

Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA

Vol. 14.]

TORONTO, CANADA, THURSDAY MAY 8, 1888.

[No. 18.]

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 o's'inate cases.

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

—SPRING—

ANNOUNCEMENT

DEAR SIR:— We have now on hand a choice selection of Tweeds, Worsteds, etc., of the very latest patterns and styles, they are from the best makers and we guarantee their quality. Our aim has always been to supply our customers with garments of the best fabric properly and fashionably made at a reasonable cost, that we have succeeded is well attested by our increasing business, and the general satisfaction expressed by our patrons.

Any order for Spring and Summer Dress with which you may entrust us will receive our careful attention.

Faithfully yours,

GEO. HARCOURT & SON.

Clerical work of every description receives our special attention.

43 KING STREET E., 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

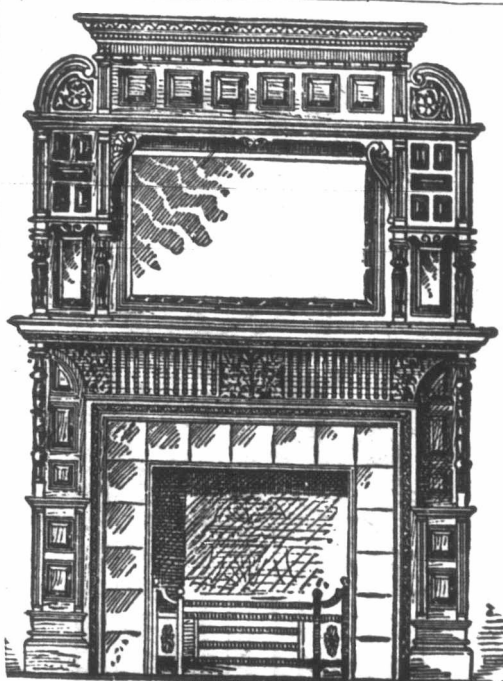
WILLIAM CLARK, M.A.,

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.



Wm. H. Bell & Co.

56 to 64 Pearl Street, Toronto,

MANUFACTURERS OF

**FINE WOOD MANTLES,
ORNAMENTS,
ENGLISH TILE REGISTER GRATES.**

Importers of

**ARTISTIC TILES,
BRASS FIRE GOODS, Etc.**

This firm devotes itself exclusively to the manufacture of fire place goods. Send for Catalogue of prices.

GRATE FOUNDRY, ROTHERHAM, ENG.

THE CONCISE

Imperial Dictionary.

As an instance of what the critical press say of this Book, take the following dictum of the *Academy*, (London, Eng.) :—

"It stands first, and by a long interval, among all the one-volume English Dictionaries hitherto published."

And the *Spectator* says :—

"It holds the premier place."

Beautifully and strongly bound in half morocco, it will be sent to any address, carefully packed and post-paid, on receipt of \$4.50, or in substantial cloth binding for \$3.25; or it may be had at the same rates from any respectable bookseller.

J. E. BRYANT & Co.,
PUBLISHERS,
64 BAY STREET, TORONTO.

Armson & Stone.

ARRIVED.

New Dress Goods and Prints, elegant Jackets and Mantles, 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

—OF—

MANTLE, INTERIOR DECORATIONS,

—AND—

Ecclesiastical Furniture

Designs and Estimates Supplied.

62 & 64 HIGH STREET, TORONTO.

J. & F. WRIGHT JNO. SYCAMORE.

\$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.

HENRY HEATH'S HATS.

EXCLUSIVE AGENCY SECURED.

We are pleased to be able to notify our friends and customers that we have secured the exclusive Agency of Henry Heath's English Hats for the Province of Ontario. These hats are acknowledged to be

THE FASHIONABLE HATS OF ENGLAND.

They are made in both Silk and Felt, and made with such care as to comfort and finish that many gentlemen will wear no other.

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

OUT-TO-DAY,

A new Photo-etching of Munokaosy's wonderful Painting,—

Christ Before Pilate.

Size 8 1/2 x 11. Price one dollar. Mailed free. Securely packed in cardboard protection.

The photo-etching is a fac-simile of the original picture, and is considered the most perfect reproduction of it that has ever been offered for sale. The lights and shades are faithfully portrayed, and the beautiful life-like effects produced in the original are preserved in this copy.

J. B. Clougher, Bookseller and Stationer,
151 King Street West, Toronto.

WANTED.

The undersigned, a graduate of T. C. D., in Priests orders, a ready extempore preacher, and having large experience, desires to find a Town Curacy, Living Tenancy, or sole charge. Has testimonials from the Lord Bishop of Ontario and leading clergy guaranteeing good standing and ability. ADDRESS,

REV. J. W. FORSYTHE, M. A.

Care of REV. RURAL DEAN GROUT,
April 24, 1888. BROOKLYN, LYN, ONT.

WANTED

Lay Reader for Pembroke. Apply giving references to

VEN. W. Y. DAYKIN, PEMBRKE, ONT.

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.

Dominion Line

ROYAL MAIL STEAMSHIPS.
LIVERPOOL SERVICE

Sailing dates.

	From Baltimore	From Halifax.
*Oregon	Tues. April 24th.	Sat. April 28th
	From Montreal.	From Quebec.
*Vancouver	Wed. May 9th.	Thur. May 10th
Toronto	Thur. " 17th	Frid. " 18th
*Sarnia	Thur. " 24th	Frid. " 25th
*Oregon	Wed. " 30th	Thur. " 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.

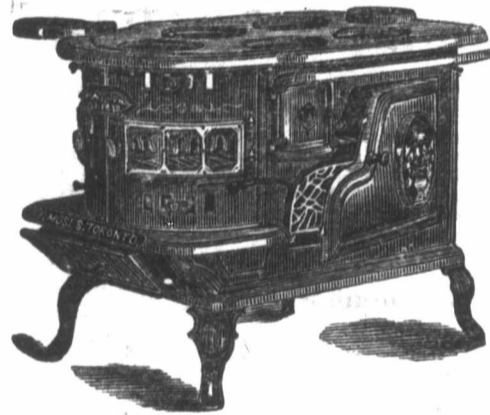
Special rates for Clergymen and their wives. Apply to GZOWSKI & BUCHAN, 24 King St. E. or to G. W. TORRANCE, 18 Front Street West Toronto

GENERAL GROCERIES.

NEW RAISINS, NEW CURRANTS.

CROSSE & BLACKWELL'S
Raspberry, Black Currant,
And Green Gage Jams
In lb. Bottles.
R. FLACK
255 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, DYSPEPSIA, INDIGESTION, JAUNDICE, ERYSIPELAS, SALT RHEUM, HEARTBURN, HEADACHE,
DIZZINESS, DROPSY, FLUTTERING OF THE HEART, ACIDITY OF THE STOMACH, DRYNESS 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. Broad 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 in Canada are registered and warranted for years

HAGYARD'S YELLOW OIL
CURES RHEUMATISM

FREEMAN'S WORM POWDERS.

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

THE BENNETT FURNISHING CO.,

MANUFACTURERS OF
CHURCH, SCHOOL AND HALL FURNITURE,
ALSO

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 Dalmarock 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.



THE SHANNON LETTER AND BILL FILE
THE SCHLICHT & FIELD CO. LIMITED
OFFICE LABOR SAVING DEVICES
31 ADELAIDE ST. EAST TORONTO.



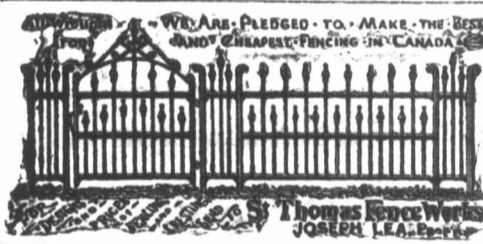
THE
Improved Model WASHER AND BLEACHER.

Pat. Aug. 2, 1894.
J. W. Dennis, Toronto.
Only weighs 4 lbs. Can be carried in a small valise.

Satisfaction guaranteed or money refunded.

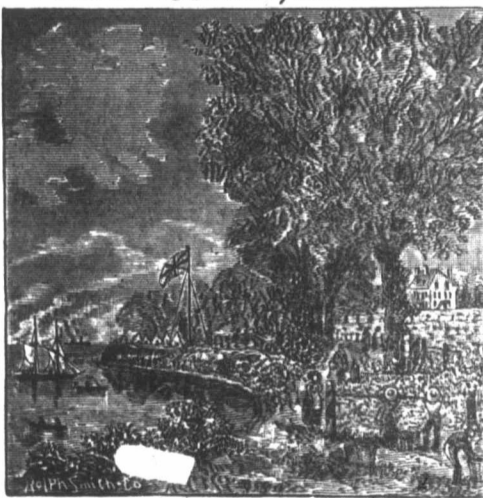
Mr. C. W. DENNIS, Toronto,—I have much pleasure in being able to state that after due trial being had, your Washer has proved satisfactory, and I would recommend it to every one as a necessary household appendage. When I first opened the box containing it as it came from the express office, I was very incredulous as to its effectiveness as a clothes cleaner, and pronounced it as a totally useless affair, but after the second trial, from being incredulous I became marvellous, being utterly astonished at the way in which but a simple thing could accomplish its work and with what facility, the washing that required a full day to complete it now took a few hours. R. A. HOONEY, Incumbent of Periytown, Diocese of Toronto

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



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.

W. H. STONE,
The Undertaker,

ALL FUNERALS CONDUCTED PERSONALLY
No. 379 YONGE ST., TORONTO.
TELEPHONE No. 982.

THE NAPANEE PAPER COMPANY
NAPANEE, ONT.

—MANUFACTURERS OF Nos. 2 AND 3—
White Colored & Toned Printing Papers
News & Colored Papers a Specialty.
Western Agency - 112 Bay St., Toronto
GEO. F. CHALLES, AGENT.

The DOMINION CHURCHMAN is printed on our paper.



We are children who cheerfully join in the chorus
When BREADMAKER'S YEAST is the subject before us
Mamma tried all the rest,
So she knows it is the best,
Cause her bread is the whitest, her buns are the lightest,
And we eat all the pancakes she dare set before us.
BUY BREADMAKER'S YEAST. PRICE 5 CENTS.

DECISION

1. Any person who subscribes or receives a copy of this paper, and if a person arrears, or the same made, and it is taken from 1 3. In suits for place where the reside hundred 4. The courts periodicals from uncolled for, v tional fraud.

The DOM Year. If pal price will be be departed see when the address label ordered to b

The "I the Chur excellent m paper, and culated C

Office, No. 1

FRANK

LESSON

May 6th, 5th Morning Evening

The Re man trav tions for

ADVICE Night in a Art" says. circulated judicious

All ma DOMINION later than A quan unavoidable

A WA that has Wesleyan guilt or have no gossip or we have scandals amongst fessional, more so than pos thing for pulp it at his priva he minis females not care our visi system who are

1888.

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 Wootten, 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.

May 6th, 5th SUNDAY AFTER EASTER.
Morning.—Deut. vi. Luke XIII. 26 to 30.
Evening.—Deut. ix.; or 1. Thess. iii.

THURSDAY, MAY 8, 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.

A WARNING SCANDAL.—The miserable scandal that has arisen in Toronto over a highly prominent Wesleyan minister is indeed deplorable. As to guilt or innocence of the persons concerned we have no means of judging, as evidence is not either gossip or newspaper sensational paragraphs. But we have in this case one of a large number of scandals arising out of the system prevailing amongst the sects of carrying on a species of *Confessional*, very much akin to that of Rome—far more so than the sects are willing to admit, more than possibly some are aware of. It is a customary thing for a sectarian preacher to invite from his pulpit at every service young people to visit him in his private parlor in the rear of the building wherein he ministers. The hour is generally one that only females can use for such a purpose, and men do not care for secrecy at any hour. Hence the parlor visits and interviews have developed into a system of gossip between pastor and young women who are attracted to him for various reasons. The

alleged reason for suspicion in the above case was the prolongation of one or more such interviews. It is all the rage among lady members of the sectarian bodies to out do each other in the luxurious upholstery of these parlours. How far this display helps to draw the poor into personal contact with the ministers we need not discuss. It matters little indeed, for the sects are not anxious to have the poor as attendants upon their services. It is therefore no doubt quite a pleasant incident in the week's routine for a young woman to spend an hour or twain twaddling with a preacher, under pretence of seeking religious counsel. That scores of scandals have arisen out of this custom is well known. We believe it is more calculated to lead to mischief than the Confessional of the Church of Rome, of which it is an imitation and substitute. St. Paul asked the Corinthians "Have ye not houses to eat and drink in?" Were he to see the pastor's boudoir like parlour in a modern sectarian place of worship, the Apostle would be moved to ask, "Have ye not houses in which to pay visits, both pastor and flock, have ye not houses wherein to meet each other, both for social and religious purposes?" He would certainly also ask what they meant by having places of worship apart from the Church of Christ!

THE OLD ENGLISH SUNDAY.—The following interesting letter is from the Rev. E. Conybeare in *London Guardian*.

SIR.—In your leading article of the 7th inst. you say that "the practical observance of Sunday was based in England upon the identification of the Lord's Day with the Jewish Sabbath." This was doubtless the Puritan view; but the practical observance of Sunday in England very much on the same lines as the Puritan is far older than the rise of that party during the period of the Reformation. Our early legislation was exceedingly strict in this matter. The laws of Edward the Elder (A.D. 900) says:—

"If a man free work on Sunday he shall lose his freedom. If a lord force any to work, whether bond or free, he shall pay forfeit." Athelstane's Code (A.D. 925) adds:—

"If any one market on Sunday, he shall forfeit the goods and pay thirty shillings"—(equivalent to at least 50l. now). Ethelred's Dooms (A.D. 980) bid:—

"The Sunday feast be kept rightly by all. Let markets and folk-motes, huntings and worldly works be straightly abstained from on that holy day. The Mass priests shall on the Sundays give the people the sense of the Gospel and Epistle in English, and explain in English the Paternoster and the Credo, to the intent that all the people may cultivate the Christian faith on that day. And soul-scut shall that day be paid for every Christian man to the priest, that he may teach him and pray for his soul."

This reference to the weekly offertory is interesting. And though the Norman Conquest brought into some extent the laxer views of Sunday already current in the Continent, yet the old English tradition seems never to have died out. Giraldus tells us of a supernatural warning given to King Henry II. by a seeming Englishman, who spake to him in the *English* tongue, saying:—

"God hold thee, King. Christ greeteth thee well, and His holy mother, and John Baptist, and Peter the Apostle; bidding thee straitly forbid, in all thy lands, the buying and selling on the Lord's day; and that no other work be done save the celebration of the divine offices, and that men do hear them devoutly; and that no food be made ready save what is needful for daily use."

The King replied in *French* with a sneer at English superstition. The story clearly marks the national sentiments of the time.

In the religious revival under Henry V., when the Church of England was put on her mettle by the rise of Lollardism (as in the next century the Roman obedience reformed itself as a practical

answer to Protestantism), the observance of Sunday came prominently to the front. Of James I. of Scotland (who was bred in England during this period) it is recorded by the Spanish Ambassador at his court that "his piety was such that he would not ride on Sunday, even to Mass." Of Henry VI. his biographer relates that "his Sundays were wholly given to devotion and to like reading;" while the historians of the Wars of the Roses point out as a proof of the utter unscrupulousness of Edward of York that he fought two of his bloodiest battles, Towton and Barnet, on the Lord's Day.

This "Puritan" observance of the day was never associated with the Puritan Sabbatical theory; for the name "Sabbath" when found in early English writings (e.g., the laws of Edgar) invariably means not Sunday, but Saturday. Our old English Sunday was, and still is, a genuine survival of the primitive Lord's Day, as we find it so frequently referred to by the Fathers, a day of rest, but not of idleness, nor yet of revelry and excitement, a day for worship above all, and for such amusements only as are to be found in the privacy of family life and are not inconsistent with the quietness and seriousness of mind. It is the proud distinction of our English Church to have handed down this ideal through the centuries.

THE CHURCH REVIEW ON AVERAGE SERMONS.—

"Complaints are made, and with justice, as to the poverty of the average sermons heard in the pulpits of the Church of England. It has been well replied that it is ridiculous to expect that every priest is going to turn out a brilliant orator or essayist, when even in the House of Commons there are but a few really clever speakers. Numerous answers have been received from the clergy, some of whom have been more severe on their order than the laity, especially when priests excuse themselves on the ground of their multitudinous duties. The laity, somehow or another, do not believe that the clergy are so overworked as to be unable to find time for studying and for preparing their sermons properly. At any rate, if they are so overworked as they say, with secular duties which fall upon them, in ninety-nine cases out of a hundred the remedy rests with themselves. Dissenters attract people to them, and when they have once got them they keep a hold on them by giving them something to do. In the Church the opposite policy is pursued: the priest tries to hold the whole bunch of the reins in his own hands, and wonders that he cannot successfully manœuvre the coach. Mr. Huntingdon, rector of Tenby, reminds the readers of the *Standard* that Dr. Hook rose every morning at five to get time for exegetical and devotional study. Let those who complain that they cannot find opportunity for preparing their sermons be silent until they have followed Dr. Hook's example."

ANECDOTE OF DR. HOOK'S EARLY RISING.—

We do not know if this has appeared in print, of its truth we can vouch. It was Dr. Hook's habit to have the fire in his study prepared for lighting over night, Mrs. Hook was also an early riser and the domestics awaited her call before getting up. One morning Mrs. Hook being away the Doctor was surprised to find no sign of his early breakfast, and struck by the silence of the house he went into the kitchen, into which the servants had not come long past their usual hour. Dr. Hook ever full of fun lighted the fire, arranged breakfast for the domestics, and when all was near ready he rang the bell violently when down came the staff in a great hurry. Judge their feelings when they found the kitchen fire going, kettle boiling, and other preparations for breakfast, all manifestly the work of the illustrious Vicar of Leeds! They trooped to their beloved master's study who heard their penitential apologies with a merry smile and dismissed them with the advice—*Learn to rely upon yourselves in future, and you will then get up as easily without being called as I do!*"

Model HER

HER.

smallvails.

refunded

Toronto.

aker,

PERSONALLY

ORONTO.

MPANY

T.

AND 3—

ing Papers

ociality.

5 CENTS.

THE SCOTT ACT REVERSALS.

HAVING opposed the Scott Act from the time we were convinced that it was doing the cause of morality generally, and of temperance in particular, grievous injury, we are glad to find our verdict to have been declared correct by enormous majorities in nine counties, wherein this Act has had a long and a fair trial. Persons who judge public matters from a mere individual stand point are apt to be mistaken hence some of our friends thought we had not justifying evidence for our antagonism to this Act, *which they desired us to judge not by its vicious results, but by its virtuous intention.* We had overwhelming proof that everywhere the Scott Act had increased spirit drinking, developed deceit, falsehood, malignancy, revenge, perjury, contempt of law as law, amongst the young especially, and had directly caused several murders, and other murderous crimes.

One of the oldest Methodist lay preachers said to us to-day, "I was shocked to see men set to get drunk and break the law in order to catch others; such conduct to me is wicked beyond description." But that *the end justifies the means*, was universally adopted by the Scott Act party. A prominent promoter of the Scott Act in January last was arguing against the Act with his pastor, a Baptist minister, who was very wroth at his friend changing his mind. The opponent of the Act said, "On this street are the stores of your deacons who are all strong Scott Act men, now I will give the Church \$100 for every one of their stores in which there is no liquor kept!" The Baptist pastor took the offer, and the pair found whiskey on tap in four cellars, occupied by these vehement Scott Act supporters! That kind of hypocrisy killed the Act, not the weather, as its friends affirm.

On this point we are glad to commend the sensible words used by the Rev. John Burton, Congregationalist minister, on the 15th April.

To attribute the defeat to imperfect voters lists, partisan returning officers, bad roads, etc., is only to continue what has already cursed the progress of a great moral reform, viz, surround it with the atmosphere of partisan politics and excuses. We have had too much stump oratory in this direction already. The causes lie deeper.

"For the Scott Act itself, as an act, I never had nor have a word of commendation. It is cumbersome, unworkable and, as a moral measure, absurd."

On another evil of this Act, this speaker used timely and brave words when he said:—

The wave of temperance sentiment has carried to its crest a number of men utterly unfit to lead in any great reform that like this so intimately affects every interest of home, society and the Dominion. Some, no doubt, of this class are earnest, but their zeal has been without knowledge. We have had place-seekers and needy adventurers, men whose moral influence is as near the zero point as any individual influence well can be. Hence we have had extravagant appeals, false arguments and unjust denunciations of calmer men or of opposite opinions. The spirit of the narrow partisan has been too prevalent, rather than that of the loving philanthropist.

He might have said "women" as well as men used this Act for their greed as adventurers. The Act will, we trust, be repealed and a genuine effort made to reduce the evils of drinking. The cause of temperance has been sadly injured by the Scott Act, and its professional and fanatical friends. One illustration of the danger of such crazes dominating a public man is just now seen in Toronto. During the two years when the whole energy of the Mayor and his party in the Council was absorbed by Scott Act ideas they caused by gross neglect, the lease of the magnificent Park used by the citizens, to be cancelled. We trust the Park will be recovered by the city, for good recreation grounds have incomparably a stronger temperance influence than all that legislation could wield. But there is a danger of fanaticism by monomaniacal attention to its "fad" or "craze," inflicting irreparable injuries upon the community.

CANON LIDDON ON THE RESURRECTION.

THAT the soul of man survives the body at death might be inferred, as from other considerations quite independent of Revelation, so specially from the observed Law, as it is called, of the Conservation of force or energy in the physical universe. We are told, apparently on solid ground, that when a human body dies and decays, there takes place in reality, not a cessation, but only a transformation of energy. The organic compounds which made up and sustained the living human frame are merely resolved by death into new combinations, which may again be partly taken up into other and living forms. And thus the force or energy of the human body not only does not cease at death—it undergoes neither diminution nor increase. It is after death what it was before death, only it has entered upon new conditions, which it has itself actually brought about; and when death has taken place this energy is already at work in modifying and transforming such conditions still further. This estimate of death from the purely physical point of view assumes, and we need not dispute the assumption, that there is no such thing observable—I do not say no such thing possible—as the annihilation of one's energy; and it points to the fact that the chemist is perfectly able to trace after death the persistent action of the various compounds which have sustained the human body during life. Be it so. But if this law of the conservation of energy or force is good for one department of our being, why not for another? Is there then no energy, properly speaking, except that of the substances which are known to chemistry? Are not thought, will, love, truly energies? Are they not just as much energy as any energy that we can identify with oxygen, or hydrogen, or nitrogen, or carbon? And if thought, and affection, and will are energies, what, pray, becomes of them at death? Chemistry knows what becomes of physical combinations. Give chemistry time and opportunity, and when a man has been dead for

a year it will tell you upon analysis what each of the physical forces which one year ago combined to sustain his living body is now doing. But what can chemistry tell you about his thought, his affection, his will? And if these are, properly energy, have they ceased only because they are unrepresented in the transformations of the physical forces which were for years their partners and organs? Surely, to suppose that they are extinct is to reject this admitted law of the Conservation of Energy, and for no better reason than that for the moment we are unable to verify its applicability to a particular detail—a proceeding which would certainly be deemed irrational if nothing beyond a physical doctrine were at stake. In this way some minds outside the Christian faith might be fairly led up to the great conviction to which so much else tends that is independent of revelation—the conviction that the spiritual nature of man survives the death of his body. If it is reasonable to think that the physical energy does not perish at death, but only takes new forms, then it is at least equally reasonable to believe in a like survival of spiritual energy.

But there arises a momentous question. How, or in what shape, will this survival of spiritual energy be preserved? Will the living spirit, like the body, be dissolved, while the spiritual forces which made it what it was to us survive, entering perhaps into new associations, new combinations, new beings? Will what was strictly personal in the living man have ceased to be, while his ever enduring thought and love and resolve sink back into and blend with some spacious ocean of Universal Life, in which they will endure for ever, though without consciousness of their separation from any other created existence? This, since Spinoza's day, has been a widely accepted form of the doctrine of the immortality of man. But remark, brethren, this vital difference between physical force or energy and spiritual force. Physical force exists independently of the living subject to whose life it belongs or contributes. A gas is just as much a gas whether it enters into the composition of a human body or is contained in a jar in a chemist's shop; but spiritual force has no existence whatever, as far as we know, apart from the seat of being or the person whose force it is. Thought, love, resolve, these cannot be treated like a gas; they cannot be detached from the soul into whose life they enter, and packed away in some laboratory. And, therefore, it follows that if at death the thinking, loving, resolving subject or person ceases to be, through his supposed absorption into some ocean of Universal Life, or otherwise, then his thought, and his love, and his resolve cease to be simultaneously: and the vision which would represent them as enduring when the human personality has already perished, is indeed a dream—it is an airy compound of phrases and of sentiments to which nothing can really answer in the world of fact. Such an immortality is only another name for practical annihilation. The only real immortality of a personal being is a personal immortality; and a doc-

trine of im
separate co
down the w
person, does
because it
claiming hi
Life.

This, perl
a question
trary, be we
for the hun
which more
of us when
whom we h
I ever see
Will he kno
and lost c
the answer
true which
losing the c
through al
If this supp
nothing to
nised woul
and constit
supposed p
well altoget

WHY
T
good man
Pride may
because the
this answe
more for
stand in ne
ren do of t

Traili
F

There i
does us go
of music, c
their bea
softens us,
plicably, f

Wordsw
just cited
in Dante,
soul:—

Forth f
Befor
Weepir
Issue

There i
newly-cre
Let us

At

W

Et

Ti

O

But as
matrimo
excellent

trine of immortality which would destroy the separate consciousness, which would break down the walls of a thinking, loving, resolving person, does not the less annihilate that person because it would soften the process by proclaiming his absorption into the Universal Life.

This, perhaps, some of you will say, is only a question for metaphysicians. On the contrary, be well assured it is eminently a question for the human heart. What is the thought which more than any other takes possession of us when death has separated us from one whom we have loved in life? Is it not, Shall I ever see him again? Shall I know him? Will he know me? Who that has ever loved and lost can doubt it? And what must be the answer to this question if the phrases are true which paint the surviving spirit of man as losing the consciousness of a personal existence through absorption into the Universal Life. If this supposition were true, there would be nothing to recognise; recogniser and recognised would alike have lost all that marks off and constitutes individual being during the supposed process of absorption. We might as well altogether have ceased to be.

CHILDREN.

WHY has God made us love children? There never was a great man nor a good man who did not love children. Why? Pride may answer, "For the children's sake, because they need our care," Wisdom allows this answer, but adds, "Quite as much or more for the sake of men and women, who stand in need of children more than the children do of them."

Trailing clouds of glory do they come
From God Who is their home.

There is a divine beauty in them which does us good more than the beauty of scenery, of music, or of art. We are formed to need their beauty and enjoy it. It purifies us, softens us, transfuses us, indescribably, inexplicably, for it is divine and a mystery.

Wordsworth, whose well-known lines were just cited, follows out a like train of thought in Dante, who thus describes the new-born soul:—

Forth from the Hand of Him Who fondles it
Before it is, like to a little girl
Weeping and laughing in her childish sport
Issues that simple soul.—PAR. XVI.

There is a freshness from the Creator in the newly-created, which must needs be lovely.

Let us listen to another poet:—

Ah! what would the world be to us
If the children were no more?

What the leaves are to the forest,
With light and air for food,
Ere their sweet and tender juices
Have hardened into wood,—

That to the world are children,
Through them it feels the glow
Of a brighter and sunnier climate
Than reaches the trunks below.

—Longfellow.—"Children."

But as our Lord consecrated the state of matrimony—holy as it was before—to such an excellent mystery, that in it is signified and

represented the "spiritual marriage and unity between Christ and His Church" so has He greatly added to the dignity and loveliness of children by His own Childhood, and by what we read in the ninth and tenth chapters of the Gospel according to St. Mark.

First, as an example of humility to His disciples who had yielded to ambition, He took a child and placed it in the midst, and having embraced it in His arms (O love most wonderful, most beautiful!) He said to them, "Whosoever receiveth one of such children in My name, receiveth Me; and whosoever receiveth Me, receiveth not Me, but Him that sent Me."

If there were any difficulty in understanding the meaning here, the additional matter recorded by St. Matthew would remove it, for he adds, "Except ye turn and become as the little children," and "Whoever shall humble himself as this little child." We are amazed to find that the disciples who with their own ears had heard their Lord's words, with their eyes had seen Him embrace a child with the tenderest regards, yet so soon despised little children and repelled them from their Master. The Lord was moved with indignation, not with Pharisees, not with traders in the Temple, but with His own beloved disciples, and said, "Suffer the little children to come unto Me, forbid them not, for of such is the Kingdom of God. Verily I say unto you, whosoever shall not receive the Kingdom of God as a little child, shall by no means enter therein; and having embraced them in His arms, He blessed them, laying His hands upon them."

That which the Lord commended then in children, and proposed to us for imitation, was their humility and docility. With perfect trust in their parents and a sense of their own ignorance, they watch, they mark, they receive, they drink in with longing eyes, and ears, and hearts. The attitude of their hearts is that of the Psalm—"Lord, I am not high-minded. I have no proud looks. I do not exercise myself in great matters which are too high for me. But I refrain my soul and keep it low."

Alas! It is in this very thing that children receive such grievous wrong (at the hands of those to whom God has entrusted them. Trustful, docile, receptive, they are not taught what they should learn, and by evil example, however unconscious on the part of those who set it, are taught what they should not learn.

Children then have these claims upon us,—their natural, almost divine beauty of soul, the consecration of their condition by the Incarnation, the especial approval and benediction of their Lord, and which has not been mentioned, but reserved, that this benediction has been carried out in the case of every Christened child, by a particular and personal embrace in the arms of Christ, by regeneration, incorporation, adoption. Can anything be more beautiful, anything more lovable than a child, can anything be more worthy of reverence, of tenderness than a child? Yes, a Christian child. A Christian child has all the beauty of nature which survives the fall,

all the beauty of grace; beautiful in itself, more beautiful than itself in Christ.

But how is it with us? People love their children as all animals do, and—not to be unfair—love them better; but have they any real sense of their responsibilities? The children were never really theirs, but God's when born, still more so when baptized. They are not theirs to indulge, or theirs to ill-treat; not theirs to punish at will, or indulge at will. They are the most beautiful, tender, and precious of all their possessions, but how carelessly treated, and at hap-hazard! They see what they should never witness, and do see and hear what God's children should enjoy as a living atmosphere.

Nothing is easier to control than a child, if only the parent controls himself, (1.) in foolish indulgences, (2.) in foolish and criminal anger. Often and often have I wished to punish children for their good who were going unpunished, quite as often to chastise parents who are the persons really in fault; and gladly would I have given a just blow to the mother who unjustly gave it to her child: unjustly, not because the child was not in the wrong at the time, but that it never would have been in the wrong had the parent been firm and equable in management. Why, children watch the eye, mark the tone, and obey or disobey accordingly. If a child knows that it must obey, it will do so at once. If it knows that by holding out, resisting, teasing, it will get its way, of course it will act on its convictions, and who is to blame? Not the child, certainly. Reasonable commands, firm commands, commands followed by punishment if disobeyed, will soon be executed not only without resistance, but without unhappiness. It is the weak indulgent parent which makes a child cry. If the child knows it cannot have this or go there, it will no more seek for the unattainable than to try to reach the moon or walk upon the sea. The provocation of disobedience is the hope of its success. A conviction of the inevitable is as oil to troubled waters. And then these weak indulgent parents at times get angry, and punish in anger. Punishment in anger is bad enough. If the punished see that the punisher is angry, all the moral efficacy of the discipline is gone forthwith. It has become an affair of temper versus temper. Punishment should be slow, calm, sad, if it is to benefit the punished. Therefore, punishment inflicted in anger is a folly as well as a sin; but the punishment of those who rule unevenly is an injustice. Why should I be beaten to-day, when I was not beaten yesterday? The same act should draw down the same chastisement. To pass by my transgression yesterday, and to come down suddenly and unexpectedly on me to-day is an injustice; and children feel injustice just as well as men.

Those who love children should bravely punish, punish justly, calmly, sadly, firmly, and the child's happiness as well as its character will be advanced. There will then be no useless struggling, repining, teasing, hankering. The child learns to submit as a matter

of course. It may not—cannot; there is an end of the matter. It learns submission to the will of its earthly parent, and in so doing learns resignation to the will of its Heavenly Father, acquires progressively that habit of mind which is the only safety—the only peace—the deepest happiness.

Now the question before us is this very serious one. What do we clergy to remedy all this evil, all this crying injustice to children, and this sin against Christ to whom they are so precious? I know we all love children. I know we all teach them and train them our very best in school and out of school; but do we labor to save them from the great injustice and harm which they suffer day by day through those who ought to love them most, and delude themselves into thinking they do so?

Do we, for instance, protest against indulgence on the one hand, and harshness on the other? against non-punishment, and inconsiderate and vindictive punishment? Do we show to parents that harshness tempts their children to lie? that encouragement to confession, ready forgiveness of acknowledged faults, severe visitation of concealment, are the natural education of truthfulness? Do we tell them that long punishments provoke obstinacy, while short and decisive ones extinguish rebellion? that no punishment should cause so much grief to the child as to the parent? that punishment is a painful duty, not a satisfaction to anger?

How many people teach their children to be vain by dressing them up, and exhibiting them in their unnatural and stiffening attire to their neighbours, and by admiring remarks which they suppose the children do not hear or appreciate? How few win or retain the confidence of their children by cheerful forgiveness of all faults, thefts, falsehoods, or whatsoever they be, if only confessed by the penitent child instead of discovered by indignant parents, who once did the same thing themselves, and now forget not only the child's infirmities, but their own transgressions?

What shall be added about example? Parents are aware of its power. The force of assimilation is such that they will not have a nurse with a brogue, lest the child should insensibly learn it. They have a foreign governess that their children may acquire the tone of French or German unconsciously; but this power of assimilation given that the young may easily learn is turned against them most grievously. Do fathers never reflect on the unconscious influence of their irreverent and angry expressions? Do mothers forget that their vanity and worldliness and uncharitableness silently and surely enter into the character of their dear children? They turn the gracious gifts of Heaven into poison, and become daily educators into evil passions and degrading principles, which will last all life through—unless eradicated by a special grace counteracting—think of the reproach!!—counteracting the influence of the parents' offspring.

If many ought not to marry because they cannot support their children, still more have a right to do so because owing to their own moral defects they are not fit to train up their

Even good people, religious people, make grievous mistakes, stimulating the religious affections of children, and exciting them, laying burdens upon them which they are not able to bear, even making them undertake needless obligations, vows of temperance for example. Truly children need guardian angels to protect them against enemies? No, against their natural friends and protectors!

How truly is the Church a mother! Her treatment of children is and has ever been simple as well as tender. She has truly the heart of a mother, loving with the love of the Heavenly Father, wise and gentle, firm and patient.

Now what can and ought we clergy to do to help Christ's darlings in their sore necessity? People regard their children as their own property and resent interference. And in truth what a heavy censure it is to say, or even imply, that a parent cannot or does not deal well with his child! One cannot wonder at the indignation excited by such a suggestion, if undeserved, and still more if deserved. Something, perhaps, may be done in sermons by detached remarks, not by a grand assault; something in addresses after the solemnization of matrimony; something now and then, little by little, in private conversations when the children are out of the room; something founded on what has just passed or been said and so arising naturally, as it were, and made necessary. At any rate, let us keep our eyes open; and neither forget, nor let our people forget the awful words with which Christ closed His loving action and teaching on this subject, with a child before Him, fresh from the loving embrace of His arms: "Whoso shall offend one of these little ones which believe in Me, it were better for him that a great millstone should be hanged about his neck, and that he should be sunk down in the depth of the sea."—W. E. HEYGATE in *Literary Churchman*.

Home & Foreign Church News.

From our own Correspondents.

DOMINION.

NOVA SCOTIA.

HALIFAX, April 25.—Right Rev. Frederick Courtney, formerly of Boston, Mass., was consecrated Lord Bishop of Nova Scotia to-day, with elaborate ceremony in St. Luke's cathedral. Among the distinguished visitors who took part in the consecration were:

Bishop Medley, Metropolitan; Coadjutor Bishop Kingdom, the Bishop of Maine, the Bishop of Ontario, the Bishop of Quebec, Rev. Phillips Brooks, Boston; Rev. Mr. Storrs, Boston; Rev. G. W. Shian, Newton, Mass.; Rev. Mr. Converse, Boston Highlands; Rev. Roland C. Smith, Burnby, Mass.; Rev. Lewis K. Stone, Brookline, Mass.; Rev. Dean Gray, Boston; Rev. C. L. Hutchins, Medford, Mass.; Rev. J. A. Barrington, Wareham, Mass.; Rev. H. Gray, Boston; Rev. W. W. Campbell, Boston.

After the preliminary services the Gospel was read by the Bishop of Maine and the sermon preached by Canon Dumoulin, of Toronto, from Acts xiii. 2.

Dr. Courtney then took the oath as follows:

I, Frederick Courtney, chosen Bishop of Nova Scotia, do profess and promise all due and canonical reverence and obedience to the Metropolitan of Canada and his successors in that office. So help me God, through Jesus Christ.

After the ceremony the clergy, members of synods and other distinguished members of the Church, were entertained at luncheon, after which the Metropolitan introduced the Bishop of Nova Scotia and proposed his health. Bishop Courtney replied in a very neat speech and proposed the health of the guests, coupling with it the names of Rev. Phillips Brooks and the Bishop of Maine. Dr. Brooks and the Bishop of Maine replied, proposing the health of the bishops and clergy of the Church in Canada, coupling with it the names of the Bishop of Ontario and Canon Dumoulin. Both replied, the latter proposing the health of the archdeacon, clergy and laity of the diocese.

ONTARIO.

SHANNONVILLE.—The late A. L. Roberts.—In the death of Mr. Roberts the church has lost a staunch and loyal member and liberal supporter. And the high estimation in which he was held by all classes was shown in the large concourse which attended his funeral to the family burying ground in the cemetery of Christ Church, in the Indian Reserve, on the sixth day of April. The deceased gentleman was a son of a captain in the Royal Artillery. He came to Canada about the year 1836, and attached himself to the congregation of the Mohawk Reserve, under the late Reverend Saltern Givins. A successful farmer and wood contractor to the G. T. R. just built, he acquired a good deal of property. Being an active member of the Church he was elected a lay delegate to the synod of Ontario from its start, representing first Christ Church, and afterwards, removing to Shannonville, the church there. In 1868 he was elected to represent the diocese of Ontario at the provincial synod in Montreal. It was through his liberality and forethought that Shannonville secured 100 acres of land, subsequently sold, and which forms the present endowment of Trinity Church. When the original church in Shannonville was burned, Mr. Roberts was the prime mover and original contributor to the present handsome edifice, in which he placed a fine memorial window in the chancel to commemorate a beloved daughter who died in 1870. To the late Ontario College, Picton, he contributed \$500, and was liberal to every local and diocesan object. On his death bed he received from the hands of Rural Dean Stanton the blessed Sacrament and realized much comfort and sustenance therefrom. By request of his family the Rev. Rural Dean Stanton, Rev. Wm. Roberts, and Rev. Albert F. Geen, officiated at his funeral. The service which took place in Trinity church was very impressive. He leaves to mourn his loss a widow, three sons and five daughters, to whom he was devoutly attached and ever kind and indulgent.

Elsewhere will be found an advertisement of Rev. I. W. Forsythe, M.A. Being long and favorably known in the diocese of Ontario as a valuable clergyman of much ability and possessing large experience in parochial work, we are sure it will not be long until he find a suitable field of work.

TORONTO.

WEST MONO MISSION.—Received with thanks a box of articles for the Sunday School children of St. Alban's Church from the C. W. M. A. Society per Mrs. O'Reilly.

Appeal.—We are greatly in need of Sunday School library books and children's papers. Our books have been read again and again, and the schools have exchanged one with the other till all the books have been read. We have no funds to buy more, and consequently our children must go without Church literature unless some of our more favoured people will come to our aid. Will not some of our large Sunday Schools who are continually adding to their libraries, send us some of the volumes who have fallen into disuse with them but would be fresh to us? And if individual Churchmen would look through their libraries each might find two or three or half a dozen books which they have not used perhaps for years, but would be suitable for Sunday School work. All such might be sent and would be a great help to us. Who will help us in disseminating Church doctrine and Bible truth by means of sound literature for our Sunday Schools? We will gladly pay express charges to Orangeville, our nearest express office. Address Rev. G. H. Webb, Cardwell P. O., Ont.

LLOYDTON parish were manifested. church was About \$500 been contri applied to r officers we Wilkinso Carter and McBride a Fox, Mr. R. An intent parish. Th courage invariable their untir our Divine ing on conc appointed bishop kin labors sin abundantly time with begun.

ORONO.— in connecti Monday, w wardens— Messrs. C McLean, & H. H. Ode

PERRYTO connection Monday, v wardens— Leslie and delegates

MISSION iliary Miss connected Church, 1 James' sc celebrated Bishop B Arthur B Baldwin, conclusion almost al school hot Mrs. R was main from the couraging and at 3 c of the di with ladie among w J. D. Cay Mr. Shor Rev. Mr.

The el resulted unanimot Auxiliary office was Baker an president Willough O'Reilly, treasurer

For the were elec treasurer Mrs. Tim ment—M Mrs. Lyd H. Thoru The fi referred of Miss 1 women a

The re state of Niagara, there he boxes h Of this t boxes at have bee

The Commit has beer had mai the Nor financial be \$1,65 \$100.97. After several

LLOYDTOWN.—The annual vestry meetings of this parish were well attended and renewed interest is manifested. The financial reports rendered by the church wardens exhibited a remarkable increase. About \$500 over and above current expenses has been contributed during the past nine months and applied to repairs and improvements. The following officers were elected: Lloydtown—wardens, Mr. A. Wilkinson and Mr. John Thompson; Nobleton—Mr. Carter and Mr. Walker Street; Kettleby—Mr. W. McBride and Mr. W. E. Fox; lay delegates—Mr. Fox, Mr. R. W. Perry and Mr. W. Street.

An intense awakening is felt throughout the whole parish. The rector, Rev. Mr. Sibbald, referred to the encouragement which he has enjoyed in his work, the invariable kindness and generosity of the people, and their untiring energy in assisting him in the cause of our Divine Master. This parish became self supporting on condition that the Rev. Mr. Sibbald should be appointed our clergyman, which his lordship the bishop kindly acceded. Our rector's indefatigable labors since his arrival amongst us have been abundantly blessed, and we pray he may long continue with us to carry on the good work he has begun.

ORONO.—*St. Saviour's.*—The annual vestry meeting in connection with this church was held on Easter Monday, when the following officers were appointed: wardens—Mr. John Stewart and Mr. Daniel Hall; Messrs. Courtham and Odell, sidesmen; George McLean, secretary; Edward Morton, treasurer; Mr. H. H. Odell, lay delegate to the synod.

PERRYTOWN.—*St. Paul's.*—The vestry meeting in connection with this church was held on Easter Monday, when the following officers were appointed: wardens—James Leslie and Thos. A. Beggs. James Leslie and Mr. Joseph S. Wilson were appointed lay delegates to synod.

MISSION WORK.—*St. James'.*—The Women's Auxiliary Mission and the Church Women's Aid Societies connected with missionary work in the Anglican Church, met together in the city last week at St. James' school house. The Holy Communion was celebrated in the morning at the cathedral, the Lord Bishop being celebrant. He was assisted by Revs. Arthur Baldwin, who delivered the address, H. G. Baldwin, J. F. Sweeney and H. P. Hobson. After the conclusion of the service the delegates, representing almost all parts of the diocese, proceeded to the school house for the business part of the programme.

Mrs. Renaud presided, and the morning session was mainly occupied in the reading of different reports from the various branches, which were of an encouraging character. Luncheon was served at 1.30, and at 3 o'clock the chair was taken by the Bishop of the diocese. The school house was well filled with ladies, and quite a number of clergy were present, among whom were Revs J. P. Lewis, John Langtry, J. D. Cayley, J. C. Inglis, W. Harrison, H. P. Hobson, Mr. Short, Woodbridge, Mr. Harris, Brooklyn, and Rev. Mr. Bliss, of Mattawa.

The election of officers was proceeded with and resulted as below: Mrs. James Strachan was almost unanimously elected president of the Women's Auxiliary, but she was obliged to decline, and the office was accepted by Mrs. Williamson, with Mrs. Baker and Mrs. Carthwright as first and second vice-presidents, Mrs. Francis corresponding secretary, Mrs. Willoughby Cummings, recording secretary; Mrs. O'Reilly, secretary of Dorcas work, and Mrs. Skae, treasurer.

For the Church Women's Mission Aid these officers were elected: President, Mrs. J. D. Cayley; secretary-treasurer, Mrs. O'Reilly; superintendents of sewing, Mrs. Tinning and Mrs. Wyatt; committee of management—Mrs. A. M. L. Howard, Mrs. C. Thompson, Mrs. Lydie, Mrs. J. S. McMurray, Miss Thorne, Mrs. H. Thorne and Mrs. Barnes.

The first annual report of the Women's Auxiliary referred to the success which has attended the labors of Miss Brown, who was sent out to work among the women and children of the Blackfoot Indians.

The report of the treasurer showed a satisfactory state of affairs. In the six dioceses of Huron, Niagara, Toronto, Ontario, Montreal and Quebec, there has been contributed \$7,216, and missionary boxes have been sent out to the value of \$5,166 50. Of this total this diocese has given \$1,402, and sent boxes at a value of \$2,857. Within the year there have been established seven new branches.

The report of the Church Women's Mission Committee showed that a great amount of work has been accomplished. Before this the work done had mainly been in Algoma, now, help is extended to the North-west and to the home diocese. The financial statement showed the total value of gifts to be \$1,650. The balance on hand up to April 1 was \$100.97.

After the reading of the reports was finished, several of the clergy who were present delivered

addresses, indicative of the beneficent results that in many instances had accrued from the labor of the ladies of both societies. The meeting was brought to a close by the benediction, pronounced by the Lord Bishop.

A Liberal Congregation.—The congregation attending the Church of the Redeemer, in Toronto, recently raised the stipend of the curate, the Rev. Mr. Griffen, from \$800 to \$1,000.

NIAGARA.

The members of the congregation of Christ church, Omagh, have presented their clergyman, the Rev. John Fletcher, with a young and valuable horse. It is only a short time since the same congregation sent to the parsonage a good supply of oats. These and other acts of kindness which have been received are deeply felt and highly appreciated, and serve to draw clergyman and people more closely together.

HURON.

LUCAN.—Trinity Church and St. James' Church both in Lucan parish continue prospering. The congregations are large. The delegates from both are Messrs. Ward, W. E. Stanley, and T. E. Harper. Receipts for the year, \$1,705 81.

MITCHELL.—Rev. W. J. Taylor, lately of Wardsville mission, has been appointed rector of Trinity Church by his lordship the bishop of the diocese.

MEAFORD.—*Christ Church.*—At the Easter Monday vestry meeting the delegates to the synod were Messrs. F. Fuller and J. B. McGee.

SHELburne.—*St. Paul's Church.*—The annual vestry meeting was fixed for April 8th, but owing to the inclemency of the weather the attendance was small. This being so, the meeting, after appointing A. E. Smith, banker, and E. Berwick, merchant, auditors, was adjourned to the evening of the 10th, at which time it took place, Rev. Mr. Moore in the chair. Major Douglas was appointed vestry clerk; the Rev. Mr. Moore appointed J. T. Allen as his warden, and the following elections were made by the meeting: R. A. Ricky, people's warden; A. E. Smith, William Byron, sidesmen; E. Berwick, lay delegate; and a select vestry consisting of the wardens, sidesmen, lay delegate, vestry clerk, Wm. and Simon Jelly, Robert Atkinson, and Jacob Walker. The auditors report and that of the Sunday School superintendent disclosed a gratifying state of affairs. At the close of the year the church debt had been reduced to the small sum of \$100, and in both Church and Sunday School receipts there had been an increase, as also in the attendance of the church service there had been the very remarkable increase of a little over eleven hundred beyond that of any previous year. Votes of thanks to the wardens for the past year and to the choir were passed. Altogether St. Paul's church is in a flourishing state.

ALGOMA.

"Our Forest Children."—The above is the title of a little monthly publication edited by the Rev. E. F. Wilson, of Shingwauk Home, Sault Ste. Marie. Its object is twofold, (1), to unfold the history and tell about the customs, language, &c., of each Indian tribe in North America; (2), to promote the civilization and Christian education of the Indians of Canada. At Christmas time Mr. Wilson brought out a Christmas number of his paper, which was most attractively got up, on good toned paper, ornamental, and well illustrated from original sketches; it had a considerable circulation and was well appreciated by all who perused its pages. We are glad to hear that Mr. Wilson has now in preparation a Summer number which is destined to appear in June and will be sold at same moderate price, 15c. single copies, \$3.50 for 25, \$8 50 for 50, \$11 for 100. We are told that it will contain an account of the Dakota Indians, their history, customs and language; a similar account of the Micmac Indians, brief histories of ancient Indian tribes, stories of massacres of Indians by the whites, Indian pupils' letters, extracts from their examination papers, &c. Those who would help Mr. Wilson's work cannot do better than to order a few copies of this summer number and distribute them among their friends. The price of the monthly publication is only ten cents a year.

FOREIGN.

The Bishop of Columbia, the Rt. Rev. Dr. Hills, has resigned the charge of his diocese on account of advanced age.

The Bishop of Chicago has accepted the invitation of the Lord Bishops of Toronto and Niagara to hold a three days' retreat for the clergy to those dioceses on September 26, 27, and 28, 1888.

In his speech at the recent Washington Conference, President McCosh, of Princeton, said: "I remember that when I began to preach I had about twenty carefully prepared sermons. But some fifteen of them I would not preach; they were not fitted to move men and women, and I burned them. I never learned to preach till I visited among my people, they encouraged the young man with ruddy countenance, and they opened their hearts to me."

The late Lent ordinations in England were of 188 candidates, of whom 68 were ordained deacons and 70 priests. Of these, 78, or fifty-four per cent. of the whole, were graduates of Oxford or Cambridge. The number of "literate" in the list is two. The totals of the Lent ordinations have ranged from 120 to 180. The present figure, therefore, represents about the normal level.

Canon Knox-Little, in the course of a recent Lenten address at St. Paul's, said:

My brothers, I have been told that the gravest sin of Englishmen is drunkenness. It is a grave sin, but I don't believe it is the worst. Young men the vice which, from my experience and from the testimony of others, is devastating your life, at least, as seriously as drink, is gambling. Covetousness is the idolatry of this age. Gambling, you forget that you are the holders of what God gives you for His glory; you forget that you are trying to get money without fulfilling the dignified condition of work; you forget that your success—if it goes to anything, at least, like large dimensions—means another's misery. You become the victims not only of the idolatry of covetousness, but of the intoxication of chance. Young men, I have seen ruined homes, ruined lives, ruined loves. Yes, and then the treachery and treason of the suicide. Come away from this increasing and debasing vice. For God's sake gamble no more.

At the request of the Bishop of Ripon, the Crown has agreed to the appointment of a suffragan for the Ripon diocese. With the help of a suffragan resident in the north, and the creation of the new See of Wakefield, more time will be at the disposal of the Bishop of Ripon for the important work in the large towns of his diocese. The appointment has fallen on the Rev. J. J. Palleine, M.A., rector of Kirby Wiske, and Canon of Ripon. He was made honorary canon of Ripon in 1882, and received the appointment of Examining Chaplain to the Bishop of Ripon last year. He had been assistant master of Marlborough College 1865-68, curate of St. Giles-in-the-Fields 1868, organizing secretary to the Ripon Diocesan Societies 1876-83, and chaplain to the Bishop of Ripon from 1877 to 1884. It is not yet decided by what title the Bishop Suffragan will be designated, but it will be either Penrith or Grantham. The duties of the new suffragan will lie in the northern part of the diocese.

The Rt. Rev. William Scott Wilson, LL.D., Bishop of Glasgow and Galloway, died on the 17th of last March. He was in his 82nd year, was educated at King's College, Aberdeen, being graduated Master of Arts in 1827. In the same year he was ordained to the diaconate, and in 1829 to the priesthood. He was consecrated bishop in 1859, so that his episcopate has lasted nearly thirty years. In his consecration Bishop DeLancey, the first Bishop of Western New York, united with Bishop Forbes of Brechin and Bishop Wordsworth of St. Andrew's. Bishop Wilson was the last remaining Bishop in Scotland, who was thoroughly and characteristically a Scotsman, Scottish by birth and education, confirmed, educated and ordained by Scottish Bishops, and identified in all his life by residence and ministerial service with the country of his birth. When he began to serve in the diocese of Glasgow and Galloway, as one of its presbyters, there were but seven organized charges in the whole diocese. He lived to see these grow to seven times seven.

The following is the programme of the next English Church Congress, which is to be held in Manchester, beginning October 2nd:

For Tuesday, Oct. 2.—To what extent results of historical and scientific criticism, especially of the Old Testament, should be recognized in sermons and teaching. The Church in Wales—(a) tithes, (b) work, and (c) vernacular preaching and literature. At working men's meeting:—The needs of human nature and their supply in Christianity. How to supply the defects of the parochial system by means of evangelizing work. Gambling and betting. The duty of the Church to seamen. Positivism: its truth and its fallacies. For Wednesday.—Foreign Missions of the Church of England and of the Protestant Episcopal

Church of the United States of America—(a) to English-speaking people (1) in the colonies and (2) in other countries, and (b) to non-Christian people—Mohammedans, Buddhists, Hindus, etc. Philosophic doubts, (a) atheism, (b) agnosticism, and (c) pessimism. At working men's meeting:—Hindrances to Church work and progress. Temperance—demoralization on uncivilized and heathen races by the drink traffic. The Sunday school system in relation to the Church. Disposal of the dead—(a) funeral reform, and (b) cremation. Social purity. For Thursday—Adaptation of the Prayer Book to modern needs—(a) Creeds and the Thirty-nine Articles, (b) catechism, and (c) services. Maintenance of voluntary elementary schools; should the education in them be free and religious? At working men's meeting.—Economics—(a) competition, (b) co-operation, and (c) over-population. The bearing of democracy on Church life and work. Lay representation in Church councils and statutory parochial councils. Free and open churches, reserved seats and their influence on attendance. For Friday.—Christian service—(a) worship, (b) almsgiving, (c) work, and (d) home life. Church finance—(a) proportionate giving, (b) endowments and their effect on voluntary contributions, and (c) redistribution of endowments and taxation of incomes. At working men's meeting.—Sunday observance—(a) closing of public-houses, (b) opening of libraries, museums, etc., and (c) Sunday recreation and travelling. Eschatology—(a) punishment, and (b) restoration. Lay help—(a) of man, in things secular, in things spiritual; and (b) of woman, in sisterhoods, as deaconesses, as nurses, as district visitors, as teaching sisters. The increase of the episcopate. The desirableness of reviving the common religious life of men—(a) clergymen, (b) laymen, and (c) in connection with missions to the heathen.

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.

THE HOLY STREAM OF EXHILARATION.

SIR,—I thank "Veritas" for his exhumation of the above most felicitous and comprehensive form of sound words, expressive of the analogy between the physical and spiritual influences of wine sacramentally received. It explains the reason why our divine Lord selected wine as the most suitable and expressive "outward and visible sign" of the "inward and spiritual" properties of the consecrated fermented juice of the grape. Grape-juice must be fermented if it is to convey to body as well as soul the spiritual graces of the eucharist; if not fermented the sacrament is but a degraded form of the true—as are the alcoholic effects of physical wine in refreshing and uplifting the thoughts, and permeating the whole system by its exhilarating influences. So, in a similar way, does the Holy Spirit act in the sacrament on all the functions of the soul. How easy, then, profitably, to direct the thoughts of the most ignorant communicant to the nature, origin and properties, of the sacramental body and blood of our Lord. So to explain them in virtue of their analogical position and relation, as to leave little unexplained outside the physical properties of the sacrament. It is, therefore, because wine exhilarates—refreshes, that it is consecrated to such an excellent mystery as to be representative of the spiritual properties of the blood of Christ. *Mutato nomine* and the argument, equally applies to the bread of the sacrament and the body of Christ; and to the water of baptism as equally and similarly representing the cleansing properties of that sacrament. These are but very elementary ideas, familiar to almost every decently educated churchman. No doubt, however, our teetotal friends will unite on a loud lamentation of grief and horror over such a mad intrusion of the liquor traffic into the Kingdom of Heaven. Nevertheless there can be no doubt, whatever, that any person receiving unfermented grape-juice as a substitute for wine, properly so-called, in the sacrament receives not the blood of the Great Sacrifice, and, consequently, none of its refreshing influences; and he who goes through the form of consecrating it is guilty, ordinarily speaking, of coarse blasphemy in presuming to persuade Heaven to join our teetotalers in cursing that which God hath not cursed. I have been long waiting for some more learned person to develop the idea of this paper, but in vain. I beg to apologize for the crudeness of these few suggestive thoughts, which I will, yet, expect to see enlarged and applied with infinitely greater force than I am master of—you will under these circumstances appreciate the very great pleasure with which my eye fell on the happy phrase of Clement, of Alexandria, as quoted by your correspondent Veritas, "The holy stream of exhilaration allegorically represents the blood."

J. ALEX. MORRIS.

SHEOL.

SIR,—In reply to Mrs. Wood's letter which appeared in your paper of the 12th inst., asking information about Sheol, I can only say what men well versed in the Hebrew and Greek languages—men renowned for their scholarship—have said on the subject. That the Hebrews believed in a common abode of the dead from Jacob's words, when refusing to be consoled for the loss of Joseph: "Nay, but I will go down to my son mourning, to Sheol." So David says of his dead child, "I shall go to him, but he shall not return to me." In death a man is, in the Hebrew phrase, gathered to his fathers, or goes to his fathers. The Hebrews did not transform Sheol, as the Greeks did their Hades, into a place of rewards and punishments. The doctrine of future rewards and punishments did not, therefore, enter into their religion. In the Proverbs and the Psalms, the supreme motive urged is the will of God upon the works of man in this life. The sphere of God's judgment was this world.

"Sheol, or the common abode of the dead, is the depth. It is far down beneath the earth and sea, most remote from Heaven, with which it often stands in contrast. It is closed by gates, fastened by bars. Within is eternal desolation, darkness, silence. There is no knowledge or wisdom there, no remembrance or thanksgiving, or praise of God. The inhabitants are powerless, nerveless creatures. Impotence is their most striking mark. Their very voices are but the shadow of speech. In Ezekiel xxxii. and Isaiah xiv. especially, we have very striking descriptions of the life of the lower world. Sheol awaited all men alike. Germs of a doctrine of retribution may be detected, as in Ezekiel xxxii. and Isaiah xiv., but they are not developed. The principal reason why the Old Testament did not develop the idea of retribution after death, is undoubtedly that the ideal was not individual but national. The realization of that ideal is necessarily looked for in this world, in Palestine, in a political state; "the ideal of the individual can only be attained in the attainment of the national ideal. There was nothing in it to lead men to look forward to the future life. The solidarity of the individual with the people, and therefore, his suffering, as in the case of Jeremiah, for their sins, and through their sins, leads to a conception of sacrifice and atonement. Hence, too, comes a sense of personal relation to God, and Jeremiah, who is far nearer than the older prophets to the standpoint of the New Testament, feels that there must come a time when the knowledge of God shall be derived not from religious instruction, but from within by subjective experience. Here was the promise, or germ of the belief in personal immortality, of the idea of retribution beyond this life, and of the resurrection of individuals. The doctrine of the resurrection to the last, so far as the prophets are concerned, it belonged to the consummation of the community. The end was the resurrection of the people, not the man. For the great mass of mankind the horizon was this life." Professor Moore says: "It has been held by some that the Hebrews always had a clear conception of the immortality of the soul. Others have as positively affirmed that the idea is not found in the Old Testament at all. Whilst admitting that of the philosophical notion of the immortality of the soul there is little to be found in the Old Testament, yet that death does not end all existence, this primitive faith among the Hebrews was held from the earliest times. No people has been without this belief."

For information about Sheol and Hades, I refer you to Campbell and Macknight, commentators and professors, Dwight, Wesley, Melville, Kingsley, and particularly Bishop Kip, who fully enters into the subject and develops pretty much all that can be said on the subject.

For centuries the predominant notion of Christendom as to the nature of future punishment was that it chiefly consisted of bodily sufferings. Painters expressed their ideas on this subject by representing hideous demons, the flames of fire. There is no idea of mental suffering embodied in the paintings of the great masters; some have given horrible descriptions of the lost in hell. Stoner, one of the most popular of Methodist ministers, says of the lost soul on entering the stormy ocean of eternity: "Hurricanes of fire and brimstone sweep across the infernal deep, every blast howls eternity, every demon you meet with will hiss eternity; upon the gates of hell will be written in flaming characters, to be opened no more throughout eternity." A Presbyterian minister consigns a young girl "to stand on a red hot steel floor with her naked feet, with fiery balls of fire and brimstone on one side, lumps of ice on the other side flying about her, while fiery serpents bite and lash her with their tails." Another Presbyterian minister, Rutherford, indulges in this rhetorical flight: "Suppose we saw with our eyes for twenty or thirty years together a great furnace of fire, of the quantity of the whole earth, and saw there Cain, Judas, Abithophel, Saul, and all the damned, as lumps of red fire, and they boiling, and leaping for pain, in a dungeon of everlasting brimstone,

and the black and terrible devils, with long and sharp-toothed whips of scorpions, lashing out scourges on them—and if we saw our neighbors, brethren, sisters, yea, our dear children, wives, fathers and mothers, swimming and sinking in that black lake, and hears the yelling, shouting, crying of our young ones, and fathers blaspheming the spotless justice of God; if we saw this while we are living here on earth, we should not dare to offend the majesty of God." Bede, a member of the Church of England, usually called the venerable Bede, while preaching on the Christian Sabbath supposes that St. Paul and St. Michael had petitioned that the lost souls might have rest on Sundays from their punishment. He says:—"It was the Lord's will that Paul should see the punishment of that place. He beheld trees all on fire, and sinners tormented on those trees; and some were hung by the feet, some by their hands, some by the hair, some by the neck, some by the tongue, and some by the arm. And again, he saw a furnace of fire burning with seven flames, and many were punished in it; and there were seven plagues round about this furnace—the first, snow; the second, ice; the third, fire; the fourth, blood; the fifth, serpents; the sixth, lightning; the seventh, stench; and in that furnace itself were the souls of the sinners who repented not in this life. There they are tormented, and every one receiveth according to his works; some weep, some howl, some groan, some burn and desire to have rest but find it not, because souls can never die."

Some of the poets have given terrible descriptions of the lost. Dante's "Three Visions" refers to it. Young on "The Last Day," says:—

"Enclosed with horrors, and transfixed with pain,
Rolling in vengeance, struggling with his chain;
To talk to fiery tempests, to implore
The raging flame to give its burning o'er;
To toss, to writhe, to pant beneath his load,
And bear the weight of an offended God.
When I have wept a thousand lives away,
When torment is grown weary of its prey,
When I have raved ten thousand years in fire,

Ten thousand thousands years, let me then expire."

These descriptions of the lost are mere flights of the imagination. We often hear of the terrors of the wicked, and of the misery that awaits them beyond this life, but what instruments are to be employed in the infliction of retributive justice is not directly and positively stated. That memory will act a leading part in the infliction of punishment on the wicked cannot be doubted. Young says:—"Sense, reason, memory, increase my woe." It may be fairly inferred from our Saviour's description of the final judgment, where an appeal is made to the sinner's recollection. The judge is represented as saying:—"I was an hungered and ye gave me no meat." Remorse contains in it the very essence of the anguish of hell. The lost will carry in their bosoms their own tormentors. Milton puts into the mouth of Satan "Which way I fly is hell, myself am hell."

All our actions are said to be recorded in the book of God's remembrance. Some suppose a man may write his history upon the material universe in an enduring and indelible record. Take the idea of Babbage, indulations of the atmosphere caused by our words go on forever, sounding now in the ear of God, and hereafter to sound in our own ear! Again, take the idea of Flammarion, that the light flying off from our deeds into the infinite space, flies without ceasing, so that hereafter we may travel along these lines of light from the beginning to the end, and with our own eyes see all the events of our life from first to last. Who shall say that the universe may not be a great photographic book, so to speak, in which we shall yet be brought face to face with ourselves in all the evil we have thought. The great Lord Bacon, in the midst of his troubles under impeachment for misuse of office, among other items of self-defence, said: "When the book of hearts shall be opened, I hope I shall not be found to have the troubled fountain of a corrupt heart." That God has a book of human lives is a common conception among us; but that he has a book of human hearts is a form of the same idea. A heart-book then lies before God, and when that great book is opened how wonderful must be the revelations. Our Lord went during the intermediate state into the lower regions of Hades, the world of the departed, and preached in the prison-house of the universe that the year of jubilee was come at last. At the resurrection "death and hell," or Hades, will be cast into "the lake of fire, which is the second death." Death as it now exist will be no more, and Hades, the intermediate state, will exist no longer.

April 14th.

PHILIP TOCQUE.

THE INTERMEDIATE STATE.

No. 8.

Having already adduced the testimony of seven famous sons of the Church of England, it will not be amiss to present a few testimonies from men of renown

without,
State is
sion of go

This no
but not a
said, Nihil
fecit.

It is
and see
of being
divers thi
on, whic
much to
blessed
our vile
made li
Saviour,
And this
where s
commen
from wh
meantin
that gre
appears
sleeping
hallowe
are ther
conceive
natural
satisfied
somecho
of which
way alr
and ex
intimat
appoint
14); w
the res
setting.

And
mate s
person
it is to
capabl
be stil
time o
the gre
meant
commu
an ime
that th
of som
theref
blesse
do so,
a spiri
witho
of a b
suppo
rende
attem
much
other
it be
matte
partic
priate
not b
what
every
cated
retur
or fi
want
shoul
of its
reasc
what
pleas
wisd
glori
heav
ness
rais
may
besp
satis
carr
conc
imp
holy
fuln
neat
tion
Hes
hav
in a
whit
togi

without, that it may be seen that the Intermediate State is no narrow Anglican tradition, but the conclusion of godly and learned men in all communions. J. C.

JOHN HOWE, D.D., 1630 1705.

This noblest of the Nonconformists is well known, but not as much as he deserves. Of him it has been said, *Nihil nisi magnum unquam nec sensit, nec dixit, nec fecit.*

It is "when He shall appear we shall be like Him, and see Him as He is." That noted day is the day of being "presented faultless with exceeding joy." And divers things there are obviously enough to be reflected on, which cannot but be understood to contribute much to the increase and improvement of this inchoate blessedness. The acquisition of a glorified body; for our vile bodies shall be so far transfigured, as to be made like, conform to, the glorious body of the Saviour, the Lord Jesus Christ, (Phil. iii. 20, 21). And this shall be when He shall appear from Heaven, where saints here below are required to have their commerce, as the enfranchised citizens thereof, and from whence they are to continue looking for Him meantime. When He terminates and puts a period to that expectation of His saints on earth, then shall that great change be made, i.e., when He actually appears, at which time the trumpet sounds, and even sleeping dust itself awakes, (Thess. iv. 14, 15, 16); the hallowed dust of them that slept in Jesus first, who are then to come with Him. This change may well be conceived to add considerably to their felicity. A natural congruity and appetite is now answered and satisfied, which did either lie dormant, or was under somewhat an anxious, restless expectation before: neither of which could well consist with a state of blessedness every way already perfect. And that there is a real desire and expectation of this change, seems to be plainly intimated in these words of Job, "All the days of my appointed time will I wail, till my change come" (xiv. 14); where he must rather be understood to speak of the resurrection than of death, as will appear from setting down the context from the seventh verse, &c.

And surely that waiting is not the act of his inanimate sleeping dust; but though it be spoken of the person totally gone into *hades*, into the invisible state, it is to be understood of that part that should be capable of such action; *q.d.*, "I, in the part that shall be still alive, shall patiently await Thy appointed time of reviving me in that part also, which death and the grave insult over (in a temporary triumph) in the meantime;" and so will the words carry a facile, commodious sense, without the unnecessary help of an imagined rhetorical scheme of speech. And then that this waiting carries in it a desirous expectation of some additional good, is evident at first sight; which, therefore, must needs add to the satisfaction and blessedness of the expecting soul. And wherein it may do so, is not altogether unapprehensible. Admit that a spirit, had it never been embodied, might be as well without a body, or that it might be as well provided of a body out of other materials; it is no unreasonable supposition, that a connate aptitude to a body, should render human souls more happy in a body sufficiently attuned to their most noble operations. And how much doth relation and propriety endear things, otherwise mean and inconsiderable! Or why should it be thought strange, that a soul conaturalized to matter should be more particularly inclined to a particular portion thereof, so as that it should appropriate such a part, and say it is mine? And will it not be a pleasure to have a vitality diffused through what even more remotely appertains to me; to have everything belonging to the *supposition* perfectly vindicated from the tyrannous dominion of death? The returning of spirits into a benumbed or sleeping toe, or finger, adds a contentment to a man which he wanted before. Nor is it, hence, necessary the soul should covet a re-union with every effluvious particle of its former body; a desire implanted by God in a reasonable soul will aim at what is convenient, not what shall be cumbersome or monstrous. And how pleasant will it be to contemplate and admire the wisdom and power of the great Creator in this so glorious a change, when I shall find a clod of earth, a heap of dust, refined into a celestial purity and brightness! When what was "sown in corruption shall be raised in incorruption," &c. So that this awaking may well be understood to carry that in it, which may bespeak it the proper season of the saints' consummate satisfaction and blessedness. But besides what it carries in itself, there are other (more extrinsic) concurrents that do further signalize this season, and impart a greater increase of blessedness than to God's holy ones. The body of Christ is now completed, the fulness of Him that filleth all in all; and all the so nearly related parts cannot but partake in the reflection and reflected glory of the whole. There is joy in Heaven at the conversion of one sinner, though he have a troublesome scene yet to pass over afterwards in a tempting, wicked, unquiet world; how much more when the many sons shall be all brought to glory together?

THE BISHOP REQUIRES HELP.

SIR,—Having recently returned from a visit to the parishes and missions in the southern portion of this diocese, I desire, with your kind permission, to ask our friends in Eastern Canada, as I did almost a year ago, if they cannot help us in the work we are trying to do among the Bloods and Piegans.

1. *The Blood Reserve* is on the Belly River, some twelve or fourteen miles in a south-easterly direction from Macleod. The Bloods number about 2,200; our missionary among them is Rev. Samuel Trivett, who was sent out and is supported by C. M. S. His mission-house, the property of the Society, stands on a homestead on the bank of the river, opposite that on which the agency buildings are situated. He and his wife are anxious to make such additions to the mission-house as will enable them to start an Industrial School for girls. The C. M. S. has sanctioned the scheme, but cannot contribute directly to the cost; and the local Finance Committee, although anxious to encourage it by a grant from funds at its disposal, finds itself with more demands upon it than can be met. The total amount required for this purpose is about \$1,250.

The Huron Women's Auxiliary is prepared to send and pay the salary of the lady, who would, with Mrs. Trivett's co-operation, carry on the school, and an effort is being made among friends of the Missionary Leaves Association in England, to obtain the necessary funds for furnishing the institution, but the addition to the present mission-house is absolutely necessary first.

2. *The Piegan Reserve*, with 900 Indians, is situated on the north bank of the Old Man's River, about 13 or 14 miles west of Macleod. Rev. H. T. Bourne is the missionary to the Piegans. He may be described as a missionary from the Canadian Church, for he receives one-half of his stipend from St. James' Cathedral, Toronto, and the other half from the funds sent me by the Board of Missions. He is obliged at present to live in Macleod. The principal Piegan chiefs and others desired his appointment. They wish to have him reside upon the Reserve, but he cannot do so until he has a house there, and the buildings required will cost, at least, \$1,250.

We want, then, the sum of \$1,250 to expend at once as specified, on these two Reserves. I feel it is a large sum to ask for in view of other pressing claims, and notably those of Algoma. But I am asking for it in faith; I refuse to assume that there are none among all your readers who cannot help us to this extent, and who, when it is known that we are in faith and trust and love, striving to do our part, cannot be moved to do theirs.

Nowhere in the darkness of heathenism more dense than it is among the Blackfeet, Bloods, Piegans and Sarcies of this diocese; nowhere to-day is there a more pressing need for patient, persevering labour, sustained by an unswerving faith that even for these poor indolent and degraded creatures Christ died as well as for ourselves, and warmed with such love as St. Paul felt when he promptly responded to the cry, "Come over into Macedonia and help us."

Calgary, N. W. T. CYPRIAN, Saskatchewan.

April 17th, '88.

WHY THIS DEARTH?

SIR,—The Rev. Philip Tocque has written a sensible letter on this subject, and it would be well if "bishops, priest and deacons," could be brought to their knees to ask God for men for the mission fields of the Church, but having done this it will not do to put on our hats and walk away with a self-satisfied air. Too much of this spirit prevails, and it is because of this the fields are being "denuded" of the "dry leaves." Prayer is good only in so far as it is *proper prayer*, but it will not do to "snare birds" and then "cage" them till they die. There has been a custom of "isolating" our missionary brethren, and casting a "sneering look" at the men in the front rank that is telling its own tale in the army of the Church. When the "rank and file" see a good government behind them, and can faithfully believe they have "officers" watching them who are ready to put "shoulder to shoulder" to the wheel, and like the early explorers of Australia, are ready to suffer with the men, then, and not till then, can we succeed. We English Church people do not know the value of "time." We have too much of the "one-horse" arrangement still attached to us. We hear of men being sent out for "five" and "ten" years, and alas! alas! this is the last of them. Are our missionaries ever invited to take a holiday? Never. Have we a "house of rest" for them? Never such a thing thought of. Is there a "missionary school" for their children? This is a dream undreamed of in this Canada of ours. When they return to the civilization of the older parts, are our "missionaries" ever sought out and cheered? To think of such a thing never, for one moment, enters the heads of our people. I know of only one society, among all the societies of the Church of England throughout this world, that really

treats its men properly in this respect. You may have men and you may not have men, but let me say just this and I have done, men are men in "field" or "street;" some are "sour," some are "sweet." *Seel si somper*, left to "greet." They must pine and die.

Yours,
RUS IN URBE.

SKETCH OF LESSON.

ROGATION SUNDAY. MAY 6TH, 1888.
Anarchy in Israel.

Passage to be read.—Judges xviii. 1-7, 15-29.

Imagine a large school with a number of classes; the principal and all the teachers absent. What confusion! Every scholar doing what he likes. Now, I want to show you that that was the state of Israel during much of her history under the Judges. For first they had

I. *No King*.—When Joshua died there was no ruler appointed to take his place, and in the law which Moses had given Israel, there was no provision made for a king. So Israel consisted of a number of tribes living side by side without any one to govern them as a whole. They were surrounded by enemies, yet they had no general, and no regular army. In times of great need, indeed, brave or chosen men, doubtless specially raised up by God, came to the front, rescued the people from their dangers, and were called "Judges" or "Saviours." We have read of several of these, e.g.: Deborah, Gideon, Jephthah, Samson, &c. But at other times, when there was no such head, confusion—anarchy—prevailed, as in a school with the teachers absent.

II. *No God*.—But was not God their ruler and king? Alas! they were unfaithful to Him. The Tabernacle had been set up at Shiloh in the territory of Ephraim; but many of the people thought it too far to go there to worship. Besides, they had become very closely connected with the heathen nations by inter-marrying with them contrary to God's law. So they sometimes set up altars nearer home in opposition to the Tabernacle at Shiloh, or they became idolaters, worshipping Baal and Ashtaroth. Into what a sad state they fell without King or God!

III. *Micah and the Danites*.—Now in those days of anarchy, when "there was no king in Israel," and "every man did that which was right in his own eyes," (chap. xvii. 6), a man named Micah built a little temple, set up a schismatical and idolatrous worship, and consecrated one of his own sons as priest (xvii. 15). Later, when a Levite came to his home, he made him his priest, for he thought he would be blessed if he had one of the priestly tribe with him (ch. xvii. 7, 18). About this time also, the tribe of Dan, finding their portion of country too small, sent out spies to seek a new home for a portion of them. On their journey they passed by the home of Micah, and finding the Levite, Micah's priest, asked counsel of him (vv. 1-6). So, when they had settled upon Laish, north of the sea of Galilee, as a suitable place, 600 of these Danites set out to take possession of it. On the way they stole Micah's images, and carried off his priest, promising to make him the priest of their tribe. Poor Micah was not strong enough to rescue his images from the robbers; and when the Danites had come to Laish, and made it their home, driving out the inhabitants, and calling the city Dan, they set up Micah's images, and had a worship and a priesthood of their own. Then did the people defy the laws both of God and man. Do we wonder, with such things happening, that God so often allowed Israel's enemies to afflict her?

THE ROPE OF OCNUS.

In 425 B. C. lived a celebrated Grecian painter, of the name of Polygnotus—"knowing many things," is the meaning of his name. Ocnus, a friend of his, had an extravagant wife. A good many Greek and other gentlemen have had that (and, I am sorry to say, a good many ladies have had, and still have, extravagant husbands). But, to go on. One day Ocnus complained to his friend, Polygnotus, about his wife, and the painter determined to show the lady, if he could, how silly and wicked her conduct was, and so he painted a poor man making rope out of straw. Hard and steady the man was at work, but at the other end of the rope, behind the poor rope maker, stood a she don key eating the rope up nearly as fast as it was platted.

It is said that Mrs. Ocnus took the hint, and became a more frugal housekeeper, and a less silly and extravagant person.

The "rope of Ocnus" thus means "unprofitable labor." Anything we do, that we undo by our carelessness or wilfulness.

DOMINION STAINED GLASS COMPY

No. 77 Richmond St. W., Toronto

MEMORIAL WINDOWS,

And every Description of Church and Domestic Glass.

Designs and Estimates on application.

W. WAKEFIELD. J. HARRISON.

Telephone 1470.

**Arthur R. Denison,
ARCHITECT AND CIVIL ENGINEER.**

OFFICES:

North of Scotland Chambers,
Nos. 18 & 20 KING ST. W., Toronto.

Telephone No. 1439.

**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,
CUTLERY, PLATED WARE,
CHANDLIERIES, LAMPS,
BABY CARRIAGES, ETC.

Every family should have one of our

Self-Basting Broilers.

HARRY A. COLLINS
90 YONGE STREET, WEST SIDE

**The GREAT
CHURCH LIGHT**

FRINK'S Patent Reflectors, for Gas or Oil, give the most powerful, softest, cheapest and best light known for Churches, Stores, Show Windows, Banquets, 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. P. FRINK, 651 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. Preachers, 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.

COMMON SENSE BOOTS & SHOES

FOR LADIES, MISSES AND CHILDREN.

Wigwan Shoes for Picnics and Home wear.

Cool Oxford Shoes for summer wear in great variety, different widths, and reasonable prices.

H. & C. BLACHFORD,

87 and 89 King Street East, Toronto.

**JONES & WILLIS,
Church Furniture**

MANUFACTURERS

Art Workers in

Metal, Wood, Stone & Textile Fabrics,

48 GREAT RUSSELL STREET,

LONDON, W.C.

Opposite the British Museum,

AND EDMUND ST., BIRMINGHAM,
ENGLAND.

**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,

73 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 of diet that a constitution may be gradually built up until strong enough to resist every tendency to disease. Hundreds of subtle maladies are floating around us ready to attack wherever there is a weak point. We may escape many a fatal shaft by keeping ourselves well fortified with pure blood and a properly nourished frame."—Civil Service Gazette. Made simply, with boiling water or milk. Sold only in 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. " " STATESMEN AND OTHER

PUBLIC MEN

No. 4. TESTIMONIES OF THE SECULAR PAPERS.

These papers may be had from the Rev. Arthur C. Waghorne, New Harbour, Newfoundland, or from Mrs. Rouse S.P.O.K. Depot, St. John's Newfoundland. Profits for Parsonage Fund.

Good Pay for Agents. \$100 to \$300 per month made selling our fine Books and Bibles. Write to J. C. McCurdy & Co., Philadelphia, Pa

Altar Furnishings.

Very often we are asked to submit designs for the articles on the altar as one memorial. We have recently done this so that altar cross, altar vases and altar desk can be used together, the designs being arranged to harmonize, thus giving unity of effect. 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—138 Carlton Street, Toronto.

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

Sunday School Stamps,

For stamping Books, numbering, &c.

STAMPS for Churches, Societies

Lodges, School Sections, Corporations, &c., Metal and Rubber Self-inking stamps, every variety

Kenyon, Tingley & Stewart Mnf'g. Co

72 KING ST. WEST, TORONTO.

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

BALTIMORE CHURCH BELLS
Established 1841. 1st Prize at the New Orleans Exposition 1885-6. For circulars prices, etc., address J. Beagister & 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

A 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. Taus & 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 Peals

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

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

Elias Rogers & Co.
COAL & WOOD.
ROGERS COAL

HEAD OFFICE—20 King Street W.
BRANCH OFFICES—406 Yonge Street, 765 Yonge Street, and 652 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.

CLERGYMEN!

Send 2-cent stamp for samples of

CONFIRMATION CARDS,
Marriage Certificates,

Baptismal Certificates.

OXFORD PRESS,
Timms, Moor & Co.,

PROPRIETORS,
28 ADELAIDE ST., E., 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.

God m not to be tunities account. thing is extravag the thirsl return fo

OFFICIAL

Under Health, ders, em for sale i and anal the State City Boa Love, th chemist. The of the powd or lime; render t preparat Alum drug is their cos the imp their ma analyzed purities cent. of

All th single e alum an virtue of from the and com extent. The o analysis pure is t from the refined r totally r purities. of tartar account powder Prof. powders as well and wh "I fi pure an tartar p not cont jurious I it is this vic general in Mass States t import and mos

THE Alpha the fixe stated in miles. so that stated t Let us r imperfe pose a i day and without the mo and in t tune, th limit of

God means us to be frugal. Money is for use, not to be wasted. Time, and talent, and opportunities are all gifts, for which we must give an account. "Go to the ant, thou sluggard." Nothing is much worse than laziness, unless it be extravagance. It is like pouring water on the sand; the thirsty ground drinks it all up, and we get no return for our toil.

UNCLE JOHN.

FOOD TESTS IN NEW YORK.

OFFICIAL ANALYSIS OF BAKING POWDERS—ADULTERATIONS IN CREAM OF TARTAR.

Under the direction of the New York State Board of Health, eighty-four different kinds of baking powders, embracing all the brands that could be found for sale in the State, were submitted to examination and analysis by Prof. C. F. Chandler, a member of the State Board and President of the New York City Board of Health, assisted by Prof. Edward G. Love, the well-known United States Government chemist.

The official report shows that a large number of the powders examined were found to contain alum or lime; many of them to such an extent as to render them seriously objectionable for use in the preparation of human food.

Alum was found in twenty-nine samples. This drug is employed in baking powders to cheapen their cost. The presence of lime is attributed to the impure cream of tartar of commerce used in their manufacture. Such cream of tartar was also analyzed and found to contain lime and other impurities; in some samples to the extent of 93 per cent. of their entire weight.

All the baking powders of the market, with the single exception of "Royal" (not including the alum and phosphate powders, which have not the virtue of even an impure cream of tartar), are made from the adulterated cream of tartar of commerce, and consequently contain lime to a corresponding extent.

The only baking powder yet found by chemical analysis to be entirely free from lime and absolutely pure is the "Royal." This perfect purity results from the exclusive use of cream of tartar specially refined and prepared by patent processes which totally remove the tartrate of lime and other impurities. The cost of this chemically pure cream of tartar is much greater than any other, and on account of this greater cost is used in no baking powder but the "Royal."

Prof. Love, who made the analysis of baking powders for the New York States Board of Health, as well as for the Government, says of the purity and wholesomeness of the "Royal."

"I find the Royal Baking Powder composed of pure and wholesome ingredients. It is a cream of tartar powder of a high degree of merit, and does not contain either alum or phosphates or other injurious substance. E. G. LOVE, PH. D."

It is highly satisfactory to the housekeepers of this vicinity, where the Royal Baking Powder is in general use, that the investigations by the analysts in Massachusetts, New York, and Ohio, the only States that have thus far taken action upon this important subject, agree in classing it as the purest and most efficient baking powder in the market.

THE ENORMOUS DISTANCE OF THE STARS.

Alpha Centauri is the nearest to the earth of all the fixed stars. The distance of this star may be stated in round numbers to be twenty billions of miles. Now a billion means a million of millions, so that the distance of Alpha Centauri may be stated to be twenty millions of millions of miles. Let us now try to form some conception, however imperfect, of this amazing distance. Let us suppose a railway train to leave the earth, travelling day and night at the rate of fifty miles an hour without stoppages. In six months it would reach the moon, in 200 years it would reach the sun and in 6,000 years it would reach the planet Neptune, the orbit of which forms the extreme known limit of the planetary system. The same train

however, would not reach the star Alpha Centauri in less than 42,000,000 of years. One more illustration may be useful. Comets, in general, revolve in very eccentric orbits. When a comet is in the perihelion of its orbit it is comparatively near to the earth; on the other hand, when it is at the aphelion, it is remote—in many instances very remote from the earth. For instance the comet of 1858, known as Donati's Comet, one of the greatest comets of modern times, at the time of its passage of the perihelion was distant from the sun 50,000,000 of miles, but when it has attained the aphelion of its orbit (which will occur in about 1,000 years hereafter) its distance from the earth will not be less than thirty thousand millions of miles. Now our typical railway train, starting from the earth, would not reach the aphelion of the orbit of Donati's Comet in less than 60,000 years, and yet the aphelion-distance of Donati's Comet is only one seven hundredth part of the distance from the earth to Alpha Centauri, the nearest of the fixed stars.—Prof. R. Grant, LL.D., F.R.S.

THE MESSAGE.

"Which hope we have as an anchor of the soul, sure and steadfast."—Heb. 6, 19.

Sermon preached by Rev. Canon Richardson, M.A., at the Memorial Church, London, Ont., 5th Sunday after Easter, 1887.

Faint-hearted and sad and weary, care-burdened and sore distressed,
I had raised my head from my pillow with a feeling of dire unrest;

A sense of utter failure of being conquered in the fight,
As one in a gathering darkness, with scarce a glimmer of light.

Life's bitter mistakes and misleadings, soul-battles fought and unwon,
Kindly words I had left unspoken, and kindly deeds left undone!

All these, ay, and more such recallings, "Mea Culpas" with cruel refrain,
And driven sweet sleep from my eyelids, and madly tortured my brain.

Dimmed and blurred seemed both "precepts and promise," I could only look within
And weep at my sense of failure, in the fight I so needed to win;

Should light never dawn on this darkness, and the struggle but end with my life,
I had better just lay down my weapons, and coward-like flee from the strife!

Then a cry from my soul I sent upwards! "A message dear Master, I pray,
By the lips of Thy servant send me, when I enter Thy portals to-day."

Came that message with balm and healing, of "the hope so steadfast and sure,"
Of the "anchor" with seal attested, which would "hold" for evermore;

Tho' billows might beat around it, tho' waves roll mountains high,
There was nought could prevail against it, in time or eternity!

Storm-lashed my barque and battered, but held by that cable true,
Though I had forgotten my watchword, my Captain had guided me through.

Safe! though my faint-heart had doubted, held fast by that Grace-wrought strand
I was safe from all fear of shipwreck! within haven-sight of land.

H. A. B.

HINTS TO HOUSEKEEPERS.

MUTTON BROTH.—To one pound of lean mutton use one quart of water and a little salt, with a few crusts of bread; boil slowly for a couple of hours; then skim off the oily matter carefully before using.

FLOUR GRUEL.—Take one tablespoon of flour and stir it smoothly with one cup of cold water; mix it thoroughly so there will be no lumps. Let one pint of fresh milk come to a boil, then stir in the flour and water; add sufficient sugar to sweeten, and stir about fifteen minutes.

BOILED FLOUR.—For young children who are suffering with looseness of the bowels no better food can be given than is made as follows: Tie

securely; in coarse muslin, two teacups of wheat flour, and boil for eight or ten hours; take off the cloth and crust formed over the flour, grate the inner portion as needed into boiling milk, to the consistency of thin starch, and sweeten with white sugar.

BREAD PANADA.—Take a slice of well toasted bread, boil gently in one pint of water for a few minutes, with a bit of cinnamon; then grate in a nutmeg, add a very little butter, add two table-spoons of liquor of any kind, and sugar.

NUTRITIOUS JELLY.—Take two ounces each of rice, pearl barley and sage; boil slowly in three quarts of water down to about one quart; take a teacup full in a little milk, warmed, morning, noon and night.

CONSUMPTION CAN BE CURED by proper, healthful exercise, and the judicious use of Scott's Emulsion of Cod Liver Oil and Hypophosphites, which contains the healing and strength-giving virtues of these two valuable specifics in their fullest form. Dr. D. D. McDonald, Petisodiac, N. B., says: "I have been prescribing Scott's Emulsion with good results. It is especially useful in persons with consumptive tendencies." Put up in 50c. and \$1 size.

IRISH MOSS JELLY.—Let the moss stand in water a little while, then wash it through two waters. To one ounce of moss use two quarts of water and a little cinnamon bark; boil to a thick jelly and then strain and season to the taste with wine and white sugar.

WINE WHEY.—Take one quart of new milk, half as much water, put them in a saucepan, place over a fire, and when they begin to boil add one-half pint of sour wine; boil slowly about fifteen minutes, during which time as the curd or cheese part collects, take it off with a spoon, and when the whole of the curd is thus removed, pour the whey into a vessel and it is ready for use. Good for very weak persons.

TO MULL PORT WINE.—Boil a little allspice in one pint of water, to get the proper flavor, and then add an equal quantity of port wine, a little sugar, and boil together a few minutes, and serve any way preferred.

SEVEN YEARS of suffering relieved in as many days. Corns cause in the aggregate as much suffering as any single disease. It is the magic solvent power of Putnam's Corn Extractor that makes it speedily successful in removing corns. Take no substitute, however highly recommended. Putnam's Painless Corn Extractor is the best. Sure, safe, and painless.

REFRESHING DRINK IN FEVERS.—Take four ounces of tamarinds, four ounces of raisins, and boil in about three quarts of water, slowly for fifteen or twenty minutes, or until the water is reduced near one-fourth; then strain, while hot, in a vessel with a little lemon-peel in it. When cool use as a drink.

GRAHAM BREAD.—Wet the graham flour with luke warm water, and use yeast and salt as for wheat bread. Knead in flour to make stiff; let stand from one to two hours till risen, and then bake.

HOW TO HELP NAIL UP A CHURCH DOOR.

(BY REV. JOHN W. FORSTEL.)

Nail 4.—Take an interest in everything but the service; the minister and choir will attend to that; that is what they are there for. Take sufficient interest to notice all mistakes, and please tell them to everybody.

Nail 5.—Be sure and never give silver in the collection. Sometimes put a copper on the plate. This will give you the right of finding fault to an unlimited extent.

Nail 6.—Don't fail to forget the time of meetings for church work. This is very encouraging to the minister. Find fault with everything that has been done, and do not do anything because you were not consulted.

Nail 7.—Be sure and tell the minister all his faults when he calls; how he will not compare favorably with his predecessor; humble him if you can, he may be getting proud.

Nail 8.—On no account send the minister word when you are ill. He should know all about it. It is enough to send for the doctor. After your recovery, when the minister calls, tell him how ill you were, and how he neglected you.

TRAINING CHILDREN.

To train a child in the way he *should* go, is often a different matter from training him in the way we *wish* he would go.

There are certain not-over-wise maxims which have been over-much believed. Such are these: that the child is blank paper, upon which the parent may write what he likes; that as the twig is bent the tree is inclined; that the child is virgin soil, in which you may plant what seed you choose, sure that it will bear fruit after its kind.

Parents who think so are likely to reap fine crops from their virgin soil. The child is a field in which ancestors have been planting seeds for thousands of years. That small bundle of impotence in your cradle is full of germs as a tropic jungle. Your business is to watch them, to cultivate the flowers and train the weeds, remembering that every weed has its uses. Tares and wheat will show their blades. We must recognize them when they appear. All the educational steam pumps in the universe will never force into a child anything of which God has not put the germ within him. We can *create* nothing. We can only *educate*—that is, “draw out” into strength and beautiful growths what is already there.

Watch, and wait, and pray. Nothing will come up which wise and patient culture cannot train to useful manhood; even the tares can be made to fertilize the wheat. That boy is sly, secretive, deceitful. But this badness is only the untrained fruit of caution. Watched with sufficient care, it may be made the useful helper of frankness and valor.

“THE RESURRECTION AND THE LIFE.”

BY F. BURGE SMITH.

The deep hidden springs are in motion;
The heart of the earth is alive;
In the wonderful “valley of vision”
The dry bones begin to revive.

When silence and chillness were reigning
The Spirit has sent out his breath,
And tokens of beauty and gladness,
Come forth from the semblance of death.

O glorious lesson of nature,
So simple, so perfect, so clear,
The Winter of sadness is over,
We come to the Spring time of cheer.

If we joy in the sweet Resurrection
Of earth's lovely verdure and bloom,
How blessed the thought that our dear ones
Shall rise from the dust of the tomb!

That clothed in their beautiful raiment
Prepared by the Infinite Love,
They shall soar to the regions of sunshine,
And dwell in the Heaven above!

Easter, 1885.

DO NOT.

1. Do not call a Church clergyman a preacher, and do not say, “I must come and hear you preach.”

2. If you have a pair of squeaking boots, do not wear them to Church. If you have richer clothes than your fellow-worshippers, do not make the fact noticeable on Sunday.

3. If necessarily late, do not disturb the worship in seeking your seat.

4. If others come into Church after the service has begun, do not turn about to see who they are.

5. At the end of each Collect, do not be afraid to be heard saying, *Amen*.

6. Do not sit upright or on the edge of the seat in prayer; kneel or stand, unless bodily infirmity prevents.

7. Do not say grace before and after meat, while seated at the table; standing is the proper attitude for thanksgiving.

8. Do not use a grace which merely asks a blessing on the food, or petitions for a grateful heart; the subject of a grace is thanks, not prayer.

9. Do not say Catholic when you mean Romanist, unless you really think that the R. C's. are the only Catholics.

10. Do not cut down expenses first by curtailing the Church dues. Do not regard business as essentials, and Church dues as unnecessary expenses. Do not try to cheat God.

THE THUNDERING LEGION.

A Roman army on its march through an enemy's country must have been one of the finest sights that it is possible to conceive. First went the allies of the right wing with the baggage; then came the strength of the forces, the legions themselves; and last, the allies of the left wing with the cavalry. The silver eagles gleamed above the legions; the wind played idly with the red banner of the horse; trumpets blew, and drums sounded. And so, over mountains and across rivers, in the dog-days of summer, and the bitter blasts of winter, the troops that had conquered the civilized world went on to further victories.

Thus it was that the Emperor Marcus Aurelius led forth a gallant army against the barbarous tribes of the Marcomanni and the Quadi. Through pathless forests he led them, where the sun never penetrated, and the birds never sang; where the leaves of one autumn fell on those of another, till the soil became a festering and a corrupting mass of decay; over plains he led them, where there was not a bough to cool the air, and the noonday sun poured down intolerable radiance. And day after day some stout-hearted veteran, utterly worn out with the sultriness of the weather, and the weight of his armour, lay down, and rose not again. Still the barbarians retreated, and still they were to be pursued; till every heart waxed sick with hope deferred, and every eye was turned mournfully southwards towards the fertile fields and blue skies of Italy.

And now there had been no water for two days in the army. Eyes grew glazed, and cheeks hollow; lips shrivelled, and hands burning. And on the third morning the sun rose more sultry than ever, and there was not a breath of air to temper his beams.

“Now the gods preserve us!” said Marcus Aurelius, as the officers met in council; “for if they fail us, we are lost indeed. Have the *exploratores* been again sent out, and that to a greater distance than yesterday?”

“They have, most serene Augustus,” replied the Prefect of the camp; “and they report that there is neither water, nor sign of water, for twenty thousand paces around us.”

“Then we must of necessity, wherever we march, pass another day without drinking,” returned the Emperor. “To go back is certain destruction for we know how great is the distance to the last river that we passed; to go on is our only hope, and that, by Mars, small enough.”

“Orders have been given out,” continued the Prefect, “that supplications should be made throughout the camp to Jupiter Pluvius, and they were accordingly so made last evening. But either the earth hath grown so wicked, or the gods so careless, that if yesterday were like the breath of a furnace, to-day is yet more sultry and more oppressive.”

“Most gracious Emperor,” cried a *speculator*, rushing in, “the barbarians are in front, and seem about to offer battle. The fourth legion is so utterly worn out, that the legates fear it will not fight; and six cohorts of the seventy-first are all but perishing with exhaustion.”

“Our genius is deserting us,” said Aurelius, “but we will not desert ourselves. Let the other legions be drawn up in three lines, and let the sick and the faint-hearted be in the fourth. And do

we as Marius ever did—for never was better general than he,—let the bravest troops be in the forefront of the battle.”

“It shall be done as the Cæsar commands,” replied the Prefect. “And what word shall be the *tessera*, to-day?”

“*Lar Deus*,” answered Aurelius; “it is good, and it is short.”

“I go then, serene Prince,” said the Prefect; “the genius of Rome guard its Emperor! For my part, my battles are well nigh over, for death is as certain as the fight.”

“True, worthy Licinius,” said a Tribune of the legion called the Melitene, “true; if we do battle as things now stand, it is so. But you shall know and the ever-august Emperor himself shall also know this day, that they are no gods which are made of wood and stone, and that One only ruleth the heaven and the earth, and giveth victory where and to whom He will.”

“What mean you, Tribune?” demanded the Emperor.

“I am a christian,” replied the officer, “and well nigh all of our legion are christians as well as I. And, that all this host may know Who is the True God, I doubt not that He will hear the cry of His servants, and supply the need of this army.”

“That passeth the power of any god,” said Marcus Aurelius. “But yet, since we do not, after the example of the god Nero, and the god Domitian, think fit to restrain the sect of the Nazarenes by fire and by sword, you have full leave from us to call upon Him Whom you worship, if perchance in this strait He may be able to save us.”

“It shall be done,” replied the Tribune. And he left the tent.

“They are a harmless race,—so we learn, at least,”—proceeded Aurelius to those that were standing by him, “and, as we hear, their chief distinction, besides the purity of their lives, and the love that they bear to each other, is their meeting very early on the first day of the week, and singing hymns to Christ as to God.”

Meanwhile the army was being arranged in line of battle. The barbarians, with their sparkling blue eyes, long yellow hair, rude armour, and dissonant cries, were in the act of advancing; soldiers and centurions were in their posts,—the Emperor had, in a few brief words, encouraged his men,—nothing was wanting but the signal for fight. Then the Melitene legion, which, according to the later fashion of the Roman battles, occupied the greater part of the right in the first line, fell on their knees, and with outstretched hands implored the protection of the God of Battles. The Emperor, who, from his post in the centre of the army, saw clearly all that passed, delayed the watchword; and the Quadi and Marcomanni seemed awe-struck at so new and so solemn a sight.

Even as that legion were in prayer, a breeze sprung up from the south-west. It freshened every moment, the western horizon darkened, black and massy clouds hovered higher and higher above it, the sun was lost in a heavy shroud of vapours; and, in five minutes, the heaven was black with storm clouds. Slowly and solemnly the few big drops, the precursors of the tempest, fell among the host, till, presently, in driving, blinding, roaring lines, came the thunder shower. Helmets were torn off to catch the water; the parched troops drank and were satisfied; even for the beasts there was enough and to spare. And, ere they had yet made an end, forked lightnings shot forth from the clouds into the very faces of the discomfited barbarians. “The Lord also thundered out of heaven, and the Highest gave His thunder; hailstones, and coals of fire.” Thus, terrified by the roar of the storm, and the dazzling blue of the lightning, and the falling pieces of ice, the Marcomanni drew backwards. The Melitene legion, who had hitherto knelt in thanksgiving, as at first they had knelt in prayer, rushed forth upon the enemy; and the whole strength of the Roman army, renewed and refreshed by the coolness of the air, and the copious draughts of water, followed them to victory.

So Marcus Aurelius retired in triumph to Rome; and the Melitene Legion was thenceforth known by the name of the Legio Fulminatrix,—“the Thundering Legion.”

A M
The fol
whom you
conviction
words of g
been afflic
sons givir
that other
the means
you shoul
stomach
as others.
but to-day
to perma
296 M
Nov. 2, 11
twenty ye
side of th
eat scarc
disagree
cians wh
had enls
was imp
that I wa
mation o
chitis an
for me to
weeks wi
my cond
ner's Sa
acting st
took thi
of health
to be 18
ner's Sa
now we

Str. C
About 5
from ki
the wh
walk in
street.
unbear
even te
ner's S
found
was co

Manag
TOR
—Thr
was t
kidney
was t
She w
eight
went
After
was v
doctor
concl
after
sever
saw a
condi
there
now
than

Ch
was
sever
sev. r
trate
urini
comi
urini
cons
fied
stat
Fins
Curi
take
blac
pus
mar
stra
able
sub
and
con
and

ONTARIO TO THE FRONT!

A MATTER OF VITAL IMPORTANCE.

The following unsolicited opinions from your friends and neighbors, men and women, whom you know and respect, ought to carry conviction to any doubting mind. These words of gratitude are from those who have been afflicted but are now well, and the persons giving them are naturally solicitous that others, troubled as were they, may know the means of cure. There is no reason why you should be longer ill from kidney, liver or stomach troubles. You can be cured as well as others. Do not longer delay treatment, but to-day obtain that which will restore you to permanent health and strength:

296 McNab St. North, HAMILTON, CAN., Nov. 2, 1886.—I had been suffering for over twenty years from a pain in the back and one side of the head, and indigestion. I could eat scarcely anything, and everything I ate disagreed with me. I was attended by physicians who examined me and stated that I had enlargement of the liver, and that it was impossible to cure me. They also stated that I was suffering from heart disease, inflammation of the bladder, kidney disease, bronchitis and catarrh, and that it was impossible for me to live. They attended me for three weeks without making any improvement in my condition. I commenced taking "Warner's Safe Cure" and "Warner's Safe Pills," acting strictly up to directions as to diet, and took thirty-six bottles, and have had the best of health ever since. My regular weight used to be 180 lbs. When I commenced "Warner's Safe Cure" I only weighed 140 lbs. I now weigh 210 lbs.

Wm. S. Furber

ST. CATHERINES, ONT., JAN. 24th, 1887.—About six years ago I was a great sufferer from kidney disease, and was in misery all the while. I hardly had strength enough to walk straight and was ashamed to go on the street. The pains across my back were most unbearable, and I was unable to find relief, even temporarily. I began the use of "Warner's Safe Cure," and inside of one week I found relief, and after taking eight bottles, I was completely cured.

W. E. Huggins

Manager for American Express Co. TORONTO, (18 Division St.) Sept 17, 1887.—Three years ago last August my daughter was taken ill with Bright's disease of the kidneys. The best medical skill in the city was tasked to the utmost, but to no purpose. She was racked with convulsions for forty-eight hours. Our doctor did his best, and went away saying the case was hopeless. After she came out of the convulsions, she was very weak and all her hair fell out. The doctor had left us about a month when I concluded to try "Warner's Safe Cure," and after having taken six bottles, along with several bottles of "Warner's Safe Pills," I saw a decided change for the better in her condition. After taking twenty-five bottles there was a complete cure. My daughter has now a splendid head of hair and weighs more than she ever did before.

Wm. Jos. Burns

CHATHAM, ONT., March 6, 1888.—In 1884 I was completely run down. I suffered most severe pains in my back and kidneys, so severe that at times I would almost be prostrated. A loss of ambition, a great desire to urinate, without the ability of so doing, coming from me as it were in drops. The urine was of a peculiar color and contained considerable foreign matter. I became satisfied that my kidneys were in a congested state, and that I was running down rapidly. Finally I concluded to try "Warner's Safe Cure," and in forty-eight hours after I had taken the remedy I voided urine that was as black as ink, containing quantities of mucus, pus and gravel. I continued, and it was not many hours before my urine was of a natural straw color, although it contained considerable sediment. The pains in my kidneys subsided as I continued the use of the remedy, and it was but a short time before I was completely relieved. My urine was normal and I can truthfully say that I was cured.

Wm. Moore

GALT, ONT., Jan. 27th, 1887.—For about five years previous to two years ago last October, I was troubled with kidney and liver trouble, and finally I was confined to my bed and suffered the most excruciating pain, and for two weeks' time I did not know whether I was dead or alive. My physicians said I had enlargement of the liver, though they gave me only temporary relief. Hearing of the wonderful cures of "Warner's Safe Cure," I began its use, and after I had taken two bottles I noticed a change for the better. The pains disappeared, and my whole system seemed to feel the benefit of the remedy. I have continued taking "Warner's Safe Cure," and no other medicine since. I consider the remedy a great boon, and if I ever feel out of sorts "Warner's Safe Cure" fixes me all right. I weigh twenty pounds heavier now than ever before.

John Gries

Inventor of the Maple Leaf Lance-tooth Cross-cut saw.

ASCENSION DAY.

On the second Thursday in this month, our Church celebrates the Ascension of our dear Lord Jesus. Just before He died, He told His disciples that He was going home to Heaven, and told them that, if they loved Him, they would rejoice with Him that He was going to His Father. But, instead of rejoicing with Him, they only thought about themselves, and mourned because He was going away from them. And so, in what was to Him the great joy of His life, He had no one to sympathize with Him.

When you hear a piece of good news that makes you glad all over, don't you feel hurt and disappointed when you run home to tell it, and nobody seems to care, and you have to hide your joy away in your own heart, and say nothing about it? Well, Jesus understands, from His own experience, just how badly you feel. Go and tell Him all about it. He will care.

And now, remember when Ascension Day comes, to be glad for His great joy. Don't forget to go to Church, and, when there, to join heartily in all the Services. Let the dear Saviour see by your behaviour that you, at least, are one of the few who love Him, and rejoice because He has gone to His Father, His earthly sorrows and sufferings forever passed.—Parish Visitor.



How to Cure Skin & Scalp DISEASES with the CUTICURA REMEDIES.

THE MOST DISTRESSING FORMS OF SKIN and scalp diseases, with loss of hair from infancy to old age, are speedily, economically and permanently cured by the CUTICURA REMEDIES, when all other remedies and methods fail. CUTICURA, the great Skin Cure, and CUTICURA SOAP, an exquisite skin Beautifier, prepared from its, 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; SOAP, 25c; RESOLVENT, \$.50. Prepared by the POTTER DRUG AND CHEMICAL CO., BOSTON, MASS. Send for "How to Cure Skin Disease."

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

Relief in one minute, for all pains and weaknesses, in CUTICURA ANTI-PAIN PLASTER the only pain killing plaster. 30c.

WHITSUN DAY.

We love to think of Whitsun Day as the Holy Spirit's Day. It falls this year on the twentieth of May, ten days after Ascension Day. Ten days after Jesus had entered Heaven, the Holy Spirit came from Him into this world, to take His place and stay with us always, and get us ready to go to be with Jesus in Heaven.

The Holy Spirit loves especially to dwell with the children. The reason of this is that they are often far more ready to obey Him than older people are. He can speak in whispers to them, and they will stop and listen, and nearly always—we wish we could say always—obey. He does not like to speak loud. But sometimes, even to the children, He has to do it. If He does, you may be sure there is danger somewhere. Whenever you hear the Holy Spirit's Voice louder than usual in your heart, be careful! There is surely something wrong. Whatever you are doing, or thinking of doing, stop! Stop and listen. He will show you what the trouble is; and if you will do just as He tells you, all will be well. And remember this, that whenever you do what He says, instead of what you might like to do yourself, He has some reward in store for you. In one way or another, He will make you feel glad that you listened to His Voice.—Parish Visitor.

\$40,000 LOST.

"I lost forty thousand dollars by a periodical attack of nervous sick headache," said a Chicago capitalist to a correspondent, pointing across the street to a handsome corner lot. "That lot was sold for ten thousand dollars at public auction five years ago, and I intended to buy it, but was too sick with headache to attend the sale, and it is now worth fifty thousand dollars." If he had known of Dr. Pierce's Pleasant Purgative Pellets they would have removed the cause of his headache, bilious headache, dizziness, constipation, indigestion, and bilious attack; 25 cents a vial, by druggist.

CATS.

It is not often that we hear any credit rendered to the cat for either intelligence or affection; and it is, therefore, pleasing to be able to record two instances in which one, if not both of these qualities, is shown in a remarkable manner in this animal. A gentleman writing from India to a friend in England, a few mails ago, says of a pet Persian cat; "I was lolling on the sofa, drowsily perusing the newspaper a few morning ago, when Tom came and stood near me, mewing in a plaintive way, as if to attract attention. Not wishing to be disturbed, I waved him off. He, however, returned in a minute or so, and this time jumped on to the sofa, and looking me in the face, renewed the noise more vigorously. Losing patience, I roughly drove him away. He then went to the door of an adjoining room, and stood there mewing most piteously. Fully aroused, I got up and went toward him. As I approached he made for the further corner of the room; and began to show fight, bristling up and flourishing his tail. It at once struck me that there was an unwelcome visitor in the room which Tom wished to get rid of; and, sure enough, in looking towards the corner, I discovered a cobra coiled up

behind a boot-shelf under a dressing table. The noise made by my approach aroused the snake, and he attempted to make off, but I dispatched him with my gun, which was ready loaded close by. You should have seen Tom's satisfaction. He ran between my legs, rubbing himself against them caressingly, as if to say 'well done, master? The snake measured five feet seven inches in length.'

The friend by whom the incident is related, after reading it to me, went on to say that some years ago, when in India with her father, the family were gathered after tea, one rainy evening, listening to one of their number who was reading an interesting story. While thus engaged, a cat of which her father was very fond jumped on to his knee, and, moving about in a restless manner, began to mew in a louder key than usual. The old gentleman, as was his wont, commenced to caress the cat, expecting thereby to quiet it; but to no purpose. It showed signs of impatience by jumping down and up again, mewing vigorously the whole time. Not wishing to be interrupted in what was going on, he called for a servant to put the cat out of the room; but Puss would not tamely submit to an indignant turn out, and commenced clawing at the old man's feet. This he thought was going too far; he rose to chastise the cat; but ere he had time to do so, he discovered that it was nothing less than a timely warning which Puss had given him; for not far from where he sat there was, under the table, a small venomous snake, which probably would have bitten him had he molested or tramped on it. The reptile was immediately killed, and Puss ceased her mewing.—Chamber's Journal.

\$500 REWARD.

The former proprietor of Dr. Sage's Catarrh Remedy, for years made a standing public offer in all American newspapers of \$500 reward for a case of catarrh that he could not cure. The present proprietors have renewed this offer. All the druggists sell this remedy, together with the "Douche," and all other appliances advised to be used in connection with it. No catarrh patient is longer able to say "I cannot be cured." You get \$500 in case of failure.

KIDNAPPING AFRICAN CHILDREN.

One day, when I was travelling from the interior to the coast, I stopped to rest during the hottest part of the day in a little market town. Sitting under one of the sheds sheltering from the sun's rays, I saw a little girl pass by, driven by a man. She had no clothes and looked very unhappy. Of course I wanted to know who she was, and what made her so miserable. Upon inquiry, I found that she had been stolen, and the man was driving her before him to sell her at the coast, where she would most likely be sent away in the next slave ship, never to return! I was powerless to assist her, except with kind words and some money to buy something to eat, for the wretch who owned her did not seem inclined to spend any more than he could help. And so we parted, never more to meet till we are before the throne of God. She never saw an Englishman before, and probably never will again, but perhaps she some-

times thinks of the man with the white face, who spoke kindly and gave her something to eat.

It was not always I was powerless. One day when in Abeokuta, a woman came to me in great distress. It will be a long time before I forget her. She came to ask me to help her to save her daughter, who, she said, had been taken by the king's people. Upon inquiry I found that she was from Sierra Leone, and consequently a British subject, one of our Queen's people, so now I had a chance to help. Accordingly I went to the king's house, and had an interview with him, and told him that he would have trouble if he did not interfere, and make his people give back the kidnapped girl. In fact, I talked as though the whole of the British army was at my back, and indeed I felt so, and I believe must have made some one else feel the same, for the king gave orders for the girl to be given back to her mother!—THOMAS CHAMPNESS, in *At Home and Abroad*.

"I wonder Grimes has any friends—
His manner grows so surly;
No matter where we chance to meet,
Or whether late or early,
'Tis just the same: he cannot stay,
And barley answer a 'good day.'"

Now this is a sad case of misconception. It is not Grimes' disposition which is at fault, but his liver. He can't appear jolly when he feels miserable. If he would take Dr. Pierce's Golden Medical Discovery, the great liver, stomach and bowel regulator, he would soon be the same happy fellow as of old—agreeable to himself and the world generally.

THE WIDOW'S MITE.

Mamma, I thought a mite was a little thing. What did the Lord mean when he said the widow's mite was more than all the money the rich men gave?"

Mamma thought a minute, then said; Lulu, I will tell you a story and I think you will understand why the widow's mite was more valuable than ordinary mites.

"There was once a little girl whose name was Kitty, and she had ever so many dolls. Some were made of china, and others of wax with real hair, and eyes that would open and shut; but Kitty was tired of them all, except the newest one, which her auntie had given her at Christmas. One day a poor little girl came to the door begging, and Kitty's mother told her to go and get one of the old dolls and give it away. She did so, and her old doll was like what the rich men put into the treasury. She could give it away just as well as not, and it didn't cost her anything.

"The poor little beggar girl was delighted with her doll. She never had but one before, and that was a rag doll; but this one had such lovely curly hair, and such an elegant pink silk dress on, she was almost afraid to hold it against her dirty shawl for fear of soiling it; so she hurried home as fast as she could. Just as she was going up stairs to her poor rooms, she saw through the crack of the door in the basement, her little friend, Sally, who had been sick in bed all summer, and who was all alone all day, while her mother went out washing, to try and earn money enough to keep them from starving. As our little girl looked through the crack she thought to her-

self, 'I must show Sally my new dolly.' So she rushed into the room and up to the bed, crying, 'O Sally! see! Sally tried to reach out her arms to take it, but she was too sick, so her little friend held up the dolly, and as she did so she thought, 'How sick Sally looks to-day! and she hasn't any dolly.' Then, with one generous impulse, she said, 'Here, Sally, you may have her.'

"Now, Lulu, do you see? The little girl's dolly was like the widow's mite—she gave her all."

A GREAT REMEDY

for coughs, colds, consumption, is Dr. A. B. Wilbor's Cod-liver Oil. Contrary to the usual impression, it is pleasant to take. Those who use it like it, and find it contains wonderful healing qualities. Besides it will give flesh and strength to the wasted and broken down body. Remember always ask for Dr. A. B. Wilbor's Pure Cod-liver Oil. All druggists keep it. If you will address Dr. A. B. Wilbor, Chemist, Boston, Mass., he will promptly reply, sending you free and illustrated circular.

A WONDERFUL WELL.

The Samaritan woman found the Saviour by Jacob's well, but here is an account of a whole tribe of heathen who were turned from idolatry by the digging of a well.

The water supply of Aniwa, in the New Hebrides Islands, was the means of converting the people to Christianity, and this was brought about in a curious manner. The want of water was a terrible scourge when the missionary, Mr. Paton, arrived, and it at last occurred to him to sink a well in his own back garden, hoping at the level of the sea to get water. The people, never having seen a well in their lives, came to the conclusion that he must be quite mad, and imagining the world upside down, indeed, to think of digging into the dry earth for water. Every day they gathered round and watched him dig, though they were much too scared to help. At last the old chief spoke.

"You must be mad, Missi," he said, "rain comes from the clouds here, it does not rise from the earth."

Day after day went by, but at last, at thirty feet deep, there were signs of a spring. Then the missionary told the savages that next day they should see water. On the morrow, in fear and wonder, they came, and at thirty feet deep, lo! there was a spring of fresh water, which has ever since supplied the entire island.

It was this which finally conquered the people. The chief gathered his people about him, and said:—

"We thought the Missi mad when he said he would go down to the earth and find rain; but he has wrought and prayed till Jehovah has given it him. Now, as there was water in the earth beneath, so do I believe there is a God in the skies above. And as the Missi has removed the earth, and we have seen the water, so do I feel that death will remove the mist which is before our eyes, and we shall see God. Bring out the idols, and let us destroy them." And this was promptly done.

THE TITMOUSE.

"Look at that beautiful titmouse yonder, on the apple-tree!" said Lawrence, to his sister Lucy: "I will soon have it." He climbed up the tree, set a trap a little way off, and concealed himself with his sister in the arbour, in order to watch the bird.

The titmouse went straight into the trap, and Lawrence was presently up the tree again; but he fell with the trap, while he was taking the bird out of it. The bird escaped, but Lawrence wounded his hand against a broken bough.

Lucy said: "Oh my poor brother! your hand is bleeding. Now, you will surely stay here, and will not climb the tree again to catch the titmouse. You would perhaps then break both arm and leg."

"Ah!" said Lawrence laughing, "I do not remain down here on that account, but my trouble now would be all in vain; for the titmouse would avoid the trap in which it has been already caught."

"If that is so," said Lucy, "the titmouse is wiser than you; it will not go a second time where it perceives danger. But will you, who have only this instant got a wound, and have only just escaped a much greater misfortune, nevertheless venture again into danger, and make a joke of it?" "Who little warnings foolishly despise, Will find too late some reason to be wise."

HIGH PRAISE.—Mrs. John Neelands, writing from the Methodist Parsonage, Adelaide, Ont., says, "I have used Hagyard's Pectoral Balsam for years in our family. For heavy colds, Sore Throats and distressing Coughs no other medicine so soon relieves."

HIS FRIEND'S CAN TESTIFY.—Mr. G. H. Vought, of Peterboro, Ont., says that his friends can testify to his being cured of Indigestion, Constipation and Torpid Liver, by using two and a half bottles of B. B. B. "It seems to act like magic, and I heartily recommend it" are the closing words of his letter.

WITHOUT A DOUBT.—There is no doubt that Hagyard's Yellow Oil is the best remedy for Sprains, Bruises, Sore Throat, Colds, Rheumatism, Croup and all Aches, Pains, Lameness and Soreness. It is used externally and internally, and should always be kept in the house.

WILBOR'S COMPOUND OF
PURE COD LIVER OIL
AND PHOSPHATES OF
LIME, SODA, IRON.

For the Cure of Consumption, Coughs, Colds, Asthma, Bronchitis, Debility, Wasting Diseases and Scrofulous Humors.

Almost as palatable as cream. It can be taken with pleasure by delicate persons and children, who, after using it, are very fond of it. It assimilates with the food, increases the flesh and appetite, builds up the nervous system, restores energy to mind and body, creates new, rich and pure blood, in fact, rejuvenates the whole system.

FLESH, BLOOD,
NERVE, BRAIN.

This preparation is far superior to all other preparations of Cod Liver Oil; it has many imitators, but no equals. The results following its use are its best recommendations. Be sure, as you value your health, and get the genuine. Manufactured only by Dr. Alexr. B. Wilbor, Chemist, Boston, Mass. Sold by all Druggists.

ROYAL

BAKING POWDER
Absolutely Pure

This powder never varies. A marvel of purity strength and wholesomeness. More economical than the ordinary kinds, and cannot be sold in competition with the multitude of low test, short weight, alum or phosphate powders. Sold only in cans. ROYAL BAKING POWDER CO. 106 Wall St N. Y.

TORONTO STEAM LAUNDRY.

COLLARS PER
AND **25c.** DOZEN
CUFFS **PIECES.**

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

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 Circassian, 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 moderate.

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 20th May 1886. Privy Purse Office, Buckingham Palace, S.W.

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; 8½ x 6½ in., \$5.50 per doz., \$3.00 half dozen; Cabinet size \$3.00 per doz., \$2.00 half dozen.

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
Illustrated Descriptive Price List
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.

Man

MAN

The aut

VIEW-PR

DITORS:—1
Secr

ISSU

LIFE

Pion

Issue
Liability
for Injur
Policies.

A

One c
illustrate
at a ph
names, h
will find
HALLAIrule, b
Work
that of
neither
nothing
lips to
The
ALDEN'S
sent for

JC

303 Pea

TORO

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

DIRECTORS:—E. 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 ANNUITIES 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.

One of the greatest of historical works, in this large type, finely illustrated, the best edition ever issued in this country, now first offered at a phenomenal *Literary Revolution* price. The edition in two volumes, half Morocco, is particularly recommended; students and schools will find the separate volumes in cloth very convenient.

HALLAM'S HISTORY of the MIDDLE AGES. Complete, with all the Notes,



JEROME OF PRAGUE.

rule, but the mode of applying it to solve particular cases. Mr. Hallam's Work is eminently judicial. Its whole spirit is that of the Bench, not that of the Bar. He sums up with a calm, steady impartiality, turning neither to the right nor to the left, glossing over nothing, exaggerating nothing, while the advocates on both sides are alternately biting their lips to hear their conflicting misstatements and sophism exposed."

The *Literary Revolution Catalogue* (84 pages) sent free on application. Alden's publications are NOT sold by book-sellers—no discounts except to Stockholders. Books sent for examination before payment, satisfactory reference being given.

JOHN B. ALDEN, Publisher, NEW YORK:

803 Pearl St.; P. O. Box 1227. CHICAGO: Lakeside Building, Clark and Adams Sts.

TORONTO: FRANK WOOTTEN, General Agent, 30 Adelaide St. East



Warranted Seed. I have founded my business on the belief that the public are anxious to get their seed directly from the grower. Raising a large proportion of my seed enables me to warrant its freshness and purity, as see my Vegetable and Flower Seed Catalogue for 1888, FREE for every son and daughter of Adam. It is liberally illustrated with engravings made directly from photographs of vegetables grown on my seed farms. Besides an immense variety of standard seed, you will find in it some valuable new vegetables not found in any other catalogue. As the original introducer of the Eclipse Beet, Burbank and Early Ohio Potatoes, Hubbard Squash, Deephead Cabbage, Cory Corn, and a score of other valuable vegetables, I invite the patronage of the public. JAMES J. H. GREGORY, Marblehead, Mass.

R. C. WINDEYER,
ARCHITECT.

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

FREE! 16 Grand Love Stories, a package of goods worth \$2 to manufacture, and a large 100p. Picture Book, that will surely put you on the road to a handsome fortune. Write quick and send 5c. silver to help pay postage. A. W. KINNEY, Yarmouth, N. S.

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 position while filling lamp. Fits any 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.

15 Pounds gained in Three Weeks, and CURED of CONSUMPTION.

Messrs. Craddock and Co., 1033 Race St., Philadelphia, Pa

GENTLEMEN.—Please send me twelve bottles of DR. H. JAMES' CANNABIS INDICA, one each of Pills and Ointment, for a friend of mine who is not expected to live; and as your medicines cured me of Consumption some three years ago, I want him to try them. I gained fifteen pounds while taking the first three bottles, and I know it is just the thing for him.

Respectfully, J. V. HULL,

Lawrenceburg, Anderson Co., Ky.

WE WANT Agents

\$100 PER MONTH AND EXPENSES—Reliable Ladies and Gentlemen to open schools and teach **MRS. MOODY'S LADIES' TAILOR SYSTEM OF DRESS CUTTING** in every city, town and county in the U. S. Illustrated circular and sample copy of *Paris Fashion Journal* free. Write at once to secure territory. **J. E. CARROLL & CO., Cin'ti, O.**

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.

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 2640,

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.

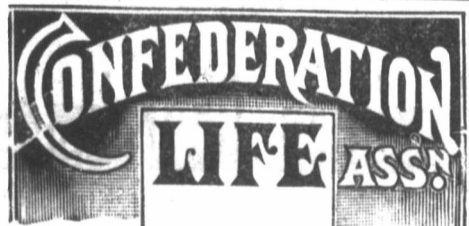
Painting, Graining, Paper Hanging, Coloring, and Fresco Painting in connection with the WALL PAPER Store. Yours Respectfully

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,
PORT 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.

**HELLMUTH LADIES' COLLEGE, LON-
DON, ONT.** Courses of Study very exten-
sive and very thorough. Literature, Music, Art,
Elocution, etc. Climate exceptionally healthy.
Terms moderate. For circular address
REV. E. N. ENGLISH, M. A., Principal.



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

F. G. CALLENDER, M.D.S.
Dent. 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 1227.

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

**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.
Term begins Feb. 11th, and Trinity Term
April 22nd.

Annual Fee for Boarders, inclusive of Tuition
\$204 to \$262. Music and Painting the only extras.
To the Clergy, two-thirds of these rates are
charged.

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

Apply for admission and information to
MISS GRIER, LADY PRINCIPAL,
Wykeham Hall Toronto.

**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 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. 2488 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.

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 re-
filled. Orders for Medicines and Books promptly
attended to. Send for Pamphlet.
D. L. THOMPSON Pharmacist

AGENTS WANTED

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

**THE
ACCIDENT INSURANCE COMPANY,
OF NORTH AMERICA**

Head Office - - Montreal.
Issues policies in the most liberal terms. No
extra charge for ocean permits.
MEDLAND & JONES,
General Agts. Eastern Ontario,
Equity Chambers 20 Adelaide St.
Toronto

**THE NORTH AMERICAN LIFE
ASSURANCE CO.**

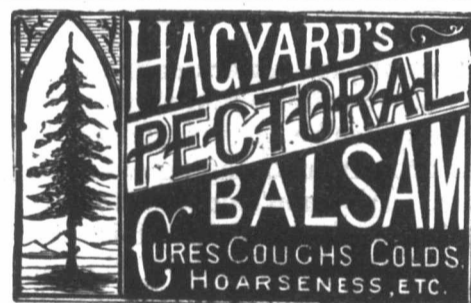
HON. ALEX. MACKENZIE, M. P.
PRESIDENT:
FULL DEPOSIT WITH THE DOMINION
GOVERNMENT.
HEAD OFFICE:
22 to 28 KING ST. WEST, TORONTO.

**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 & Baffer
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**
UNEQUALLED for CEMENTING
wood, glass, china, paper, leather, &c. Always
ready for use. Prepared strongest plus known.
(IS MADE BY THE AWARDED TWO
GOLD MEDALS.
Glasgow, Mass.
Russia Cement Co., Sample Societate



Vol. 14.]

Dinec

The advan-
obvious. We
and are the
article for t
competitors
for a hat we
better articl
wait for the
We are no
challenging
can to-day se
Felt Hat abo
other house i
Call and t

**W. &
Cor. Kin
TC**

Agents for B
Du

ANNO

DEAR SIR:-
We have no
Tweed, Worst
terns and style
and we guaran
always been
garments of th
sibly made at
succeeded in
business, and t
by our patrons.
Any order for
which you may
ful attention.
Faithfu
GEO.

Clerical
receives ou

43 K
7

THE ST
Words only
With musi

REV. F
N

WITNES
A Contri
goties. By

WILLI
Professor o
College, To

This Vol
annual con
Baldwin Fo
the Hobart
of Michig
December,
12 mo.

Rowse
74 & 7