decade we have held that 98 per cent. of diseases originate in the kidneys which introduce uric acid into the system, a poison that is injurious to every organ, attacking and destroying first the organs which are weakest. We have also held that if the kidneys are kept in perfect health most of the ordinary ailments will be prevented, or, if contracted, cured. Other practitioners have held that extreme kidney disease was incurable. We have proof to the contrary, however, in hundreds of thousands of cases in every section of the globe. Warner's Safe Cure is the greatest specific known. Its reputation is established everywhere, and its influence surpasses all other medicines.

HOW DISEASE CREEPS ON.

Second.—The kidneys being the sewers of the human system, it is impossible to keep the entire system in good working order unless these organs are doing their full duty. Most people do not believe their kidneys are out of order because they never give them any pain. It is a peculiarity of kidney disease that it may long exist without the knowledge of the patient or of the practitioner. It may be suspected if there is any gradual departure from ordinary health which departure increases as age comes on, the kidney poison in the blood gradually undermining and destroying every organ.

SCIENTIFIC SPECIFICS.

Third.—We do not cure every known disease from one bottle. This is an impossibility. Warner's Safe Remedies include seven scientific specifics, each one of which has a specific purpose which the others cannot fully perform.

RECOGNISED STANDARDS.

Fourth.—Warner's Safe Remedies have been recognised by the doctors



BEAUTY OF Skin & Scalp RESTORED by the CUTICURA Remedies.

NOTHING IS KNOWN TO SCIENCE AT all comparable to the CUTICURA REMEDIES in their marvellous properties for cleansing, purifying and beautifying the skin, and in curing torturing, disfiguring, itching, scaly and pimply diseases of the skin, scalp and blood, with loss of hair.

CUTICURA, the great Skin Cure, and CUTICURA SOAP, an exquisite Skin Beautifier, prepared from it, externally, and CUTICURA RESOLVENT, the new Blood Purifier, internally, cure every form of skin and blood disease, from pimples to scrofula.

Sold everywhere. Price, CUTICURA, 75c.; RESOLVENT, \$1.50; SOAP, 35c. Prepared by the POTTER DRUG AND CHEMICAL CO., Boston, Mass. Send for "How to Cure Skin Diseases."

Pimples, Blackheads, chapped and oily skin prevented by CUTICURA SOAP.

Dull Aches, Pains, and Weaknesses instantly relieved by the CUTICURA ANTI-PAIN PLASTER, the only pain-killing plaster, 30c.

and the people all over the globe, even in countries most conservative and most opposed to the manufacture of proprietary medicines, as standards of the highest excellence and worthy of the patronage of all people.

STRONG GUARANTEES.

Fifth.—We make the following unqualified guarantees:

GUARANTEE 1.—That Warner's Safe Remedies are pure and harmless.

GUARANTEE 2.—That the testimonials used by us are genuine, and so far as we know, absolutely true. We will forfeit \$5,000 for proof to the contrary.

GUARANTEE 3.—Warner's Safe Remedies have permanently cured many millions of people whom the doctors have pronounced incurable. People who were cured ten years ago report the cure permanent and completely satisfactory. Warner's Safe Remedies will sustain every claim, if used sufficiently and as directed.

Sixth.—Ask your friends and neighbors what they think of Warner's Safe Cure. We do not ask you to believe us alone.

YOUR FRIENDS AND NEIGHBORS.

MRS. JAMES BURNS, of 18 Division St., Toronto, writes that her daughter was given up to die, by the best medical men in the city, from Bright's Disease of the Kidneys, but that Warner's Safe Cure not only saved her life but restored her to health.

L. A. BAKER, of Toronto, Supt. Fire Patrol Co. of Canada, suffered from lame back for three years. Physicians treated him for Bright's Disease, but he obtained no relief. Four bottles of Warner's Safe Cure made a well man of him.

W. J. HAMILTON, of Amherst, Nova Scotia, was cured of hemorrhage of the kidneys after doctors failed to cure him and the last dying rites of the church had been given him.

MRS. HAYWARD, of 321 Church St., Toronto, was cured of Chronic Dyspepsia with six bottles of Warner's Safe Cure.

JOHN GIVES, of Galt, is a living monument to the power of Warner's Safe Cure over Enlargement of the Liver.

We could give thousands of similar testimonials. Warner's Safe Cure does exactly as represented.

Seventh.—We were forced into the manufacture of Warner's Safe Remedies in obedience to a vow made by Mr. H. H. Warner that he would, if the remedy now known as Warner's Safe Cure restored him to health, spread its merits before the entire world. In ten years the demand has grown so that laboratories have been established in seven quarters of the globe. Not only is Warner's Safe Cure a scientific specific—it cures when all the doctors fail, thousands of the best of physicians prescribe it regularly, its power over disease is permanent and its reputation is of the most exalted character.

THEY PAY \$500, OR CURE.

For many years the manufacturers of Dr. Sage's Catarrh Remedy, who are thoroughly responsible, financially, have offered in good faith, through nearly every newspaper in the land, a standing reward of \$500 for a case of nasal catarrh, no matter how bad, or of how long standing, which they cannot cure. The Remedy is sold by druggists at only 50 cents. It is mild, soothing, cleansing, deodorizing, antiseptic and healing.

THE SHOE-NAIL.

A farmer saddled his horse to ride to town, and though he observed that one of the shoes wanted a nail, he only said, "It does not matter much about a nail,"—and rode away.

He had not yet completed half his journey, when his horse cast his shoe.

"If there were a forge near at hand," said he, "I should have the horse shod; meanwhile there are still three shoes to go on with."

But the horse next injured his hoof upon the stony ground, and began to go lame; when suddenly two robbers sprang forward from the forest to plunder the traveller. He was unable to escape on a horse that limped, and so they took from him his horse, with bridle, saddle, and portmanteau.

"I could not have supposed," said he, "that I could have lost my horse on account of a single nail!"

Heavy and sorrowful he repaired home on foot, and often afterwards he impressed the proverb on his children,—

"A heedlessness of little things
A heavy train of mischief bring."

CONSUMPTION CURABLE.

It cannot be too often impressed on every one that the much dreaded consumption (which is only lung scrofula), is curable, if attended to at once, and that the primary symptoms, so often mistaken as signs of diseased lungs, are only symptoms of an unhealthy liver. To this organ the system is indebted for pure blood, and to pure blood the lungs are indebted no less than to pure air for healthy action. If the former is polluted, we have the hacking cough, the hectic flesh, night-sweats, and a whole train of symptoms resembling consumption. Rouse the liver to healthy action by use of Dr. Pierce's Golden Medical Discovery, take healthy exercise, live in the open air, and all symptoms of consumption will disappear. For weak lungs, spitting of blood, shortness of breath, chronic nasal catarrh, bronchitis, asthma, severe coughs, and kindred affections, it is a most wonderful remedy.

CONFESSING CHRIST.

We are so anxious that the boys and girls who may now be thinking of being confirmed, should rightly understand how solemn a step they are about to take, and be fully prepared for it. We feel this anxiety because we have seen so many, in our lifetime, come forward to Confirmation without a clear idea of what the step involved, or with mistaken ideas of the Rite itself; and then we have seen them become so discouraged, or else so indifferent to sacred things altogether, that we could not help feeling it would almost have been better had they not been confirmed at all.

One great reason why all this happens is because so many young people, who really want to do right, get into the way of thinking that Confirmation, of itself, is going to make them better. Being confirmed will not make you a Christian. You must have the love of Jesus already in your heart; you must be His before-hand. Then, being His, you come forward to Confirmation; and, by that act, show that you are on His side. You, may, before, have been a Christian secretly; you are now one openly.

Perhaps you say, "But how am I to know that I am a Christian?"

There is One who knows, and who will tell you. "The Spirit Himself beareth witness with our spirit that we are the children of God." If you are uncertain as to whether or no you are ready to take this step, whether you are really a child of God, the Holy Spirit will show you. He will "bear witness with your spirit," that is, He will whisper in your soul that you belong to Him, in a way that you cannot mistake. You will be just as sure that you belong to Jesus as the little child is sure that it belongs to its mother. And knowing that you are His child, you will want everyone to know that He is your Saviour, and therefore—for this reason—you will "confess Him before men."—Parish Visitor.

ONE GOOD POINT.—Out of the many possessed by Burdock Blood Bitters is that it may be taken at all seasons of the year, and by either young or old. In this way the three busy B's are always at work and doing good.

WELL WORTH TRYING.—A medicine which has stood the test of time for many years and always given the best satisfaction as has Haysard's Pectoral Balsam, is certainly well worth trying for Coughs, Colds, Hoarseness and all throat trouble for which it is so highly recommended.

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'S SEEDS Illustrated, Descriptive, and Priced SEED ANNUAL For 1888 Will be mailed FREE to all applicants, and to last season's customers without ordering it. Invaluable to all. Every one using Garden, Field or Flower Seeds should send for it. Address D. M. FERRY & CO., Windsor, Ont.

FOR GAS. BAILEY'S COMPOUND Light-Spreading Silver-Plated CORRUGATED GLASS REFLECTORS! A wonderful invention for LIGHTING Churches, Halls, &c. Handsome designs. Satisfaction guaranteed. Catalogue & price list free. BAILEY REFLECTOR CO., 113 Wood St., Pittsburgh, Pa.

PURE GOLD GOODS ARE THE BEST MADE. ASK FOR THEM IN CANS, BOTTLES OR PACKAGES. THE LEADING LINES ARE BAKING POWDER FLAVORING EXTRACTS SHOE BLACKING STOVE POLISH COFFEE SPICES BORAX CURRY POWDER CELERY SALT MUSTARD POWDERED HERBS &c. ALL GOODS GUARANTEED GENUINE PURE GOLD MFG. CO. 31 FRONT ST. EAST TORONTO.

MR. TEN MINUTES.

A touching story is told of the late Prince Napoleon. He had joined the English army, and was one day at the head of a squad riding horse-back outside of the camp. It was a dangerous situation. One of the company said, "We had better return. If we don't hasten we may fall into the hands of the enemy." "Oh," said the Prince "Let us stay here ten minutes and drink our coffee." Before the ten minutes had passed, a company of Zulus came upon them, and in the skirmish the Prince lost his life. His mother, when informed of the facts, in her anguish, said: "That was his great mistake from babyhood. He never wanted to go to bed at night in time, nor to arise in the morning. He was ever pleading for ten minutes more. When too sleepy to speak he would lift his two little hands and spread out his ten fingers, indicating that he wanted ten minutes more. On this account I sometimes called him Mr. Ten Minutes." How many have lost not only their lives, but their precious, immortal souls, by this sin of procrastination! When God calls we should promptly obey.

READY BEFOREHAND.

"What are you doing now? I never saw a girl that was so continually finding something to do!" "I'm only going to sew a button on my glove." "Why, you are not going out, are you?" "Oh, no. I only like to get things ready beforehand; that's all."

And this little thing that had been persisted in by Ross Hammond until it had become a fixed habit, saved her more trouble than she herself had any idea of—more time, too. Ready beforehand—try it.

As surely as you do, faithfully, you will never relinquish it for the slipshod time-enough when-it's-wanted way of doing.

ASLEEP ON THE RAILROAD TRACK.

A little child, tired of play, had pillowed his head on a rail and fallen asleep. The train was almost upon him when a passing stranger rushed forward and saved him from a horrible death. Perhaps you are asleep on the track, too. You are if you are neglecting the biliousness and constipation which trouble you, in the hope that you will "come all right." Wake up, or the train will be upon you! Constipation is too often the forerunner of a general "breaking up." Dr. Pierce's Pleasant Purgative Pellets will regulate your liver, stomach and bowels, and restore your system to its normal condition.

DEPEND UPON IT.—Accidents will happen despite all care, and painful injuries such as Sprains, Bruises, Cuts and Burns result. Every family should therefore keep Hagyard's Yellow Oil on hand, it is the greatest family remedy for all Pains, Coughs, Colds and Sore Throat, Croup and Whooping Cough yield quickly to this excellent remedy.

A QUARTER IS NOT MUCH!!!

Yet if sent to us it will bring you, by return mail, two of the latest and most novel American inventions. A Spool Holder with Thread Cutter attached, handsomely finished and silver-plated, invaluable to every lady; and the Adjustable Lamp-Burner Rest, holds burner in posit on white filling lamp. Fits a 7 lamp. Selling by thousands in the States. Address WHITON M'F'G CO., 103 King St. West, Toronto. Agents wanted for these and other quick selling novelties.



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. 108 Wall St N. Y.

A MAN OF A THOUSAND.
A Consumptive Cured.

When death was hourly expected, all remedies having failed, and Dr. H. James was experimenting with the many herbs of Calcutta, he accidentally made a preparation which cured his only child of Consumption. His child is now in this country, enjoying the best of health. He has proved to the world that Consumption can be positively and permanently cured. The doctor now gives this recipe free, only asking two 2-cent stamps to pay expenses. This Herb also cures Night Sweats, Nausea at the stomach and will break up a fresh cold in 24 hours. Address CRADDOCK & Co., 1032 Race street, Philadelphia, naming this paper.

ADVERTISE

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.

PREMIUM LIST.

The "DOMINION CHURCHMAN" will give to the organizers of Clubs, \$10,000 worth of presents in premiums.

We are desirous of increasing the circulation of the Dominion Churchman to 30,000. We want it extensively circulated in every city, town, and village in the Dominion. As an inducement we will give the above magnificent amount in premiums to those who will undertake to get up Clubs on the following plan:

CLUBS OF THREE.

CLUB NUMBER 1.

Any person sending us the names of three new subscribers to the Dominion Churchman with three dollars, will be entitled to either one of the following premiums: *Seeker after God. Early Days of Christianity. The Life of Christ.* All by F. N. Farrar, D.D. Note book of an Elderly Lady. *Round the World. Grandfather's Chair. Our Girl's Chatterbox. Our Boys Chatterbox. Bellford's Chatterbox. Twice Told Tales. Tom Brown's School Days at Rugby. Dora Thorne. Daniel Dorondo. Yolande. Shandon Bells. Shadow and Sunbeams. Young Foresters. Macleod of Dare. Hunting in the Great West. Called Back. Dark Days. A Daughter of Heath. Deep Down. Dickson's Story Teller. Complete Letter Writer. Ivanhoe. Gent's Pocket Knife. Ladies Pocket Knife. Ladies Evening Fan. Boy's Knife. Two Silver Napkin Rings, handsomely engraved, gold lined. Solid Silver Scarf Pin, plain or engraved. Solid Silver Ear Drops. Two Misses Solid Silver Brooches. Gold Front Collar Button, very handsome. Ladies Pearl Handle Pocket Knife. Boy's best Hickory Lacrosse. Ivory Fruit Knife, closing. Pair Solid Steel Nickled Dressmakers Shears, 7 1/2 inches. Pair Gold-plated Sleeve Buttons. Magic Fan with Bouquet. Choice Flower and Garden Seeds to the value of one dollar and fifty cents. See List on another page.*

CLUBS OF FIVE.

CLUB NUMBER 2.

Any person sending us the names of five new subscribers to the Dominion Churchman, with five dollars, will be entitled to either one of the following premiums: *Relations between Religion and Science. By Bishop Temple. Female Characters of Holy Scripture.* By Rev. Isaac Williams. *The Characters of the Old Testament, same author. Sermons preached in English Churches.* By Rev. Phillip Brooks. *Chantry House. Nuttin's Father. The Three Brides. The clever Woman of the Family. Hopes and Fears. The Hair of Redcliffe.* By Words, a collection of tales new and old. *Love and Life. Stay Pearls. The Young Stepmother. Exiles in Babylon. In the Wilds of Florida. Twice Lost. Old Jack. Voyage round the World. In the Wilds of Africa. On the Banks of the Amazon. The Sea and its Wonders. Ladies' Solid/Gold Gem Ring, set with pearls and garnets. Half a dozen, Tipped Silver-plated Teaspoons, A 1 quality. Half a dozen Newport Silver-plated Teaspoons. Half a dozen, Lansdowne Silver-plated Teaspoons. Quarter of a dozen, Lansdowne Silver-plated Tablespoons. Quarter of a dozen Lansdowne Silver-plated Dessertspoons. Set Lawn Croquet. American Knotted Hammock. Gent's Pearl Handle Pocket Knife. Ladies new, long shape, all leather Pocket Book.*

CLUBS OF EIGHT.

CLUB NUMBER 3.

Any person sending us the names of eight new subscribers to the Dominion Churchman with eight dollars will be entitled to select any one premium from Club No. 1, also any one premium from Club No. 2.

CLUBS OF TEN.

CLUB NUMBER 4.

Any person sending us the names of ten new subscribers to the Dominion Churchman with ten dollars, will be entitled to either one of the following premiums: *Macaulay's Essays and Poems, 3 vols. Plutarch's Lives of illustrious Men, 3 vols. Smiles' Biographical series, 3 vols. The Legend of the Wandering Jew. Imperial quarto volume, finely printed, richly bound, gold title and ornamentation. Poems, Stories and Essays.* By Henry W. Longfellow and others, with 75 illustrations, one handsome volume. *Ladies Solid Silver Set. Boy's Watch, good time-keeper, strong and serviceable. Half a dozen Silver-plated Tablespoons. Half a dozen, Silver-plated Dessertspoons. Half a dozen, Silver-plated Dessert Forks. Half a dozen, Silver-plated medium Forks. Half a dozen, medium, Solid Steel-plated Knives, (Rodgers). Half a dozen solid Steel Plated Dessert Knives, (Rodgers) Ladies' Companion. Ladies Satchel. Ladies' Work Box. Writing Desk. Large Illuminated Album. Large Pinch Album. A Cabinet Album. Leather Jewellery Casket. Card Case (pearl and silver). Rolled Gold Brooch. Meerschaum Pipe in leather case.*

CLUBS OF FIFTEEN.

CLUB NUMBER 5.

Any person sending us the names of fifteen new subscribers to the Dominion Churchman with fifteen dollars, will be entitled to either one of the following premiums: *Macaulay's History of England, 5 vols. Green's History of England, 4 vols. Knight's History of England, 4 vols. Gibbon's Roman Empire, 5 vols. Rawlinson's Ancient Monarchies, 3 vols. Smiles' Self-help, series 4 vols. Smiles' Biographical series, 3 vols. Milton's Paradise Lost; Richly bound, imperial quarto. Dore's Gallery of Bible Illustrations and Stories. Treasures New and Old, or many thoughts for many hours. Quarto richly bound. Filled Gold Set. Ladies' Solid Gold Brooch. Silver-plated Pickle Caster. Silver-plated Five Bottle Castor. Silver-plated Cake Basket. Set Professional Lawn Croquet. Ladies' Opera Glass.*

CLUBS OF TWENTY.

CLUB NUMBER 6.

Any person sending us the names of twenty new subscribers to the Dominion Churchman with twenty dollars will be entitled to select any one premium from Club No. 3, and also any one premium from Club No. 4.

CLUBS OF THIRTY.

CLUB No. 7.

Any person sending us the names of thirty new subscribers to the Dominion Churchman with thirty dollars, will be entitled to either one of the following premiums: *Eight vols. of Miss Sewall's books. Eight vols. of Mrs. Carey Brook's books. Eight vols. of Charlotte M. Yonge's books. Eight vols. of the Gilt Edge Edition of the Poets; Handsomely bound in cloth. Black's Works, popular edition of seven vols. Library of familiar quotations from the English, American, French, Italian, German, Spanish, Latin and Greek authors. By the Rev. C. F. Ramage, LL.D. and J. C. Crockett, 5 vols. Geikie's Hours with the Bible; or the Scriptures in the light of modern discovery and knowledge, with illustrations—Old Testament series, 6 vols. The first three vols. of The Dictionary of National Biography, edited by Leslie Stephen. English Plate Communion Service (3 pieces) price \$15.00. Ladies' handsome Gold Watch, price \$15.00. Set Lawn Tennis Balls. Ladies Opera Glass, (Lemaitre's celebrated.)*

The books offered as premiums are standard works, and handsomely bound in cloth. The best articles offered as premiums are purchased from reliable houses, and are guaranteed the best quality.

In forwarding money, REGISTER YOUR LETTERS, and address:

DOMINION CHURCHMAN,
Box 2640, TORONTO, ONT.

Manuf

MANUFA

The author:

PE

VICE-PRESID

EDITORS:—H. J

Secretary

ISSUED

LIFE IN

Pioneer

Issues P

Liability for

for Injuries'

Policies. P

Age



Canada
24 per cent
TORONTO

Manufacturers' Life Insurance Co.

AND THE

MANUFACTURERS' ACCIDENT INSURANCE COMPANY,

Are two separate and distinct Companies with full Government Deposits.

The authorized Capital and other Assets are respectively \$2,000,000 and \$1,000,000.

PRESIDENT:—RIGHT HON. SIR JOHN MACDONALD, P.C., G.C.B.

VICE-PRESIDENTS:—GEORGE GOODERHAM, Esq., President of the Bank of Toronto. WILLIAM BELL, Esq., Manufacturer, Guelph.

EDITORS:—H. J. HILL, Secretary of the Industrial Exhibition, Toronto. EDGAR A. WILLIS, Secretary Board of Trade, Toronto. J. B. CARLISLE, Managing Director, Toronto.

POLICIES

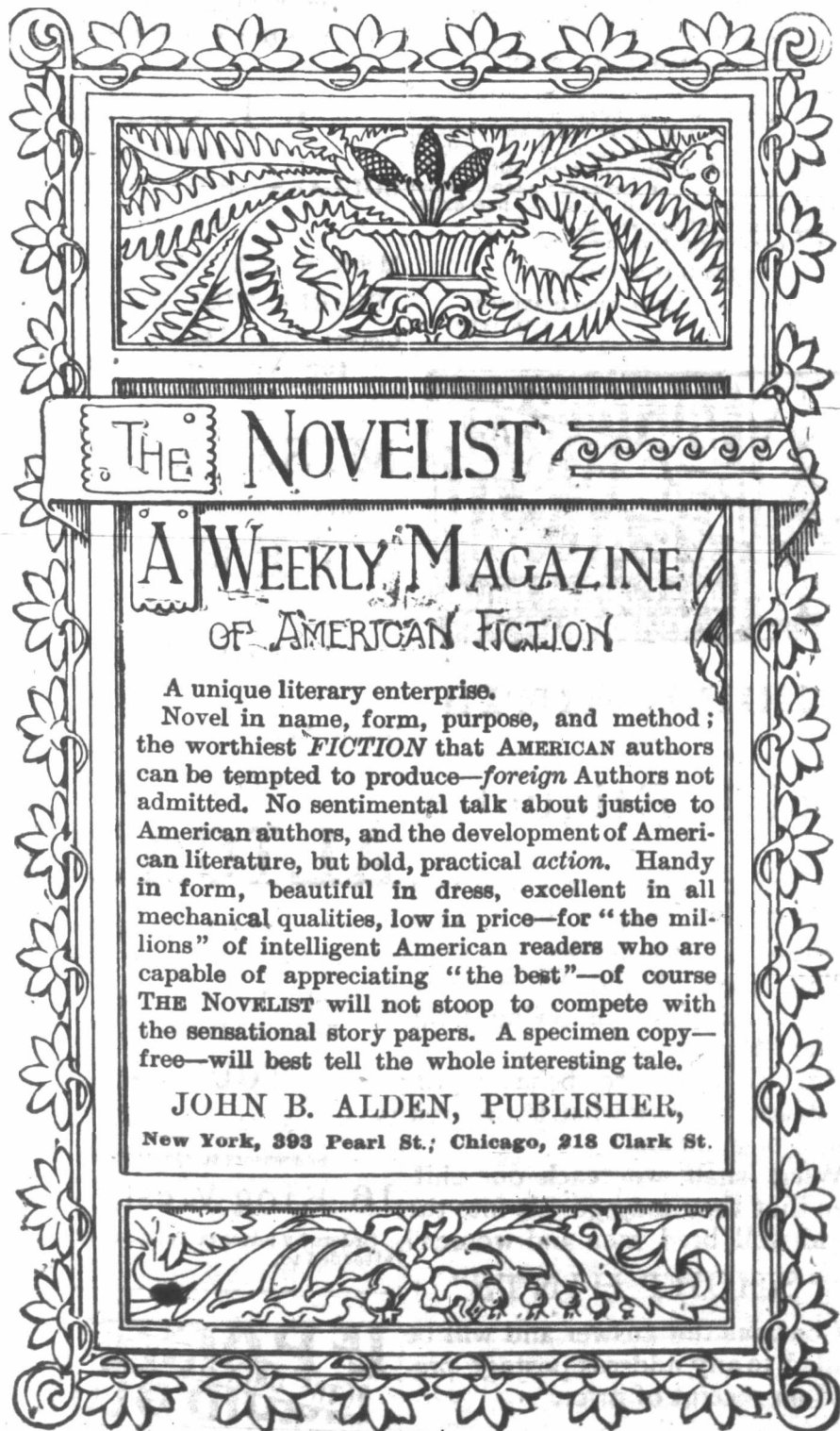
ISSUED ON ALL THE APPROVED PLANS.

LIFE INTERESTS PURCHASED AND ANNUAL PREMIUMS GRANTED.

Pioneers of Liberal Accident Insurance.

Issues Policies of all kinds at moderate rates. Policies covering Employers Liability for accidents to their workmen, under the workmen's Compensation for Injuries' Act, 1886. Best and most liberal form of Workmen's Accident Policies. Premium payable by easy instalments, which meets a long-felt want.

Agents Wanted in Unrepresented Districts.



The NOVELIST

A WEEKLY MAGAZINE OF AMERICAN FICTION

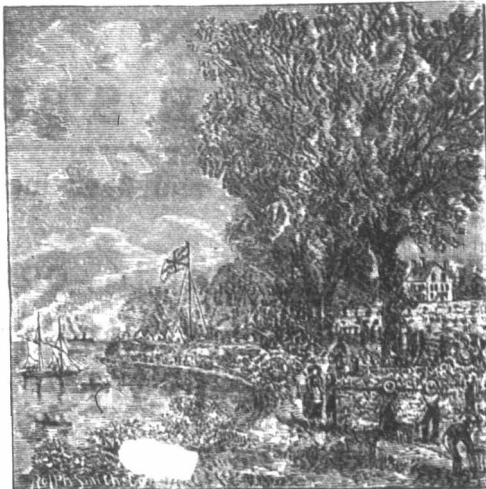
A unique literary enterprise. Novel in name, form, purpose, and method; the worthiest FICTION that AMERICAN authors can be tempted to produce—foreign Authors not admitted. No sentimental talk about justice to American authors, and the development of American literature, but bold, practical action. Handy in form, beautiful in dress, excellent in all mechanical qualities, low in price—for "the millions" of intelligent American readers who are capable of appreciating "the best"—of course THE NOVELIST will not stoop to compete with the sensational story papers. A specimen copy—free—will best tell the whole interesting tale.

JOHN B. ALDEN, PUBLISHER,
New York, 393 Pearl St.; Chicago, 218 Clark St.

Canadian Purchasers will add to Catalogue prices 15 per cent. for duty and 2 1/2 per cent. for copyright.
TORONTO: FRANK WOOTTEN, General Agent, 80 Adelaide St. East.

Sacramental Wines.

Pelee Island Vineyards, PELEE ISLAND, LAKE ERIE.



J. S. HAMILTON & Co. BRANTFORD.

SOLE AGENTS FOR CANADA.

Our Sacramental Wine

"ST. AUGUSTINE,"

used largely by the clergy throughout Canada and is guaranteed pure juice of the grape.

ST. AUGUSTINE—A dark sweet red wine, produced from the Concord and Catawba grapes and contains no added spirit. Prices in 5 gal. lots, \$1.50; 10 gal. lots, \$1.40; 20 gal. lots, \$1.30; Bbls. of 40 gals., \$1.25; Cases, 12 qts., \$4.50. Sample orders solicited. Satisfaction guaranteed. Address

J. S. HAMILTON & Co.,

BRANTFORD, ONT.,

Sole Agent for Canada for the Pelee Island Vineyards.

TORONTO STEAM LAUNDRY.

COLLARS AND CUFFS PER DOZEN PIECES. 25c.

106 York Street (2nd door north of Yonge), G. P. SHARPE.

R. C. WINDEYER,

ARCHITECT.

R. C. WINDEYER, Canada Permanent Church work a speciality. Bldg. Toronto

G. & A. OAKLEY,

LANDSCAPE PHOTOGRAPHERS,

191 MANNING AVENUE, TORONTO.

Family Groups and Residences

A SPECIALITY.

Terms: 10 x 8 in. pictures \$6.50 per doz., \$3.50 half-dozen; 8 1/2 x 6 1/2 in., \$5.50 per doz., \$3.00 half dozen; Cabinet size \$3.00 per doz., \$2.00 half-dozen.

MAGIC LANTERN.

Evening Parties, Church Bazaars, Sunday Schools, Lodges, &c. Attended with the Above, by Mr. W. Oakley, 9 Given's St., Toronto.

Magic Lantern Slides on sale and made to order from nature or pictures.

A Slide of the Lord Bishop of Liverpool on board the Allan steamer Crowsan, addressing a party bound for the North-West; also the Bishop of Algoma on board the Allan steamer Parisian, 50c. each.

Mr. Oakley Photographs Private Residences, Groups Interiors, &c. Artistic work guaranteed Terms as above.

Letter from her Majesty the Queen: Sir Henry Ponsonby has received the Queen's command to thank Mr. W. Oakley for the Photographs forwarded for her Majesty's acceptance 20. h May 1884. Privy Purse Office, Buckingham Palace, S.W.

TRADE-MARKS, PATENTS, PRINTS, LABELS. COPY RIGHTS, DESIGNS, RE-ISSUES. Send description of your invention. L. BINGHAM, Patent Lawyer and Solicitor, Washington D

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.

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 2540,

TORONTO, CANADA.

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 1887.

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,
 Receives pupils for instruction on the
ORGAN AND PIANO,
 AND IN
Voice Culture and Musical Theory.
 Special attention given to the training of
 Choirs and Choral Societies.
 Harmony taught in classes or by correspond-
 ence.
Terms on Application.
 Residence - 21 Carlton St., Toronto

TRINITY COLLEGE SCHOOL,
 FORT HOPE.
TRINITY TERM
 Will begin on
WEDNESDAY, APRIL 18th
 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.

CONFEDERATION LIFE ASSN.
 A HOME COMPANY.
 Capital and Assets now over \$3,000,000
 HEAD OFFICE:
 15 Toronto Street, - - TORONTO.

F. G. CALLENDER, M.D.S.
 Dental Preservation a Specialty.
 COR. OF YONGE AND COLLEGE AVENUE,
 TORONTO.

T. LUMB'S
 Steam Carpet Cleaning Works
 171 Centre Street, Toronto.
 Machinery with latest improvements for
 cleaning of all kinds. Especially adapted for
 fine Rugs; Axminster, Wilton, Velvet, Brussels,
 and all pile carpets; the Goods are made to look
 almost like new, without in the least injuring
 the Fabrics. Carpets made over, altered, and
 refitted on short notice.
 TELEPHONE 1297.

Telephone to 101
J. L. BIRD,
 FOR
 Carpenters' Tools, -Cutlery, -Plated
 Ware, -Everything, -Anything,
 All Things in
GENERAL HARDWARE,
 818 Queen St. W., Toronto.

OPIUM Morphine Habit Cured in 10
 to 20 Days. No Pay until Cured.
 J. L. STARRIS, M. D., Lebanon, Ohio

**THE BISHOP STRACHAN SCHOOL
 FOR YOUNG LADIES.**
 President, -The Lord Bishop of Toronto.
 Vice-President:
 The Lord Bishop of Niagara.
 This School offers a liberal Education at a rate
 sufficient only to cover the necessary expenditure,
 the best teaching being secured in every depart-
 ment.
 At the Examinations at Trinity and Toronto
 Universities, several pupils of the School obtained
 good standing in honors.
 The building has been lately renovated and re-
 fitted throughout, and much enlarged.
 Early application is recommended, as there
 are only occasional vacancies for new pupils.
 Lent Term begins Feb. 11th, and Trinity Term
 April 22nd.
 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 GREER, LADY PRINCIPAL,
 Wykeham Hall, Toronto.

MRS. FLETCHER'S
BOARDING AND DAY SCHOOL
FOR YOUNG LADIES,
 Bloor Street, Opposite Queen's Park, Toronto.
 Commodious and well appointed house, large
 grounds, pleasant location, first class Normal
 School trained teachers, French and German
 governesses, highly qualified instructors in the
 Arts Department. Will open after the Christ-
 mas holidays, January 10th. 20 page calendar
 sent on application

THE
Western Boys' College:-
 LONDON, ONTARIO.
 Will open Wednesday, January 11th, 1888.
 For Prospectus, Form of Application, etc
 Address
H. KAY COLEMAN, Principal.

THE BOOK OF THE CENTURY!
 Ridpath's "Cyclopedia 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 Clergy-
 men and Teachers who have leisure. For illus-
 trated specimen pages, descriptive circulars and
 terms, address
BALOH BROTHERS
 104 Adelaide St. E., Toronto.

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

An exceedingly well-grown stock of Orna-
 mental 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.

AGENTS WANTED -To sell the
 Journeys of
 Jesus. History of His
 Land. Beautifully Illustrated. Maps, Charts
 Etc. Address
MENNONITE PUBLISHING CO., Elkhart

THE NORTH AMERICAN LIFE
ASSURANCE CO.
 HON. ALEX. MACKENZIE, M. P.
 PRESIDENT:
 FULL DEPOSIT WITH THE DOMINION
 GOVERNMENT.
 HEAD OFFICE:
 22 to 28 KING ST. WEST, TORONTO.

THE SEMI-TONTINE RETURN PREMIUM
PLAN
 Provides that should death occur prior to the
 expiration of the Tontine period, the whole of
 the premiums that may have been paid will be
 payable with, and in addition to, the face
 of the policy -thus securing a dividend of
 100 per cent. on the premiums paid, should death
 occur during said period.

THE COMMERCIAL PLAN.
 The large number of business and professional
 men who have taken out large policies on the
 Company's Commercial Plan, show the demand
 for reliable life insurance relieved of much of
 the investment elements which constitutes the
 over payments of the ordinary plans, is not
 confined to men of small incomes, but exists
 among all classes of our people.
 For further information apply to
WILLIAM MCCABE,
 MANAGING DIRECTOR:
 TORONTO.



SHORT HINTS
 -ON-
Social Etiquette.

Compiled from latest and best
 works on the subject by "Aunt
 Matilda." Price, 40 cts.

This book should be in every
 family desirous of knowing "the
 proper thing to do."
 We all desire to behave pro-
 perly, and to know what is the best
 school of manners.

What shall we teach our chil-
 dren that they may go out into the
 world well bred men and women?

"SHORT HINTS"
 Contains the answer and will be
 mailed to any address postage pre-
 paid on receipt of price.

I. L. CRAGIN & Co.,
 PHILADELPHIA

JOHN MALONEY,
 DEALER IN
Stone, Lime and Sand,
 Sewer Pipes and Tiles,
 ALSO,
 GENERAL TEAMING.
 C.P.R. Yards, Corner Queen & Dufferin
 Streets, Toronto.

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.

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

MISS DALTON
 Begs to inform her Patrons that she has
- REMOVED -
 TO
 378 YONGE ST., TORONTO

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,
 WINE AND SPIRIT MERCHANTS,
 (Successors to Quetton St. George),
 16 King West, Toronto.
 Orders by letter or Telephone No. 876 promptly
 attended to.

LEPAGE'S
THE ONLY GENUINE
LIQUID GLUE
 Used by thousands of first-class Manufacturers
 and Mechanics on their best work. Its success
 has brought a lot of imitators copying us in every
 way possible. Remember that **THE ONLY GENUINE**
 LePage's Liquid Glue is manufactured solely by the
RUSSIA CEMENT CO., GLOUCESTER, MASS
 Sample by mail 20c stamp



Vol. 14.]

How
TUMB

Eighteen month
 that no preparati
MATCH

S7

For years lost s
 a burden seeme
 had to lay up for
 burden has stumb
 heavy at all time
 worn sufferers tr
 what I say.
 For Catarrh, sn
 I also find it a r
 with milk.
 WM. MOI

For dyspepsia c
 with meals. For
 Hot in obstinate
JAMES GOOD
 grocers and deale
 Street West and:

Fall and

A Magni
 WOO

Gentleme
 have their
 press charg
 der in the
 can have ti
 ing in the s

R J.

Cor. Kin

THE ST
 Words only
 With musi

REV. I
N
WITNES

A Contri
 getics. By
 WILLI

Professor
 College, T
 This V
 annual co
BALDWIN F
 the Hobai
 of Michi
 December.

12 mo.

Rows
 74 &