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THURSDAY, MAY 18, 1886.

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

THE CARNALITY OF REPRESSION BY FORCE.—It has been said by a great living historian whose labours have conducted him over a period of our history which religious passion from more sides that one has stained with blood, that if you sincerely believe a religious creed you must punish its opponents, because a murderer of souls is a greater criminal than a murderer of bodies. This is a natural view of the case for a man to take who only endeavours from outside, and by an effort of the imagination, to realise how religious truth would look to a believer in it, but who not unnaturally overlooks the conditions by which in a believer's mind it is or ought to be always accompanied. To recognise the converting office of God the Holy Spirit is to feel at once that persecution is a crime, since it is an attempt to achieve by outward and mechanical violence results which, to be worth anything whatever before God, can only be the product of His converting grace. To silence is not necessarily to convince, and until conviction has been achieved silence is, religiously speaking, worthless. No—cruel mocking and scourgings, bonds and imprisonments, were appropriate methods in the hands of persecutors, but Christians—Christians who deserve the name—must still say with the Apostle, "The weapons of our warfare are not carnal."

This applies to all systems of compulsion, such as the Scott Act and others. We note that so utterly has this act failed to effect its object, that a number of municipal bodies all over the counties where it is enforced have petitioned for its repeal, on the ground that this act has largely increased all the evils of drinking.

THE BISHOP OF PETERBOROUGH ON FREEDOM IN RITUAL.—Dr. Magee recently said: "As to the

excesses of Ritualism, he (the Bishop of Peterborough,) had no love for them. But there was one thing he was not going to do in that diocese to please anybody. He was not going to set up his own ritual in the diocese as the rule for every body. He held that, being bound by his office to be the centre and unit of Christian work in the diocese, he was also bound to be, of all persons in the diocese, the most tolerant of everything that could be tolerant in the Church of England. He was bound to fully satisfy himself that there was nothing in any ritual he vouched for, or in any work he took part in, that was disloyal to the Church of England. But loyalty to the Church of England was one thing, and loyalty to one section or party in the Church was another thing, and he believed that within the broad and comprehensive limits of the Prayer Book of the Church of England there was room for a great many other persons besides Mr. 'Johannes.' If anyone supposed that because the ritual of these excellent women might in some respects differ from what he adopted or would advise, or require in every parish church in the diocese—in which all the parishioners had the right to go, and in which they had the right to require, within the very strictest letter of the law, that everything should be kept within those bounds—if they suppose that because of anything that he would not adopt his own ritual or house, that he was going to stay the work of these good women—if they supposed that when excellent women came to do excellent noble, and devoted work in the diocese he was going to quarrel with them, and stop that work because of the 'candle ends,' they were mistaken. He was not going to say anything so contemptible, or small, or unmanly as anything of the kind."

THE CHURCH AS A HOME FOR PENITENTS.—Continuing his remarks on sisterhood work, the Bishop of Peterborough said: "He was very much struck by a fact mentioned by Dr. Blunt—a very sad and terrible fact—that some of those who fell were harshly treated in their homes. It was a very sad fact, and yet it was a necessary fact. It was an inevitable fact. That stern repulsive aspect that society presented to vice came from the instinct of self-protection; from a latent consciousness that merely human society had no power, that it could not have courage to deal with full forgiveness and full reconciliation with vice. Society, merely human society, was not strong enough. It must protect itself, and in the instinct of self-protection merely human society repelled the lost and outcast. And was it not compelled to do so? The tenderest and most loving parent dared not give the same place in the home, and by the hearth, to the lost and outcast. It was a terrible but necessary aspect in human society. It presented an appearance of repulsion to vice, but there was a society that was divine, filled with divine might and self-sacrifice, and what the State could not do by its laws, what society dared not do by its forgiveness, the Church of the loving Saviour of men could do by the strength He put into it and the love with which He filled it. It was in the Church alone that their could be entire forgiveness for the penitent, because the Church of Christ alone was strong enough to fear the presence of sin. Therefore that work was especially the work of the Christian Church. He held, with another speaker, that it was a work that merely repressive law, merely moralised and civilised society, could not ever sufficiently do. The work of rescuing the fallen, winning the outcast, and of lifting the degraded, was specially and distinctively the work that the Church of Christ inherited from her Master, and a work above all other work in which she might expect and look for her Master's presence and her Master's blessing."

The eloquent Bishop, in conclusion, said what applies equally well to the Sisterhood in Toronto: "He had seen excellent and devoted women engaged in the work. He had seen their work, and,

from what he knew of them he had seen it with feelings of admiration and thankfulness; and he was happy to tender them his public support. He felt most deeply that the work they were engaged in was a work filled with the very spirit and heart of Christ, pre-eminently a work of His disciples and His Church."

THE BAPTIST ORGAN GIVES ITS CAUSE AWAY.—The Baptist organ makes a very hopeful admission. It says that if the Divine Commission to the Apostles is to be taken in what we think is its plain, obvious and natural sense, "the case for infant Baptism might be established, and Baptists would find themselves shut up to a conclusion, scarcely consistent with their denominational beliefs." The whole thing turns upon this question. Do the words "Go ye therefore and make disciples of all nations, baptising them" mean "by baptising;" or do they mean "Make them disciples and then baptise them?" To our mind, sense and grammar leaves no doubt about it. To make a person a disciple or scholar, means simply to enter him on the school roll. What he was to be taught in the school of Christ was "to observe all things whatsoever He had commanded" the Apostles. How little preliminary teaching was given at first, may be gathered from the history of the first Pentecost, when three thousand were baptized in a single day. So, too, in the case of St. Paul. Ananias appears not to have taught his illustrious convert anything, but to have begun by laying his hands on the penitent and then baptising him. The case for infant baptism is determined by St. John iii. 5—"Except a person be born of water and the Spirit he cannot enter the Kingdom of God." It would be idle to say that the Greek "tis" excludes children, or to say that infants are unfit for the Kingdom of Him Who said that none should enter except as little children.

WHAT PERSECUTION, OR PARTY ZEAL CAN DO.—The party zealots who keep the Church in a constant broil forget one fact of vital importance, that is, the passion of all noble minds for freedom, to such, all repression from without is utterly repulsive. The party agitator assumes, delightful thought, that all men are cowards who will submit to his coercion, by abuse, slander, etc. Let all these worthies learn what persecution can and what it cannot do. It can put down a given form of opinion or belief if the persecutor can and is prepared to exterminate. In this way Christianity was crushed out of Northern Africa in the fifth and out of Japan in the seventeenth century; in this way the Inquisition stamped out Protestantism in Spain; in this way Roman Catholicism was stamped out for a while by Calvinism in Geneva, by Lutheranism in Sweden. What is wanted is sufficient force, a clear conceived purpose, and a ruthless determination. If persecution does not exterminate it only fans the flame which it vain would quench. The English Reformation owes much less to the preaching of the reformation than to the fires of Smithfield. The Church of the first century is really more indebted to the persecuting emperors than to the emperors who were philosophically or contemptuously tolerant. The Church of Jerusalem was for the moment dispersed by the death of St. Stephen and by the persecution which followed. It was dispersed only, that it might reassemble with larger hopes and with grander experiences, that it might expand from an unknown community in a provincial city to be the world-embracing home of souls. And this fact alone is sufficient to show the criminal folly of persecution in all who name the name of Christ.

ALL SCIENCE ONE.—Physical and spiritual science seems to the world to be distinct. One sign of God, as we shall some day see Him, will show that they are indissolubly and eternally the same.—Kingsley.

THE FISHER SIMILE.

MARSHAL BOOTH, in defending the strange proceedings of the Salvation Army, made use of a simile or illustration which is very badly worn. He said that when two men went out to fish one might be perfectly equipped in dress and implements for exercising the art of a fisherman and yet catch not a fish, while another with the rudest, most simple costume and weapons might be most successful in landing his prey. The moral is transparent, that mere outward, mechanical gear do not supply the entire essentials for any work of skill or moral effort. But there the moral ends and it is not worth much. Singular enough this line of argument is used to defend the very features in the Salvation Army which are mere matters of outward show! If outward show is of so little moment, why does the Salvation Army make so much display of banners, uniforms, ritual, processions, and the like? Surely because these outward displays are found essential to its mission. It finds after all that when a man has got to draw fish within reach of his bait that he must have the requisite attraction, for it is no use fishing in empty waters! The apology of the Salvation Army, which seems to be accepted as sound by all the evangelical religious bodies, covers a much wider field than the Army and its eccentricities. If success is to be the sole and supreme test of the rightfulness of means employed, then the wonderful success which followed and still follows the extreme ritual evangelists, was and is ample justification of their extreme measures to arouse attention and to excite devotional observances. He who admires the Salvation Army yet condemns Ritualism is very inconsistent. The Salvation Army after all is a mere revival of the "Ranter" system, which became obsolete owing to Methodism becoming too respectable for the noisy methods of the "Primitives," who did a good work in their day and preserved the original spirit and tone of Wesleyanism, which have now both vanished. General Booth is doubtless "a character;" he has secured about thirty millions of dollars to be invested in his own name. Wesley never achieved such a wonderful catch of fish as that represents! But Wesley lived before the "dollar age" when everything is tested by a money standard; when "churches," so-called, are ranked in honor not for their fidelity to the faith, not for their perpetuation of the divine life of the Body of Christ, but mainly because of their financial standing; so that, in this day, the claim of a "Church" to credit is precisely the same as that of a trader—a question only of capital and income! And for "fishing" purposes, these are attractions most potent. The fishes simile is defective in not regarding the obvious fact that there are fishes and fishes. It is poor sport to catch such small fry, or such offensive creatures as are useless for food or even for bait. The "churches" that are so busy angling for crowded audiences and popularity, catch, we fear, many a basket full of what do not repay the time, trouble, damaged tackle, and lost bait they have cost. The

Church of Christ, putting down her net in the quietude of a calm faith in His promises, needs not to worry over the fisherman's equipment question beyond care that the work given her to do is done with all diligence, in a spirit of love, obedience, and trust. "At Thy command we let down the net," is the Church's sole law and warrant, obeying that the draught will surely be such as the Master sends and will keep.

A REASONABLE SERVICE.

THE distinctive feature of the Anglican rite is in the great prominence given in the Oblation to the action of the whole body of the faithful in connection with the devout and intelligent preparation of the holy gifts, that in them and with them they may, with the whole Church, be presented as a sacrifice of a sweet smell, well pleasing unto God. Anglican ritual is not satisfied with mere æstheticism or ceremonial, or outward form and expression, however magnificent they may in themselves be. It asks for an intelligent apprehension and understanding of the thing one, and the offering in connection with it, the grateful devotion of the heart in thanksgiving. Man is a complex being, made up of body, soul and spirit. It is the part of true religion to give to each of the component elements of his nature the satisfaction it craves in entering into union and fellowship with his Maker. The senses have their place in offering unto God just as much as the reason and the imagination; and the religion which ignores sensible representation will infallibly degenerate into barren and idle speculation, as Calvinism has done. But the religion which has regard only to the senses, and does not seek to lift the worshipper up to an intellectual and spiritual apprehension of the thing first represented through the medium of material symbols, will assuredly degenerate into a low and grovelling superstition. It is not the fault of the Greek and Roman churches that they use pictures as an aid to devotion; it is their fault that they do not seek to educate the masses of the people committed to their care up to an intellectual and spiritual apprehension of the things represented by the picture, and do not call into action, as a safeguard against materialism and fetichism, the aid of the logical faculties to discriminate between things that differ. A religion, it is true, may be too mystical, just as it may be too intellectual and doctrinal; but it is also true that it is the bounden duty of the corporate Church to preserve in her worship the balance between the sensible, the intellectual, and the mystical, and to give to each its own place in the great act of corporate worship. Preaching without prayer is a mistake; so also is prayer without preaching. Choral Matins without a celebration is like an elaborate grace before an empty feast. A mumbled mass, where there is no attempt to prepare the mind of the worshipper for an intelligent and devout participation in the solemn function, is little more than fetichism.—*Am. Church Review.*—April.

EVENING AND MORNING.

OUR objectors say again, 'If the terms "evening and morning" are not to be taken as referring to the natural day, which is caused by one revolution of the earth, and which is marked by the natural phenomena of the sun rising and sun setting, what, then, do they mean?' We answer, firstly, that our English translation does not give the correct meaning of the original. In the Hebrew it is expressed thus: 'There was evening, there was morning—one day,' and so on in the case of all the other days. It is also to be noticed that the expression is not 'The darkness and the light were the first day,' or 'The night and day were the first day,' as we should expect it to be if by day was meant the period of a single revolution of the earth on its axis. The expression, therefore, 'There was evening, there was morning—one day,' does not signify that evening and morning constituted one day in respect to its duration, but rather that in each day's work was a state corresponding to that of evening in man's working day, i.e. to a state of rest; and also another period corresponding to that of morning in man's working day, i.e. to a state of activity. The successive epochs in which God carried out His creative work by gradual stages, were marked off and divided from one another with sufficient distinctness to be capable of being compared with man's days, and of being called 'days.' But while there is an analogy in this respect, there is another aspect in which they could not be compared. Man's day, by reason of the revolution of the earth on its axis, is divided into two periods, light and darkness. This feature cannot belong to God's day, for to Him Who is Light there can be no darkness: therefore, although light and darkness constitute each of man's days, the same cannot be said of God's days. There does remain, however, yet another analogy between [them. In man's working days, though rightly called *working days*, the whole time is not fully occupied with work, but an interval of inaction and rest separates the work of one day from the work of the next day. In this respect it is possible for God's days to be like man's days. Each day saw a new creative act or a new manifestation of creative energy, but the work of each period did not occupy the whole of it, and did not touch or overlap the work of the preceding or of the following day. But when the creative work was done for one day, then there was an interval of comparative or absolute inaction before another day's work, or fresh manifestation of creative energy, was begun. It is plain enough that the use of the terms 'evening and morning' instead of 'darkness and light,' or 'night and day,' is intended to signify that God's creative days were not the same as man's natural days, marked off in two divisions of time, and two conditions of light and darkness, by the sun rising and sun setting. It was not the time that distinguished and constituted the days, neither was it the alternation of light and darkness, but the fact that each day had two marked and contrasted seasons or divisions of

action and inaction, as man's working day has a season of work and of rest. As Tayler Lewis remarks, 'Each day is marked by the introduction of some new thing, or by some separation or dividing of a higher and higher element of being from the old chaos. . . . Each new element, too, or new division, though gradual in its after-working, has a sudden and supernatural beginning, like the first glance of light out of chaos, and therefore most appropriately called a *boker* (Heb.), a separating, a parting, a looking forth. It is a *saltus*, a leap in nature, when God's disturbing voice is heard calling forth some new thing, and lo! it awakes from the long sleep of natural causation. The same voice is repeated in each of these supernatural mornings, and there is the same instant obedience, the same beginning of something in nature which was not in nature before, accompanied perhaps by sudden and wonderful changes, and then followed again by a long rest, or sleep, or night, as we may call it—of nature's tardy growth.'

To sum up, then, we may fairly conclude that the Bible record teaches, first, that each creative day consisted of an indefinitely long period of time; secondly, that in each creative period the earlier portion was marked by a less, and the latter by a greater, degree of creative activity, or by a fuller development of the distinctive features of the period; and, thirdly, that the seventh day, like the other six, will be of long duration, and will have an evening and a morning, as is shown by the fact that during the early portion of the seventh day, in which we live, mankind was left in a state of comparative spiritual dormancy or darkness, but with the coming of Christ, the Sun of righteousness, the dawn of an age of fuller spiritual enlightenment has begun, and is fast developing.—H. M. in *Church Bells*.

SOME CHURCHES IN NEW YORK.

(COMMUNICATED.)

THE early Sunday morning found us at the Church of the Transfiguration, of which Dr. Houghton is Rector. A small church of peculiar shape, being shaped like the letter L, with the altar at the corner, commanded by both aisles. The early celebration was most reverent and devotional. Linen vestments, wafer bread, and the lights, gave us the knowledge of the ritual of this Church. Certainly the American Liturgy, following closely that of the Book of 1549, is an improvement on our Liturgy of 1661. When shall we all return to the "Reformers' Book" of the second year of Edward VI.? In this church the notice board tells us of daily Eucharist, Matins, and Evensong. Noticeable features of the church are in the stations of the Cross being hung round the walls; a very neat baptistry, and a chapel for daily service, which forms the continuation of one of the main aisles of the church. We were disappointed to find in this Catholic building that the seats are rented, and only those in the back part are free.

ST. MARY THE VIRGIN.—For High Celebration, we found ourselves at the Church of St. Mary the Virgin, of which Father Brown is Rector. Here admission was by ticket, but our respectable face gained us admission. Here we found the full ritual of the Church. The altar blazed with lights, incense filled the sanctuary—emblematic of the "prayers of saints." What "service" was sung we do not know, being unsufficiently musical to discriminate, but the music and the singing were magnificent. The congregation was most reverent and devout, though evidently containing many strangers besides ourselves. The sermon, on the resurrection of the body and the remission of sins, was most practical and forcible. A few incongruities, we may be pardoned for mentioning: In the midst of the choir, before the altar, stood the leader of the orchestra; true, he was a 'clerk' properly vested in albe and black girdle; but still he was very conspicuous, and his time beating was rather distracting. Surely, however, the orchestra, violins, flutes, &c., and drums might be put a little out of sight. They, the violinists, &c.—paid artists no doubt—were placed in front of the altar, and sitting in their coat tails in the midst of the surpliced singers, did not add to the dignity of the high choral celebration. The lady soloist was modestly hidden behind a curtain. With these few incongruities removed, we can conceive of no more glorious worship than the High celebration at the Church of St. Mary.

TRINITY.—In the afternoon, we went to Trinity—everybody goes to Trinity—consequently the Church is full of strangers, not that it was crowded at Vespers on Low Sunday; but then, there was no sermon, a great disappointment to some people, rather a satisfaction to others. Trinity is handsome, but decidedly cold. The hideous great window in the East has been fortunately largely hidden by the 'Astor' Reredos. The Altar and Reredos are very, very handsome. The Vespers was a sort of shortened Evensong. Some priest catechised the children, who answered the set questions very well. He then addressed them, but as he began by saying (without explaining terms) that we were "in the Octave of Easter, and by coincidence, &c., &c.," I do not think the children understood much of what he said—we are sure we did not. Perhaps the reason of his failure to explain 'octave,' 'coincidence,' and other similar 'tarers,' might be seen hidden in the expression which he frequently used, viz., "it seems to me." Of the lessons, I am quite sure that not one in ten of the congregation heard a word; perhaps, as there was no sermon, it wasn't worth while to read the lessons clearly. The singing was simply magnificent, especially that of the boys. The processional, "Christ the Lord is risen to-day," was sung as the choir entered. The procession, which was preceded by the Cross, was very orderly, but somewhat marred in appearance by the closing pair, two clergy, one of whom was *very tall* and the other *very short*. Why cannot such ludicrous appearances be remedied by a little tact of arrangement. The *Cantate* and *Deus*

Miseratur, in the American Ps. book, the great mistake was made of omitting the gospel canticles in favor of the psalm, were both to set music, which, of course, gave the congregation no chance to do ought but listen. The service closed with the Alleluia chorus, which was very effectively rendered, as the clergy, the cross bearer and his attendants, grouped in front of the altar. We would tell you what the anthem was, but we don't know; the solo was very lovely, and the choruses magnificent. It was painful to hear the silence of the congregation, even during the singing of well-known Easter hymns. The Recessional was "Jesus lives no longer now," to the tune written in Hymns A. & M. The choir were out of the church before the last two verses; the congregation could not finish the hymn. We will notice other churches next week. NEW YORK.

CONFEDERATION LIFE ASSOCIATION.

The proceedings of the 14th Annual Meeting of this sterling young company will be found on page 299, and we commend for it a careful perusal by the insuring public. It exhibits a state of things highly creditable to the management. From its inception to the present time its successive reports has shown continued and uninterrupted progress, closing its first year with a business of \$1,689,290; assets, \$100,952, and its 14th with business in force of \$13,009,715; income, \$466,702; assets, \$1,676,334. The profit on the business of the year we observe is \$108,757, and the surplus at its close \$282,199. There are other noticeable features in the report. The expense of management has been reduced. The interest is now more than sufficient to cover the death claims.

THE CLEAN AND SOLID CHARACTER OF THE ASSETS.

The profits to policy-holders will in future be divided at each fifth year of the policy instead of the fifth year of the Company's history. The success of this Company demonstrates the fact that we have within our own borders the material to build up institutions as strong as any on the continent, and it is the duty of our people, everything else being equal, to patronize our institutions managed by our successful business men, investing all its funds at home to the benefit of our own trade, rather than sending their money abroad to enrich the foreigner.

The financial standing of the Confederation is second to none in this country, and we recommend insurers to examine this and previous reports before insuring elsewhere. We are informed that over 300 clergymen have availed themselves of the privileges of a separate class established in 1879 for their especial benefit.

THE PILLAR AND GROUND OF THE TRUTH.

SOME REFLECTIONS ON 1 TIMOTHY III. 15.

COMMUNICATED.

2. But it has been objected, "the church of the living God," is too grand and too unrestricted a title to be given a particular Church. That is an objection which seems to be entirely destitute of weight. For (1) every single Christian is called "the house of God." "Know ye not that ye are a temple (or sanctuary) of God, and that the Spirit of God dwelleth in you?" 1 Cor. iii. 16, R. V. If the Corinthians were a sanctuary of God, in which His spirit dwelt, why not the Ephesians also, and other particular churches everywhere? Again: "The temple of God is holy, which temple ye are." And if the Corinthians, why not the Ephesians also? Again: "Know ye not that your bodies are the members of Christ?" Cor. vi. 15, and what greater sanctity or honour than this? and so

called in spite of the defilements charged against the Corinthians, and made a supreme argument against such defilements. Once more, "Know ye not that your body is a temple (or sanctuary) of the Holy Ghost which is in you?" vi. 19. If our very lowest part is so honoured, what of our bodies and spirits, the whole man, consecrated to God, renewed in the image of God, and all who are embraced in the "communions of saints?" (2) Besides, if the Church of Ephesus, city or province, were not "the church of the living God," whose church was it? This title is too great to be given to any particular part of the holy Catholic Church, 1 Cor. x. 32; xi. 22. That is the title of the visible Church of Christ, and yet portions of it belie the unity and sanctity which are predicated of it.

3. The greatest difficulty, however, is felt about allowing a particular church to be "a pillar and ground of the truth," when confessedly particular churches have erred and do err. But it must be considered, (1) that if the truth is a visible thing, at any rate if it have a visible embodiment, "the pillar and ground" of it must be visible too. If a thing is to be seen to be firm, that can only be by the firmitude of its support being visible. (2) Take now the Truth, all its great facts and doctrines, all its rules of right and ways of worship,—all that Christians are agreed upon as the very heart of the Truth; and how is their firmitude manifested, as pillared and grounded immovably? Is it not by the testimony of known persons, of visible churches, testifying from the beginning, and now, and everywhere? And if particular churches in particular times have failed to give a full testimony to the whole truth, or have even contradicted some portions of it; the Catholic Church in her entirety, in either time or place, has not denied, but affirmed those special portions; and we are brought to the old Vincentian Rule—"What has been believed by all churches, always, and everywhere,"—that only can claim to be the Catholic faith.

4. The fact that, as we have seen, "the pillar and ground" has been referred to Timothy by no mean authorities in ancient and modern times, is a very strong justification for using it of the Ephesian Church. If an individual can be said to be "a pillar and ground of the truth," a fortiori can particular churches be said to be the same. St. Paul had already spoken of "James and Cephas and John as pillars." The letter of the Viennese Church in Eusebius, Hist. Eccles. B. V. C. I., calls Attalus, who nobly endured martyrdom, a "pillar and ground" of the Christians in his native place, Pergamos. Of course with more reason will the whole church be understood than a particular church. Calvin is not at all ambiguous in his maintenance of this view. "In what sense" St. Paul speaks he thus declares:—"The church is the pillar of the truth, because by her ministry she defends and propagates it. God does not descend from heaven to us, nor does He daily send angels to promulgate His truth; but He employs the labour of pastors whom He has ordained to this end. To express myself somewhat roughly: is not the church the mother of all the pious, who regenerates them by the Word of God, who brings them up and nourishes them all their life, and conducts them finally to a sure perfection? For the same reason also, is she declared to be the pillar of the truth; because the office of ministering instruction of which God has made her the depository, is the sole and only instrument of retaining the truth, so that it shall not perish from the memory of men."

5. It will be useful to point out a little more in detail than Calvin's brief paragraph does, the manner in which the church realises this grand eulogium, "the pillar and ground of the truth."

(1) First of all in conserving "the Scriptures of truth." "The Church," says the XX Article, "is a witness and keeper of holy writ." This she was intended to be, and this as a matter of fact she has been. It is simply not true, or at any rate but a small part of the truth, that the Scriptures have been transmitted to us as other ancient books. But besides conserving the text, the church, by her public use of them uninterruptedly from the beginning, has proved a "pillar of the truth," so that the main features of the truth have never been lost nor even much obscured; for through even the mass of mediæval accretions, every great fact and doctrine of Christianity have been greatly conspicuous. Read, for example, Thauler's "Meditations on the Life and Passion of Jesus Christ," and though you light at intervals on the most developed forms of mediæval error, yet through whole chapters you could easily imagine yourself reading a modern evangelical.

(2) The Church has been proved a "pillar of the truth," by her maintenance of the orthodox Creeds, in their true meaning. The faith of the Trinity and the Incarnation has been held almost unblemished by Christendom; and where this is done, we dare not say the Truth has failed. In every age, it must be confessed, and in none more than in our own, a variety of opinions has been made too much of, but in no

age to the obliteration of the great lines of Catholic truth; so that even in the chief Protestant sects those great lines, thank God, are yet distinct.

(3) We can easily understand the justice of this appellation by just imagining the non-existence of a visible Church; supposing Christianity to be but a set of doctrines, left to shift for themselves without the protection of that organized society which has the name of Church. There would then be no such witness as has been spoken of, no guardian of archives, no stay for the Truth, no contemporary testimony, no home for the Truth, no sense of obligation to provide it, nor any sure means of doing so.

6. And, lastly, it is to be borne in mind that the ideal perfection of the Church is not to be realised in this imperfect state; and yet in spite of her divisions the Church is "one"; in spite of her blemishes she is "holy"; in spite of her partiality, ethical and local, she is "Catholic"; and in spite of disproportion, obscurity, or occasional denial, the Church is and ever will be entitled to be called "the pillar and ground of the truth"; for this grand description will be ever by the grace of the indwelling Spirit more or less realized in the whole Catholic Church and in every particular Church; and who can doubt that the Ephesian Church under Timothy discharged this function before heretics, heathens, and Christians?

Home & Foreign Church News

From our own Correspondents.

DOMINION.

MONTREAL.

MONTREAL.—At the Easter vestry meetings the following were elected wardens and delegates to Synod:

Christ Church.—Wardens, Joseph Rielle, and A. M. Crombie. Delegates, Geo. A. Drummond and Robert Evans.

St. George's.—Wardens, J. W. Mills and George Lightbound.

St. James the Apostle.—Wardens, James Stephenson and J. W. Marling. Delegates, J. W. Marling and George Macrae, Q. C.

Trinity Church.—Wardens, Mr. Baile and Charles Garth.

St. Martin's.—Wardens, S. Bethune, Q. C., and J. F. D. Black. Delegates, S. Bethune, Q. C., and Alex. Gowdey.

St. Stephen's.—Wardens, Thomas Brophy, and C. E. Cooke. Delegates, J. Tough and F. McCulloch.

St. Jude's.—Wardens, J. H. Redfern and J. H. Mudge. Delegates, G. L. Wight and J. H. Redfern.

Grace Church.—Wardens, D. Robertson and E. W. Summerskill. Delegates, W. McWood and G. Outram.

St. Thomas's.—Wardens, C. H. Becket and J. Cowan. Delegates, W. Drake and R. Slack.

St. Luke's.—Wardens, J. G. Snasdeil and W. Prince. Delegates, Mr. Lamb and W. R. Salter.

Englise du Redempteur.—Warden, J. Lepage. Delegates, N. Picard and H. Tucker, B. C. L.

St. Bartholemew's.—Wardens, Alfred Elliott and G. R. Brown.

Rev. James Carmichael, jr., has accepted the rectorship of Berthier. Mr. Carmichael is the eldest son of the Dean of Montreal, and received his theological training at the Diocesan college, Montreal. He will commence residence in July. The Berthier people are to be heartily congratulated on securing Mr. Carmichael as their rector.

ONTARIO.

CLARA.—The statistical returns in connection with mission work on the upper Ottawa show an advance on last year in every direction, notwithstanding the formation of two of our congregations into a separate mission. The following figures are from our parish. Registers and Synod Return:—Sunday services 221; week day services, 579 (daily at Mattawa, when priests or assistants in residence, the average daily attendance being 7); celebrations, holy communion, 45; baptisms, 43; confirmed, 36; marriages, 3; burials, 9; pastoral visits, 650; families, 85; individuals, 414; communicants, 101; offertory for all purposes, \$348 15 (our only source of revenue); miles travelled in performance of duty in mission, by priest, 2,920, and by lay readers, 3,260. Parochial collection for mission fund will probably exceed last year, the returns not being in yet. One new church has been sufficiently advanced to be in use, without any outside aid, and logs are out for another, each being distant from Mattawa twenty miles in opposite directions.

Two more points are about to be opened, soon as there is a probability of our being able to continue the services when once begun. Two lay readers constantly engaged the past year, and one is about to be ordained deacon and continue with us, having already served in the mission with much faithfulness and zeal for over a year. The addition of a deacon to our staff will be of great benefit to the work generally. Our Easter services were more largely attended than ever, and the number of communicants doubled. Dr. Wicksteed, T. Alder Bliss, and M. W. Maynard, all of Ottawa, have been elected as representatives of the mission in the diocesan Synod.

BROCKVILLE.—*St. Paul's.*—Last Wednesday the lord bishop of the diocese held a confirmation service here, in connection with St. Paul's Church. Through the kindness of the Rev. E. P. Crawford, Trinity Church was placed at the disposal of the St. Paul's congregation for the service. The candidates were presented to the Bishop by the Rev. Dyson Hague. The Bishop's address was exceedingly impressive and suggestive. In clear and simple language he pointed out to the candidates the need for sincerity and earnestness in their public confession of the name of Christ and the peculiar solemnity of the obligations they were about to assume. At the conclusion of the service, the holy communion was administered to the candidates and their friends.

There were thirty-nine candidates, sixteen males and twenty-three females. A pleasing feature was the number of adults, among them some married people, and some even advanced in years.

TORONTO.

RICHMOND HILL.—*St. Mary's.*—At the vestry meeting held on Easter Monday, Mr. Playter was elected the people's warden, and Mr. George B. Nicol, of Toronto, barrister, delegate to the Synod. A vote of thanks was tendered Mr. Sydney Marsh, for his very handsome donation of \$200, to pay off the debt on the spire.

CHEDDAR.—The annual meeting was held in St. Aidan's Church to pass the year's accounts. The missionary was glad to inform the church members that the new church which the Bishop opened last October, was free from debt. R. Thompson and J. Brough were elected churchwardens, and Thomas Hodgins, Q. C., H. Mortimer, and J. Gander, lay representatives. A vote of thanks was passed to the following friends for helping this poor mission. Rev. H. Rowland, £5; Canon Smith, £4; Rev. J. W. Kingsmill, £4; Rev. H. Nicholson, £2 3s; M. G., £1 16s; A. G. Kingston, £1; A. B., £1 5s; Rev. J. B. Draper, \$10; A. Pity, \$10; Rev. C. Reed, \$5, England. The late Mr. Gander's family, \$30; J. Evans, \$13; H. Mortimer, \$10; A. Evans, \$4; A. Southworth, \$2.

NIAGARA.

Rev. George A. Bull, M. A., has removed from the parish of Barton and Glanford, near Hamilton, where he has resided for more than thirty two years, to Niagara Falls South, Ontario. Address accordingly.

HURON.

ESSEX CENTRE.—At the Easter Monday vestry meeting of St. Paul's church a vote of thanks was given to Miss E. F. Fuygle, formerly of Essex Centre, now of Yalding, England, for collections from her friends in New York and Brooklyn, and also a donation from herself, in all amounting to \$125 in aid of St. Paul's Church.

PORT DOVER.—St. Paul's Church is evidently looking up in many ways. The attendance at the Lenten services was three times larger than last year, and at least as good as, if not better than, ever before. On Easter Sunday the church services were very good. The number of communicants was larger than ever before on a similar occasion, it being only three less than when the Holy Communion was administered by the Bishop himself when here in January '85, and then many from neighboring churches communicated. The vestry meeting was held last Monday evening, and was fairly attended. It would have been doubtless much better attended but for the very bad weather, and the fact that another meeting kept away some of the members. The wardens' accounts showed a large surplus on hand, and the various collections for outside church work was, during the past year, unusually large. The stipend of the Incumbent, Rev. J. R. Newell, was raised \$100 per annum—a very proper move. The late wardens Messrs. Skey and

Tibbets, were re-appointed, and the former chosen as lay-delegate to the Synod, an office which he has filled very satisfactorily for many years. A committee was appointed to superintend the building of the driving shed—a structure long wanted. It will be proceeded with at once. Votes of thanks were unanimously passed to the wardens, organist, and choir. The accounts of the Sunday School were laid before the vestry by the Superintendent, Mr. Skey, showing the funds to be in a healthy state. The school has been contributing to the maintenance of a boy in the Shingwauk Home, and this year has increased its contributions. The friends of the Church will be glad to know that the circumstances of St. Paul's are in so favourable a condition.

MEAFORD.—The Easter Sunday services in Christ Church were exceedingly impressive and appropriate. The musical exercises were on a grand scale. Rev. C. H. Channer, M.A., preached very impressive and eloquent sermons, the following passages being his text morning and evening respectively: 1 Cor. xv., 52—"The dead shall be raised incorruptible, and we shall be changed." Phillipians iii., 10, 11—"That I may know Him, and the power of His resurrection, and the fellowship of His sufferings, being made conformable unto his death; if by any means I might attain unto the resurrection of the dead." The attendance at both services was very large, and the rev. gentleman's remarks were listened to with great attention. The offertory amounted to the handsome sum of \$75. The annual Easter Vestry meeting of Christ Church was held in the Sunday school building on Monday evening, April 26th. The following officers were elected: Church wardens—Robt. Kerr and J. D. McGee; Sidesmen—G. Marmion, D. Sterling, H. Helstrop, A. W. Corley, Thos. Buckley and H. Manly; Vestry Clerk—R. W. Evans; Lay Delegates to Synod—P. Fuller and J. D. Montgomery. The meeting was adjourned till Monday evening, May 10th, to receive the Church wardens' financial report.

SARNIA.—The annual Vestry meeting was held in the Church on Monday evening; the Rector in the chair. The Church wardens' report showed the income for the past year to have been \$2,706 74, and the disbursements \$2,683 67, leaving a balance of \$23. 07. The Treasurer of the Building Fund reported that he had received \$2,192 07, and paid the same on Church debt. The Superintendent of the Sunday school reported that with balance from last year the total income of the school had been \$154 10, leaving a balance on hand of \$23 00. The Rector reported that the amount of Communion alms for the poor was \$52 78, and he had a balance on hand of \$14 05. Thos. Kenny was re-appointed Rector's warden. D. Douglas was elected people's warden. J. P. Bucke and R. S. Gurd were elected delegates to the Synod. Other business of importance was transacted. The utmost harmony prevailed, and very kindly words were spoken of the Rector's efforts in behalf of Christ and His Church in this parish.

WATFORD.—Easter will long be remembered by churchmen of this parish as the occasion of the Rev. Mr. Hyland's severing his connection with Trinity church, after a most successful pastorate of seven years. The church on Sunday evening was filled with an attentive congregation, many of the rev. gentleman's admirers from other denominations being present. Rev. Mr. Hyland preached a short and pointed sermon on the resurrection of Christ, taking for his text Phillipians 3, 10: "That I may know Him and the power of His resurrection." He then resigned his charge to another, whom he hoped would look after the spiritual and temporal welfare of the worshippers. He said that he had been blessed in his labors during the seven years he had been here, and that his work, both spiritual and temporal, had been a success. When he came here he found the church badly in need of repair; it was dimly lighted, the foundation was giving way, there was no ventilation, some seventy panes of glass were broken. The church was very heavily in debt. All this debt was now cleared off, the building had been thoroughly repaired, and a new roof placed thereon, properly ventilated and lighted, and a new organ bought. Seven years ago the Sunday school had 77 names on the roll; now there are 166. During the term of his ministry here he baptised 107 persons, had 40 marriages and 38 burials. The number of communicants had been more than doubled. In looking over this record he thought God had blessed them, and all that remained for him to do was to thank the congregation for the many marks of kindness shown to him and his. He thanked God for all these things, and doubted if there was another church in the Diocese with so loving a congregation as he had here, and who helped so well with the work. He had never preached a sermon a second time: every one had been prepared for the occasion. There had been a perfect reign of peace during his ministry, and he would never forget the harmony that

had existed, and hoped the same would continue. He commended them to God, and his gracious Word—to Jesus Christ, and prayed that he would build them up and give them an inheritance among those who are sanctified. On Wednesday evening about seventy persons, well laden with baskets of provisions, took possession of the Rectory by storm. They were warmly welcomed by Mr. and Mrs. Hyland, and soon made to feel at home. The Rev. gentleman and his estimable wife were then called to the floor by Mr. Thos. Woods, and a purse of money, subscribed by the congregation, presented, accompanied by the following address. The purse was handed to Mrs. Hyland by Mrs. Geo. Pethybridge, and the address read by Mr. Thos. Harris.

To the Rev. Dean Hyland.—REV. AND DEAR SIR.—We are assembled on this occasion to bid you an affectionate good bye. We regret your departure from our midst, and your removal from the incumbency of our church. During the years you have sojourned with us and ministered to our spiritual wants, we have nothing to look back to but pleasing reflections, and these reflections lead us to wish earnestly that you could remain. Your genial manner has made your presence amongst us peculiarly pleasant, and the zeal and loving earnestness with which you have prosecuted your work have awakened our regard. We desire to express our appreciation of your consistent and untiring labours with us for our good and the cause of Christ. We mean no flattery when we say that your ministrations have been more beneficial to Trinity Church than those of any previous pastor. We have not only been edified by your pulpit discourses, but have been spiritually strengthened by your teachings.

To Mrs. Hyland—DEAR MADAM.—We can hardly express the loss we are about to sustain by your leaving us. Our sorrow is indeed heart-felt and deep, and we question if it will ever again be our lot to be associated with so earnest a church and Sabbath school worker as you are. We shall miss you as organist, as the leading spirit of our Sunday school, as a co-worker and as a friend—a friend in every sense that the word implies. Words fail us to express our gratitude to you in a suitable manner. But any praise that we can bestow on either of you is but as dross—your reward lies in the future, when you obtain the unspeakable joy of an entrance into the kingdom of our Lord and Saviour Jesus Christ, where we trust your crowns will be studded with many stars. But before it is the Lord's will to reward you with an entrance to life eternal, we trust that health and strength and a long life will be allowed you both to pursue the good work that you are now so zealously pushing forward. With these few parting words we ask you to accept this purse as a slight token of our sincere regard, and we regret that it is not our ability to show our appreciation in a more marked way. Signed on behalf of the congregation of Trinity Church by Thos. Robinson, and Thos. J. Howden, Churchwardens.

Watford, April 28th, 1886.

Rev. Mr. Hyland made a feeling and suitable reply, thanking the donors for their presence and the kindness shown on this and all other occasions. Anything he had done he had done willingly and as a duty. Mrs. Hyland was much affected, as she feels very keenly her severance from the Sunday school.

LONDON.—The annual meeting of the vestry of the Memorial church was held in the schoolroom. Mr. Benj. Cronyn read the financial statement. The receipts from the envelopes were \$1,749 43 and from other collections \$1,023 72, the Ladies' Aid Society \$679. The floating debt has been completely removed. The Sunday school report show the finances to be in a satisfactory condition. The Rector appointed Mr. E. R. Baines his warden, and Mr. William Joanes was elected peoples' warden. The delegates to the synod were Messrs. B. Cronyn, Gillard and Rowland.

Christ Church.—The vestry meeting was held on Easter Monday, the Rector, Rev. Canon Smith, in the chair. The Rector reported the Sunday school in a flourishing condition, with a membership of 850 in good standing. The Band of Hope and Temperance Society are also increasing, and have about 325 members. Mr. Justus Wright was appointed the Rector's warden and Mr. G. Westlake the peoples'. Messrs. W. Robinson and J. Wright were elected delegates to the synod.

LONDON SOUTH.—The vestry meeting of St. James' Church was held in the Sunday school-house. The receipts for the year were \$3,534.07 and the disbursements \$3,527.16. The Rector's warden for the ensuing year is Mr. John Beattie, and the peoples' warden is Mr. H. B. Kingsford. The delegates to the synod are Messrs. Moore and Sunderland.

At the Easter meeting of St. George's church, held in St. George's hall, the Rev. Principal Fowell presided, in the absence of Rev. Canon Newman, Rector.

Mr. Saml. Gibson was re-appointed delegate to the synod and Messrs. G. C. Joly and Saml. Gibson, churchwardens.

LONDON WEST.—*St. George's Mission Church.*—Rev. Canon Newman is able to take exercise freely, but he is forbidden absolutely by his physicians to undertake any ministerial duty.

LISTOWEL.—At the Easter vestry meeting of Christ Church, the Rev. M. Turnbull, Incumbent, in the chair, a resolution in favor of the synod settling the difficulty with Rev. J. T. Wright re commutation trust fund, was adopted. A month's holidays was granted the incumbent to visit his friends in the North-West. The churchwardens for the ensuing year are Messrs. Geo. H. Richardson and Wm Welsh (re-elected).

KINGSVILLE.—*Deanery of Essex.*—Mr. J. Golden, of Kingsville, who has been, successively, churchwarden of St. John's church for 25 years, has retired, and accepted the position of Lay delegate to the diocesan synod.

STRATHROY.—We learn with much pleasure that the Church of St. John the Evangelist is in a very prosperous condition. They are now proposing to build a new church. The delegates to the diocesan synod for this year are Mr. W. J. Dyas and Mr. Dumbille.

ALGOMA.

Shingwauk Extension.—The Rev. E. F. Wilson desires to acknowledge, with very many thanks, the following contributions towards the above object: E. H. Garden, \$2; collected by Mrs. Williams, Quebec, \$20; St. George's Church Sunday School, New York, per Rev. Dr. Wilson, \$218 17; "Church Woman," \$2; Church of Redeemer Sunday School, Toronto, for a plank in the Katapwa Home, Assiniboia, \$50; Mrs. Joseph Island, \$1; total received for Shingwauk Extension, \$1,008. For Assiniboia Branch Home, \$50; promised for Manitoba Branch Home, \$1,000. Total required for Shingwauk Extension, \$7,000; for erection of Branch Home, \$5,000 each. The Rev. E. F. Wilson purposes making a short trip (D.V.) to the North West in May, and then to cross the Atlantic to England. A kind, unknown friend, has sent him \$20 towards the expenses of the latter trip, which is exceedingly acceptable, as traveling expenses are never charged to the Homes.

GORE BAY.—*A Severe Calamity.*—Easter Day in neighborhood of Gore Bay this year, was the saddest we ever experienced. On Monday in holy week, Dr. Johnston and Rev. W. Macaulay Tooke were called on to go to Burpee to visit a Mrs. Gibson, who was reported dying. As a result of this visit, two young fellows, Messrs. Isaac Hogan and John Ganton, came over the same day to procure medicines, &c., for the invalid. They came across the ice all safe, as did the Doctor and Mr. Tooke, but on their return to Burpee they must have got off the track, and gone through, for they have never since been seen. On the following Thursday, Mr. William Martin came to the village seeking the young men, and not hearing anything of them here, he, accompanied by his son and Mr. McRae, a brother-in law to young Hogan, tried to cross the channel to Indian Point in a "dug out" canoe. The canoe upset, and Mr. Martin and Mr. McRae were both drowned. On Sunday, the bodies were buried, that of the former with Masonic and Orange honours, the service being taken by Mr. Tooke as incumbent and master Mason. The body of the latter was accompanied by the Rev. C. A. French a distance of twenty-five miles to Gore Bay, where it was interred close to the remains of those of Mr. McRae. Search is still being made for the bodies of the young men who have perished, but without success. This is a hard country on settlers, and on missionaries, but dark though the times may be, and terrible the events that happen, we must have faith to believe that God is "working all things for good," and as it is our duty as well as privilege to labor and to wait, knowing that those who "sow in tears" shall not be without a sure harvest. The inhabitants of the Ontario districts need the prayers and sympathy of those in the older parts of the province. The four men drowned were members of the Church of England. This leaves a great blank in the missions of Gordon and Burpee townships.

ASPDIN.—Mr. Johnston, in handing in his report at the vestry, stated this church had contributed the very handsome sum of \$99 25 to the general diocesan fund, and to the Widows and Orphans fund, \$3 22. This is exceedingly gratifying, and conclusive evidence of the true spirit that actuates the members of the

church. He also states a kind friend has contributed \$10 towards the clearing and fencing the church grounds, and that the new church is being pushed forward for a speedy completion, before consecration, which they hope his lordship the Bishop will be pleased to arrange for at as early a date as is practicable.

FOREIGN.

We learn with deep regret of the death of the Bishop of Edinburgh, the Rt. Rev. Dr. Cotterill. He had been ill since October with a disease of the jaw, which some months since took an unfavorable turn. Bishop Cotterill was seventy-four years of age. He was in 1856 consecrated to the bishopric of Grahamestown, in which capacity he attended the first Lambeth Conference with Bishop Selwyn. In 1872 he was elected coadjutor to Bishop Terrot of Edinburgh, whom he succeeded in the following year.

The Bishop of Guiana, at his last visitation of the Indians in the interior of South America, confirmed 226 candidates.

A nine days' mission at Banbridge, Diocese of Down, has just been brought to a happy close. The missionary was the Rev. W. E. Burroughs, incumbent of the Mariners' Church, Kingstown.

In the churches of England and Wales there are 6,000,000 sittings.

The famous Harrow School in England has received from one of its oldest pupils \$50,000 anonymously, towards the purchase of a foot-ball field, as a memorial of the head mastership of Dr. Butler.

The *Kentish Observer* states that the late Rev. A. G. Graystone, of Tankerton Castle, Whitstable, whose death occurred in London, has left property to the value of £4,000,000.

The Hospital Sunday Fund, says the *Church Times*, is "practically a Church Fund. At all events, Church congregations have given £272,476 out of £365,104, or as nearly as possible three-fourths of the whole."

Two thousand children marched in procession at the annual Sunday School festival a few weeks ago in Lucknow, India. The boys were nearly all Hindus and Mohammedans, and two elephants graced the procession.

The Bishop of Pennsylvania has decided to ask that an assistant be elected at the approaching convention of his diocese. His long illness has so far impaired his ability to administer his diocese that this step becomes necessary.

The Russian Church missions in Siberia are said to be hindered by Government officials receiving bribes from the heads of heathenism. A conference of bishops has been held to consider how best to promote the conversion of that territory.

The English mission in the province of Fah-Kien, China, began in 1840, and for ten years there was no visible result. There are now some 2,000 baptized members. In 1861 it was proposed to abandon it, but the one missionary pleaded for another year, and obtained it. Altogether there are now 50,000 English and American converts in China.

Notwithstanding the persecutions recently raised against those attending the Irish Church Missions School at Drogheda, the work still continues, and even prospers. Several Romanists have recently manifested a very friendly spirit toward the Society's agents, who are, however, very closely watched by the priests.

On Saturday, April 3, 1886, the Rev. Robert Linklater, vicar of Holy Trinity, Stroud Green, received back into the communion of the Church of England, the Rev. William George Rouse, formerly scholar of Hertford College, Oxford, and curate of Bedminster, and of St. John's Bury St. Edmunds.

At a recent non-conformist gathering in England, we are told the array (of ministers) about the communion table was rather imposing; all were in full robes with their several academic hoods. The organist played selections from Haydn's Third Mass. Two boys sang the solo, and the full choir continued the anthem. In short, it was a full choral service.

The rector of Trinity Church, New York, has seven churches under his care, eighteen clergymen, and a musical staff of over one hundred. Of these churches three are free, and a fourth practically free, and its grants to twenty other churches and to charitable institutions exceed \$100,000 a year.

It is expected that on the entry of Bishop Moorhouse upon the active duties of the diocese, among his earliest official acts will be the opening of nine new churches in the Diocese of Manchester, to hold 4,689 worshippers, and costing £42,088. Four are in lieu of former churches, the other structures being intended to supply the requirements of new districts.

With the death of Archbishop Tranch, the office of Chancellor of the illustrious Order of St. Patrick came to an end, as did that of Prelate of the Order by the death of the late Primate. The only surviving officer of the religious side of the Order, which is now completely secularized, is the Dean of St. Patrick's, who is the registrar.

Signor Gavazzi, in his lectures in Rome on the last Encyclical of Leo XIII., stated that on the spot where he stood, by orders of Popes Paul IV. and Pius IV., four martyrs for the truth had perished, but that he could now preach the Gospel without fear. Even if the same spirit of persecution survived the power of the Pope was effectually curbed.

Bishop Gillespie recently attended a meeting of the so-called Salvation Army, and does not seem to have been favorably impressed. He says of it: "The whole was an exhibition of ignorance, levity and irreverence. I cannot believe that in this age the Almighty authorizes such instrumentality, or that there is such a ministration of the truth to any class as to make it a power of God unto salvation."

The Archbishop of Paris, (Cardinal Guibert) has addressed a grave and temperate expostulation to the President of the French Republic on the "persecution" to which the Church of France is being subjected by both Chambers of the Legislature. He earnestly complains that "the Government for six years has been persecuting the clergy, weakening Christian institutions, and preparing for the abolition of religion itself."

The early Sunday morning lecture at St. Swithin's Canon Street, London, which is an interesting relic of old city life, continues its useful course. The lecture is delivered in the morning at half-past six. Established in 1736, but really originating some twenty years earlier, it became the pioneer of the great evangelical movement, and has consistently maintained evangelical truth in the face of all changes.

Among the gratifying results of the Reunion Conference at Bonn, where the English Old Catholic, and Eastern Churches were represented, was the promotion of a more fraternal feeling between the Anglican and Greek Churches. This was recently illustrated by the fact that letters of the Archbishop of Canterbury, in regard to a mission to the Nestorian or Assyrian Church, sent to the Oecumenical Patriarch and Orthodox Patriarch of Antioch, met with a good reception, and the request was complied with, even with the knowledge of the Holy Synod.

In 1662 the first English slave-ship commenced its melancholy voyage, sailing from Sierra Leone. Exactly three hundred years later, in 1862, the first native Church, which the Church of England has been privileged to plant, entered upon the first year of its independent existence. That native Church is in Sierra Leone, and its members were slaves liberated by English cruisers and taught by missionaries of the Church Missionary Society. It is a Church well equipped and organized, and it has shown its appreciation of the most recent methods of Church work, by inviting two experienced English missionaries to conduct missions at the more important centres.

The Rev. Dr. McVickar, in an address at the enrolment meeting in Wilmington, Del., gave some very striking facts. In less than fifty years the cannibal Sandwich Islands have been christianized, and now send missionaries to other lands. In fifteen years the cannibals of Fiji have 22,000 Church members, 57,000 children in schools, and half the population are Church goers. In Madagascar, in 1861, there were 2,000 Christian martyrs, and from the 50 converts left, there have since sprung 5,000. Forty years ago there were no Protestants in China; nine provinces are now supplied with mission stations, and there are thousands of converts. In 1878 the missions of the world report for the year 80,000 converts.

It is interesting to read that Iceland has been recently visited by a German statistician, and that he has furnished interesting data of that land. The Icelanders, it appears, are all Lutherans. Some French missionaries tried very hard to make converts, but without any result. There are one Roman Catholic, one Methodist, four Unitarians, and three Mormons to be found among a population of 72,445 souls (census of 1880). The island is divided into twenty deaneries, with 141 pastorates. The head of the clergy is the Bishop of Reykjavik. There are 292 churches.

Many churches in New York have reported extraordinarily large Easter offerings. In many instances these offerings were made for the liquidation of debt, and frequently were in excess of the amount required. The largest offering reported is that of Grace Church, \$50,000. At the Church of the Heavenly Rest, where the people are asked for offerings at every service, those at Easter towards the payment of their debts were \$16,000. For a similar object \$10,000 was given at the Church of the Holy Spirit. At St. Timothy's, a free church, the offerings for a building fund for a new church were \$16,000. The offerings at St. Andrew's and Holy Trinity, Harlem, were each about \$8,000.

Correspondence.

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

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

ANSWER REQUIRED.

SIR,—Will you kindly answer me a question about the holy communion and how it should be administered to the people. On Easter morning it was given in this manner, the minister saying the usual words, but dividing in this way, at the word "take" he placed the bread in my hand; at the word "eat" he put the bread into the hand of the person on my left, thus dividing the administration between two persons. I have never seen it done before, and never wish to see it again. I now ask you as an authority on such matters. This was done in a church belonging to the Church of England, and a High Church at that. Give the answer in your next issue. And oblige.

A SUBSCRIBER.

THE REV. COMMANDER POCOCK.

SIR,—I feel very sure that Mr. Pocock's accusation against me is false, and whether he is an unerring judge in the matter of courteous communication, your readers must determine from the data before them, part of the data being that a deacon of only a few months in this diocese, can write, as he has done, to and of a priest of 36 years standing, and nearly 29 years service here. Yours,
Port Perry,
29th April, 1886.

JOHN CARRY.

MARRIAGES IN LENT.

SIR,—I can sympathise with "Clericus" in his letter of April 15th. I had a predecessor who married in Lent, and had married a couple on Ash Wednesday. Of course he was frequently held up as an example.

I had, some years ago, an application to marry in the middle of holy week. I tried to persuade the party to defer it until Easter Monday, which was only a few days, but could not, and he went to some sectarian preacher.

I then wrote to my Bishop, who had the name of being a very high Churchman, informing him of my refusal to marry in Lent, and his reply was, "you have no authority to refuse to marry in Lent. The sons and daughters of the Queen marry in Lent."

AN AGGRIEVED PARSON.

DOES THE CHURCH NEED MORE LAY HELP?

CONFEDERATION OF THE CHURCH OF ENGLAND IN CANADA.

SIR,—I borrow a part of my caption from the suggestive letter of "R," in your issue of the 15th inst. I was about ascertaining the Church population of the Dominion, for the purpose of enforcing an argument in favour of a confederation of the Church in Canada, but I find that "R's" researches will, for the present at least, answer my purpose, and, with

his kind permission, will now utilize them, though in mode differing from his. Every Churchman whose attention has long been painfully convinced that the Church has been for many years falling behind several other Christian bodies in Canada not only in numbers, but also in position, money power, and general influence. At one time, she was first among the foremost, but she is not so now. Various causes for this retrogression have been suggested, and "R" puts forward the lack of lay help as one. We must all agree with him. But does this go to the root of the matter? A number of letters on this supremely important question, appeared in the *Mail* some months ago, and while each correspondent suggested a variety of causes for the dangerous condition of the Church, and all really active in clogging the wheels of Church progress, none, I think went deep enough. The probe was too delicately handled, it was not pushed to the real seat of the sore, and though it exposed many ills, it left untouched the great, strong root and source of all. That root, is the diocesan system of disintegration, or, in other words, "Provincialism," as opposed to "Imperialism." The figures of the Census are absolutely appalling. During the twenty years interval between 1861 and 1881, the Church of England population in Ontario increased (I omit the fractions) 8 per cent; the Roman Catholics, 24 per cent.; the Presbyterians, 37 per cent.; the Methodists, 43 per cent.!!! Let every Churchman ponder over these astounding facts. Nothing can be added to their overwhelming importance. Let each lover of his Church work out in his own mind the stupendous process of disintegration, decay, and feebleness which is quietly and secretly destroying the very vitals of the Church, and reducing her from the strength of an athlete to the weakness of tottering old age. I know, too well know, that thousands of excellent Church people will pooh! pooh! this language, and cast it aside as extravagant, and I know too, that the men most ready to do this will be our Bishops, our comfortably housed clergy, and our well to do laity, for history tells us that no great movement ever originates with these classes. I know, too well I know, that the ears of these men will not be opened until the cry of danger coming from the masses will arouse them from their criminal slumber, and compel them to perform their duty as the watchmen and guardians of the Church. Read the dry and dusty proceedings of the highest body of a Church, which above all the branches of the Mother Church in England, should be a missionary Church? No great measure for the enlargement of Church work has been mooted even in this almost useless assemblage of high sounding dignities. No great scheme for the support of missions has ever been propounded by it. No zeal for Church extension has ever been exhibited by it. It meets, and trifles, and separates, leaving the monotonous, dull life of the Church unmoved, and its energies unstirred. What do the various diocesan Synods? They too meet, and drone away a few days, and break up, without a ripple on the placid surface of the great stream of Church life which is silently gliding past them, bare of all signs of enterprise, zeal, or industry. Is it a matter of surprise, therefore, that the Census should tell the terrible tale it does? While the Roman Catholics, the Presbyterians, and the Methodists are full of life and energy, our Church is a synonym for inertia and languor. There must be a deep reason for this, a reason not yet understood, a reason which must be discovered. What is it? I have no hesitation whatever, in declaring that it is our system of disintegration, and that the only remedy is Confederation. You ask me to point out specifically the benefits to be derived. I reply by asking you to point out specifically the benefits Canada has derived from Confederation, or the benefits the Methodists have derived from their Confederation, or the benefits the Presbyterians are deriving from their Confederation, or the benefits the Baptists hope to derive from their Confederation now in process of formation. A large income of means, an equitable adjustment of incomes, increased energy, unity of action, the disappearance of the clashing of interests between dioceses, an uprising of Church feeling throughout the Dominion, bright hopes for the future, freedom from the slough of despond in which the Church is now imbedded, these and many other glorious results would flow from our Confederation. But who is to lead in so large a scheme? Until Providence inspires some of our bishops—no one. Until a Canadian Tait, or Benson appears—no one. Such men are among us, I believe. We possess men quite able to inaugurate and carry to a successful issue this noble work, but the inspiration has not yet come. That it will come is as certain as the sun shines, since without it, the great Church of England in Canada must inevitably sink into comparative insignificance, and this cannot be. Who will take the first step? We need but one, the whole Church will follow. The laity are ready to march at the first blast of the trumpet,—who will blow it? I have before me, the Census of the three Provisional districts of Assiniboia, Saskatchewan, and Alberta, taken

in August last, and just laid before Parliament. It is dated February, 1886. From this it appears that the following are the numbers of the Roman Catholics, Episcopalians, Methodists, and Presbyterians, in these sections of our North West—fractions omitted

ASSINIBOIA.	
Roman Catholics	2,900
Church of England	5,700
Methodists	3,400
Presbyterians	5,500
SASKATCHEWAN.	
Roman Catholics	2,500
Church of England	3,200
Methodists	750
Presbyterians	990
ALBERTA.	
Roman Catholics	3,800
Church of England	970
Methodists	1,750
Presbyterians	1,100
The totals are:	
Roman Catholics	9,301
Church of England	9,976
Methodists	5,896
Presbyterians	7,709

These figures will show us that even in these distant tracts the energy and zeal of the Methodists and Presbyterians are conspicuous, and they warn us that if the principle of disintegration, already adopted in unwise imitation of Eastern Canada, be pursued, the inevitable result must follow,—that of a constantly weakening Church. I desire to place the following view solemnly before the bishops, clergy, and laity of Eastern Canada. You see the result of the want of unity in old Canada. You see that a greater Canada is fast rising in this great North West,—are you content to allow the Church to drift on, and become in this grand country, the weak creature she is in the east? If you are I will drop my pen and exclaim in despair "God help my Church." My argument in favour of a Confederation of the whole Church in British North America, will be much strengthened when I give you the results of our present system in the diocese of Rupert's Land, as compared with those of Methodist and Presbyterian liberality and zeal. So soon as I can obtain official returns, I will resume the consideration of this question,—to my mind the greatest question the Canadian Church has ever yet been called on to face and settle.

Winnipeg, 20th April, 1886. WM. LEGG.

Notes on the Bible Lessons

FOR SUNDAY SCHOOL TEACHERS, ON THE INSTITUTE LEAFLETS.

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

Compiled from Rev. J. Watson's "Lessons on the Miracles and Parables of our Lord" and other writers.

MAY 23rd, 1886.

VOL. V. 4th Sunday after Easter. No. 25

BIBLE LESSON.

"The Withering of the Barren Fig Tree."—St. Mark xi. 12, 14, 20, 24.

There is something remarkable about the subject of our lesson to-day. It is the one miracle of judgment, recorded as performed by our blessed Lord, as against the many miracles of mercy recorded, to say nothing of all the mighty works unrecorded, see St. John xxi. 25. It was also performed not on men but on a tree, and that one hopelessly barren.

1. *What Jesus Looked for on the Fig Tree.* The first part of this chapter tells us what happened on the first Palm Sunday, (as it afterwards came to be called). How Christ rode in triumph into Jerusalem, amid the plaudits of the multitude, who rent the air with their "Hosannas," amid the waving of palm branches. And now our lesson opens on the Monday of what we now call Holy Week. Jesus is returning early in the morning from Bethany to Jerusalem and the Temple; and on the way He became hungry. Perhaps He had been engaged all night in prayer, perhaps He had been staying at Martha's house, and "rising up a great while before day," had left before the morning meal was ready. Where can he get some food? He sees at some distance ahead of Him along the road a fig tree which unlike others near it was in full leaf. At that time, the country round Jerusalem resembled a park, with numbers of palms, walnut, and fig trees. These, however, were all cut down by Titus at the siege. As the fruit of the fig tree appears before the leaves, it was not unlikely that this tree

would have a few early figs with which He could satisfy His hunger, even though the usual time for figs had not arrived.

2. *What Jesus Found.* When He came up to it, and looked among the leaves He found no fruit, nothing but leaves, they made a profession of fruitfulness; so, in the hearing of His disciples, Jesus uttered the words recorded in verse 14, "No man eat fruit of thee hereafter forever." The effect of these words were seen next day, as they passed the same spot, verses 20 and 21. Peter was the first to notice the change, and to draw Jesus's attention to it. It was withered and dead. Our Lord meant to teach the Jews and us a lesson by this miracle. Let us see what that lesson was and is. It was a picture of the Jewish people. This fig tree made a great show amid all the bare trees around. So the Jews thought themselves "not as other men," St. Luke xviii. 11, and boasted of their privileges, Rom. ii. 17, called the Gentiles "dogs," were fond of boasting of their father Abraham, St. John viii. 33. And yet it was fruitless. God had a right to expect fruit from the Jews, yet what did he find? "Nothing but leaves," hypocrisy, unbelief, rejection of His Son. It was also a warning to the Christian Church. The Church once flourished in places where now not a single Christian remains. Why? Because like the fig tree there was "nothing but leaves," see the warnings given by God in Rev. iii. 13, 14, 19; Rev. ii. 5.

3. *What Jesus Looks for in us.* The Bible compares men to fruit trees, made on purpose to bear fruit, so God looks for fruit in us, St. Matt. iii. 8, 10; Phil. i. 11; St. John xv. 8; Gal. v. 22; Epes. ii. 10. If no good fruit is in us what does Jesus say? St. Matt. vii. 19, 20, 21; see also what John the Baptist said, St. Matt. iii. 10 and Ezek. xvii. 24.

4. *What Jesus finds.* Observe that it was seeing the fig tree with leaves that caused Jesus to approach to look for fruit, so leaves are good in their way; if no leaves the tree would die. So religious observances, sacraments, church going, kind actions, all good; they are leaves. But, if "nothing but leaves," what then? Ah! this is a solemn thought, unless the fruit of the love to God, trust in Him, the fruit of a holy life is there; all of no avail. Easier to grow leaves than fruit, but God is never deceived, He knows which have "the form of godliness" only, 2 Tim. iii. 5. Our fellow men may be deceived, cannot always see the fruit, but Jesus's hand pushes aside the leaves, Heb. iv. 13. Are we bearing fruit? How terrible will be the awaking if we are content to go on through life with a mere external profession of religion which had no effect on our lives, does not make us more like Him whose disciples we profess to be. How necessary for us to pray often in the words of the collect, "Stir up, we beseech Thee O Lord the wills of Thy faithful people; that they, plenteously bringing forth the fruit of good works, may of Thee be plenteously rewarded, through Jesus Christ our Lord. Amen.

"ONE AT A TIME."

- One step at a time, and that well placed,
We reach the grandest height;
One stroke at a time, earth's hidden stores
Will slowly come to light;
One seed at a time, and the forest grows;
One drop at a time, and the river flows
Into the boundless sea.
- One word at a time, and the greatest book
Is written and is read;
One stone at a time, a palace rears
Aloft its stately head;
One blow at a time, and the tree's cleft through
And the city will stand where the forest grew
A few short years before.
- One foe at a time, and he subdued,
And the conflict will be won;
One grain at a time, and the sands of life
Will slowly all be run.
One minute, another, the hours fly;
One day at a time, and the hours speed by
Into eternity.
- One grain of knowledge, and that well stored,
Another, and more on them;
And, as time rolls on, your mind will shine
With many a garnered gem
Of thought and wisdom. And time will tell
"One thing at a time, and that done well,"
Is wisdom's proven rule.

Golden Days.

—Daring forty years \$200,000,000 have been expended by members of the Church of England in building and restoring churches.

—Good thoughts are fragrant spears of green grass, enjoyed even after they have faded.

PROCEEDINGS OF THE FOURTEENTH ANNUAL MEETING OF THE CONFEDERATION LIFE ASSOCIATION.

The fourteenth annual meeting of the Confederation Life Association was held at the General Offices of the Company, Toronto street, Toronto, on Tuesday, April 13th, 1886.

A large number of policyholders and others interested in the Company's affairs were present.

On motion, the President of the Company, Sir W. P. Howland, was called to preside, and Mr. J. K. Macdonald, Managing Director, to act as Secretary.

The advertisement calling the meeting having been read, the minutes of last meeting were taken as read and confirmed.

The Secretary was then called on to read the fourteenth annual report as follows:

THE DIRECTORS' REPORT.

The uniform success of this Association has made it an agreeable task for the Directors to submit the annual report, and to meet the policyholders and shareholders from year to year. The experience of the past year, 1885, has only varied from that of previous years in so far as the results in some very essential points have been even more satisfactory.

Your Directors regret that the apparent determination to secure business at any cost, exhibited by many competing companies, and which arose probably to a large extent, at least in the first instance, from an apparent determination on the part of foreign companies to crush out the native institutions, and from the introduction of plans which relieve the companies working them from the responsibility of paying immediate profits, has led to a degree of extravagance in the securing of new business, which must have a serious effect upon the balance sheets of the Companies. Your Directors conceived that a due regard to the interests of existing policyholders would not permit them to pay for business more than it was worth, and that a smaller new business, with a well-cared for balance sheet, would be better for both existing and incoming policyholders. The result has been a slightly decreased volume of new business; but on the other hand, the large sum of \$108,757.86 as the surplus for the year, and with the ratio of expenses to income again reduced.

1491 applications for assurances, amounting to \$2,497,012 were received and considered. Of these, 1385, for \$2,289,012 were approved, and 7 lapsed policies, for \$8,026, were received, making the total approved 1,392, for \$2,297,038, 103 applications for \$265,000 were declined, and 3, for \$3,000, stand deferred.

The year closed with 8,436 policies, for \$13,009,715 of assurance, on the books.

The death claims continue to bear testimony to the care exercised in the selection of the risks. There were 47 deaths, calling for (including declared and interim bonuses) the gross sum of \$87,525.33; under fifty-three policies, \$5,000 having been re-insured, made the net death losses \$82,525.33. It is worthy of mention that no less than \$20,977 was paid on deaths due to accidental causes, and that claims to the amount of \$24,157.40 were reported in or for the month of December, and though the proofs in a number of cases were only received at a considerably later date, all were placed and provided for in the year to which they belonged. No claim to our knowledge arising in 1885 remains unpaid or unprovided for.

The financial statements which accompany and form part of this report do not call for any remark. They exhibit the transactions of the Association in a thoroughly clear and simple manner.

The two auditors have continued to give close attention to the monthly audit, and it must be a cause of entire satisfaction to all concerned in the Company's affairs that two capable gentlemen have been appointed with such remuneration as will admit of their giving sufficient time to the thorough and complete checking of the operations of the Association.

It will be a source of sincere gratification that the Fourteenth Annual Report shows that the Association possesses a cash income from premiums of \$380,733.15, and a cash income from interests and rents of \$85,968.78, forming together \$466,701.93, while the cash assets have reached the large sum of \$1,676,334.68—and if the subscribed but unpaid, capital be added, as some companies are now doing, the assets are \$2,596,314.68.

It will be no less gratifying to the policyholders to observe the magnificent surplus of \$282,199.11 over all liabilities, including current unpaid accounts; and if the subscribed, but unpaid, capital be included, and the liability to the stockholders excluded, following the practice of other companies, as above, the surplus, as security to policyholders, is \$1,282,199.11.

Your directors have decided to further popularize the policies of this Association by changing the quinquennial period from the arbitrarily fixed year, to that of the quinquennial year of the policy itself. This change will make the quinquennial advantages apply to each policy at regular intervals of five years, without waiting for any particular year, and thus do greater justice to policies passing out of existence in the interim.

It affords your Directors great pleasure to bear testimony to the continued faithfulness of the office staff, as well as of the present staff of general and local agents.

J. K. MACDONALD, Managing Director. W. P. HOWLAND, President.

CASH STATEMENT.

Receipts. 1884. Dec. 31. Cash on hand and in banks. \$ 56,076 24

Table of Revenue items for Dec. 31, 1885. Includes Premiums, Interest, Rent, Repayment of investments, Agents' balances, and From sundry sources. Total: \$732,647 25

Table of Expenditure for Dec. 31st, 1885. Includes Expenses for year, Re-insurance, Surrendered policies, Death claims, Matured endowments, Dividend to stockholders, Taxes on same, Annuities, Profits to policy-holders in cash, Profits in reduction of premiums, Commission on loans, Rent, Taxes, Interest paid on overdrafts, etc., Insurance superintendence, Agents' shortages assumed as a loss and written off, Investments, Fire premiums, etc., paid for mortgages, Erskine Church account, Sundry advances, current accts., etc., Cash on hand, \$181 49; in banks, \$89,766 37. Total: \$732,647 25

BALANCE SHEET.

Table of Assets for Dec. 31st, 1885. Includes Debentures (par value), Mortgages, Real estate, Loans on Stocks and Debentures, Government 5 per cent. Stock and Savings Bank Deposit, Loans on Company's Policies, Agents' Balances, Quebec Government Tax (in suspense), Sundry accounts, Furniture, \$2,485 54, less 10 p. c. written off for year, \$248 54, Fire Premiums, etc., repayable by mortgagors, Cash on hand, Cash in banks, Premiums in course of collection (reserve thereon included in Liabilities), of this the sum of \$38,865 21 is covered by short date notes, Quarterly and half yearly premiums on existing policies due, subsequent to Dec 31st, 1885 (reserve thereon included in Liabilities), Interest due and accrued. Total: \$1,676,334 68

Liabilities.

Table of Liabilities for Dec. 31st, 1885. Includes Assurance fund (including bonus additions), Annuity funds, Less for policies re-assured, For temporary reductions, Lapsed policies, value on surrender, Losses by death, not due, waiting proofs, Premiums paid in advance, Declared dividends to policy-holders, All other accounts, including medical fees, directors' fees, etc., Sinking fund to meet maturing debentures, Surrendered policy waiting majority of beneficiary, Held to cover cost of collecting premiums outstanding and deferred on Dec. 31st, 1885. Total liabilities: \$1,314,135 57. Surplus on policy-holders' account: 362,199 11. Paid up capital stock: 80,000 00. Surplus above all liabilities and capital: \$ 282,199 11

We have made the usual thorough audit of the books of the Association for the year ending 31st December, 1885, and have examined the vouchers in connection therewith, and have compared the above statement and balance sheet with the same, and found the whole correct.

We have also examined the securities represented in the assets, which are safely contained in the vaults of the Association, excepting the securities held by the Dominion Government, amounting to \$83,855 par value, and found them, in good order.

JOHN LANGTON, JOHN M. MARTIN, Auditors.

Toronto, 12th April, 1886.

OFFICE OF THE SUPERINTENDENT OF INSURANCE, OTTAWA, 29TH MARCH, 1886.

J. K. Macdonald, Esq., Confederation Life Association, Toronto.

DEAR SIR.—The following is the result of the valuation of the Policies of your Company as at 31st December, 1885. The Institute of Actuaries H. M. Table of Mortality with 4½ per cent. interest, was employed in the valuation of the Policies and Bonus additions. In computing the values of Annuities, the Government Annuity Tables, with 4½ per cent. interest, were used.

Table showing valuation of Policies and Annuities. Columns: No., Amount, Value. Policies: 8,436, \$12,971,684 00, \$1,256,053 59. Bonuses: 508, 38,631 00, 17,752 76. Total: \$13,009,715 00, \$1,273,806 35. Less re-insured: 138,403 50, 16,661 32. Annuities: \$12,871,311 50, \$1,268,499 75. Total: \$12,871,311 50, \$1,268,499 75

Yours truly, W. FITZGERALD, Superintendent of Insurance.

The President, in moving the adoption of the Report said:—

GENTLEMEN,—We have again the pleasant duty of placing before you the annual statement of the business of the Company, and it is one which we feel confident will be satisfactory to our policy-holders, and which will further add to the confidence and good feeling which the public have hitherto evinced in the Company.

Soon after the last general meeting our General Manager submitted for the consideration of the Board the question of what our policy should be in the conduct of our business. He informed us that other companies were taking measures by which the cost of obtaining business was unduly enhanced, and he considered that unwise. He desired the opinion of the Board. The Directors first asked for the benefit of his own views. They were expressed in short terms. He said he believed the true policy for this Company was to keep its Balance Sheet right and avoid unnecessary, unwise, or extravagant expenditure, for the sake merely of increasing new business. These views the Board fully concurred in. The policy of other companies was not only to increase the cost of business beyond what was prudent and wise, but they were doing this in the face of a state of things which made it more undesirable than it would be otherwise. We had a general reduction in the rate of interest, consequently less return would be received from funds coming into the hands of the Company, and we felt that we ought to be more cautious as to the basis upon which our business was done, than it had been necessary to be heretofore. Now, notwithstanding our adoption of the policy suggested, and no doubt it has tended to some extent to limit the amount of new business the Company has obtained during the year, yet we have not been standing still, but advancing, as you will see by the Statement.

The President then referred to the increase in the various items, and went on to say: Then our assets, gentlemen, at the end of 1884 stood at \$1,415,914 03 and at the end of 1885 at \$1,676,334 68, an increase of \$260,399 65.

It will be observed that the item of real estate shows an increase of \$31,256.59, which arises chiefly from the taking over of a vacant lot on Princess street, Winnipeg, and the erection thereon of two substantial warehouses. Before going on to build these warehouses the Board made careful enquiry as to the probability of our being able to let them to suitable tenants, and the result has fully justified the anticipation, as they are under lease to two first-class wholesale firms at a rental which, after the payment of fire insurance and taxes, will yield within a fraction of eight per cent., not only on the cost of the building, but on the full charge at which the lot was taken over. (Applause) We considered it better to take this course than to have the land lying unproductive.

Ever since the Company was organized the views of the General Manager and of the Board have been that our first duty was to pursue such a course as would ensure the stability of the Company and the security of policyholders, and that purpose has been steadily kept in view and acted upon, and I think the statement which we have been able to lay before you will prove it has been successful. If any special information is desired, I or the General Manager will be most happy to furnish it. I beg, therefore, to close by moving, seconded by my friend, the Hon. Wm. McMaster, "That the Report of the Directors, the Financial Statements, and the Reports of the Auditors, Actuary, and the Trustees of the Savings Bank policies be received and adopted."

Hon. Wm. McMaster, Vice-President, did not think he need say anything in support of the motion; after the reading of the Report comment was unnecessary. He desired, however, to bear testimony to the zeal and energy which had characterized the management of the Company from its inception, and especially during the year now last closed, to which was attributable the very favorable position of their affairs. The position of the Company, as regards stability, was second to none in Canada, and he congratulated the shareholders upon its present position and future prospects. [Cheers] He had great pleasure in seconding the resolution.

Mr. J. K. Macdonald, the Managing Director, said: Mr. President and Gentlemen,—I have a remark to make in connection with the Report, and perhaps I had better state now what I have to say while the motion for its adoption is before you.

First, then, as to the outstanding premiums. These may, at first sight, seem to aggregate a large sum. I may say in explanation that a large proportion of that sum is in the shape of short date notes, which have been taken to ac-

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commodate policyholders, some of whom were not prepared to pay their premiums, which fell due about or at the close of 1885. These premiums are, of course, backed by the surrender value of the policy and are at the same time bringing in a fair rate of interest (for the notes bear interest), and are a perfectly good security. We adopt this course in many cases, as our policyholders find their difficulty is only of a temporary nature, and prefer to give a note rather than borrow permanently upon the policy.

Then, as to "interest," another item which aggregates a considerable sum in the report. This is made up of "interest accrued" and "interest due." I may say that it has been the practice of our Finance Committee, when requested, and where the security upon which the loan was made admits of its being done, to allow the interest to stand over until such time of the year as it might be most conveniently paid by the borrower.

The item, therefore, is made up of interest allowed to stand over, and also interest which happens to accrue due either at the close of the year or not very long before that date, and in that way it happens to aggregate a considerable sum. However, by a mere trick of bookkeeping the item could be so changed that it would appear in a very different shape. I have been told it is the custom of many companies to deal with such items as paid, putting the amount through the books as cash received, and charging it on the other side to the mortgage account. It would also be quite possible to change the character of this item by accepting from borrowers notes, and passing them through cash into the bills receivable account, and in that way hide the nature of the transaction. We might also treat as not due, interest which has been allowed to stand over, but it has been the practice of this Company to deal with matters just as they actually are. We therefore count this interest as overdue, and accordingly it stands as such.

The report was then adopted amid applause.

On motion of Mr. C. E. Hooper, seconded by the Rev. W. Frizzell, a vote of thanks was passed to the General and Local Directors, Mr. W. S. Lee acknowledged the resolution. Mr. Wm. Elliott then moved, seconded by Mr. E. Hooper, a resolution conveying the thanks of the meeting to the Medical examiners, Solicitors, Office Staff and to the General and Local Agents of the Association, Mr. H. J. Johnson, Provincial Manager for Quebec, and Mr. W. A. Lamb, replying on behalf of the general, and Mr. S. Cornell, of Thedford, on behalf of the local agents.

On Motion of Mr. W. H. Gibbs, seconded by Mr. W. H. Beatty, a vote of thanks was passed to the Auditors, Messrs. John Langton and John M. Martin, who were re-appointed. Mr. Beatty, in seconding the resolution, said that he desired to add a few words to the remark made by the Vice-President, in seconding the adoption of the report. The Hon. Mr. McMaster had said that the report was a good report for the shareholders. Now he (Mr. Beatty) was not a stockholder or a shareholder in the Association—simply a policyholder, and as such he desired to say that he considered the report was an extremely good report for the policyholders also. [Hear, hear.]

On motion Messrs. C. E. Hooper and Wm. Macdonald were appointed scrutineers of the ballot, which resulted in the re-election of the retiring Board. The meeting then dissolved.

The new Board met for organization immediately after the close of the Annual Meeting. The Hon. Sir W. P. Howland was re-elected President, and the Hon. Wm. McMaster and Wm. Elliot, Esq., Vice-Presidents, for the current year.

Family Reading.

HOLY COMMUNION! WHAT DOES IT MEAN?

Holy Communion! The very name speaks to us of Union, and reminds us that the Saints on earth and the Saints departed are knit together in one Communion and Fellowship in the Mystical Body of Christ our Lord—"For we being many, are one Bread and one Body, for we are all partakers of that one Bread"—1 Cor. x., 17.

But let us look at Our Lord's own words, and seek to learn of Him:—

"Do this (He said) in remembrance of me," or as my Memorial. The word Remembrance, is the same as that used in Lev. xxiv., 7, about the Shewbread, which was the Bread for a Memorial.

A Memorial before Man? Yes: The Shewbread always reminded the twelve tribes of God's care and goodness towards them, and so the Christian Shewbread, the Holy Communion, is ever shewing forth or declaring the Lord's Death till He comes. 1 Cor. xi., 26. It is a constant witness to us of the Great Truth, that Jesus offered Himself upon the Cross as the Sacrifice for our Sins. So the Holy Communion is ever preaching to us of the Death and Passion of Our Saviour Christ, and of His amazing Love.

But it is more—Like the Shewbread, it is also a Memorial before God—whenever we come to the Holy Communion, we express our Faith in the Sacrifice of Jesus Christ. Just as the Jews looked forward in all their Sacrifices to the One Atoning

Sacrifice of Christ upon the Cross, we in the Holy Communion look back to it. We plead there with our Heavenly Father, by that one perfect and sufficient sacrifice, to cleanse our souls and bodies from all sin, and to pour down upon us the abundance of His Grace for all our needs.

The Sacrifice of Christ was made once for all, and can never be repeated; but we are always in the Holy Communion shewing it or presenting it to God as the ground for our acceptance. Not for our merits, but for His sake we come with all our wants, all our sins, all our offerings, and plead in Act as well as with our lips, "That by the Merits and Death of thy dear Son, we and all thy whole Church may obtain remission of our Sins, and all other benefits of His passion.

In the Passover, the Lamb slain was also eaten. So Christ, our Passover, said to His Disciples—"Take, eat, this is My Body." "Drink ye all of this, for this is My Blood." What wonderful Love! But some say now, like the Jews of old, "How can this man give us His flesh to eat?" It is a wonderful mystery. So is God's Grace from beginning to end! How can He! Is there anything too hard for the Lord? All nature tells us there is not. All experience testifies that God uses simple means to work His greatest ends. He will have us look beyond the means to Him who works in them! The Feeding is a Spiritual feeding—a feeding of our Souls, not of our Bodies—St. John vi., 68; but it is a real feeding upon Christ. The Bread and Wine remain indeed Bread and Wine still, but they become something more; the instrument by which Christ is verily and indeed conveyed to our Souls. We feed on Him, by Faith, with Thanksgiving. We eat His Flesh and drink His Blood. We dwell in Him and He in us. Oh! Wonderful Mystery! Oh! Blessed and Glorious Truth! God grant, that believing, we may eat and live for ever. St. John vi., 47-68.

THREE IDEAS.

There are three ideas which must be wrought into any life to make that a grand life—three ideas, the exclusion of which will render any life a failure.

1. *The Idea of God.*—Not an intangible, mythical God who is everywhere yet nowhere; not an ethereal essence that spreads through space and touches nothing mortal; not a law, or system of laws, which holds the universe together and does naught for man; not that, but a personal God, a living God, omnipresent to behold, omniscient to understand, omnipotent to reward or punish—a God who has thrown theegis of his protection over every living creature and every unconscious thing, to whose throne is bound every human life, and by whose power all the world is controlled.

2. *The Idea of Accountability.*—It is said that Daniel Webster was once asked what was the greatest thought he ever had. Pausing for a moment, the eminent statesman answered, "The greatest thought I ever had was my personal accountability to God." And it is hard to conceive of a greater thought than that. A man is not an outlaw cutter on a lawless sea, to unfurl any flag he pleases, to carry whatever freight, to seek whatever port, fancy or caprice may suggest. He is responsible for every act of his life; his thoughts, his words, his deeds, are all weighed, and under that terrible law from which no man can escape, "whatsoever a man soweth, that shall he also reap," he is to meet his reward, and give an account of himself before God.

3. *The idea of immortality.*—The article that we call death does not end all. There is another life beyond, and this is only preparatory to it. This world is but a training school. Eternity is to be the theatre of the soul's outgrowth and expansion. What a man is, what a man does, cannot be measured in this life. Influence will run on to the end of time. If there is nothing beyond, then the lives of Paul and Jesus were both stupendous failures. They wrought for eternity; the life to come must be the test of all.

Michael Angelo once went into the studio of a young artist who had just executed a statue to stand in the public square. Angelo saw its grave defects and pointed them out to his young friend.

The exultant artist did not appreciate the criticism of his work, and supposed the greater man to be moved with envy. So he told him. In the dim obscurity of his work-shop he could not see the defects which were so apparent to the aged critic, and in passion sneered at the opinion given. "Well," said Angelo, not the least disturbed, "the light of the public square will test it."

"The light of the public square will test it." Ah, yes! The light of the public square is to test every human life. Eternal blaze shall pour upon it, and defects unseen by the poorer light of earth will grow to ghastly deformities. The light of the public square will test it!—Rev. Dr. Eddy.

THE CHRISTIAN MARTYR.

The first three or four ages of the Church were stained with the blood of martyrs who suffered for the name of Christ. The term "martyrs," or witnesses, taken from the Sacred Writings, expresses the glorious testimony borne to the truth, in the face of the most cruel tortures and painful death. The veneration paid in ancient times to the martyrs was unbounded. Their heroic sufferings deserved honour, and encouraged others to exhibit firmness and endurance. In after times the honours paid to these witnesses for the truth were abused by the Romish Church to purposes of fraud and gain, and became a source of many evils.

We know, however, the terrible reality and truth of their sufferings, from the first persecution under Nero, down to that of Diocletian, which raged with fury for ten years. Every form of torture was used, and among other ways in which the martyrs were put to death, they were turned into the arena to be torn to pieces by wild beasts. Many of our readers may remember the picture entitled, "A Martyr in the reign of Diocletian," representing a young Christian about to be "butchered to make a Roman holiday."

The gladiators' show was nearly o'er,
Applause for them was mingled with the shout
"Enough of this; now for the Nubian lion!
The lion! the lion! Bring the Christian out."

"Bring out the man who has defamed our gods,
And censured us by spung virtues high:
This gladiator show is wearisome:
'Tis new as yet to see a Christian die!"

The Christian's cell was opened,—sunshine sweet
Poured on his tranquil form,—for God had given
A blessed sleep, even at that dreadful hour,
And may be a more blessed dream of heaven.

The light and noise awakened him—the truth
Rushed on his mind, but did not change his brow;
Why should he dread the conflict and the death?
There was but one short step to glory now!

The breeze told stories of the budding woods,
No cloud disturbed the calm blue Roman sky,
The sweet spring sunshine lay upon the scene,
As the brave Christian youth went forth to die.

Life's early bloom was fresh upon his cheek,
And meet he seemed to win a wealth of love,
And yet so meekly fearless,—ah, he knew
Short life below was longer life above.

Shout, taunt, and execration rent the air,
Then the wild roaring of his hungry foe,
His Saviour's words burst from the martyr's lips,
"Father, forgive them, for they do not know."

Who does not envy him, so calmly brave?
Who envies them, the gayest of the throng?
Whilst they go back to impious revelry,
In heaven the martyr joins the angels' song.

—Remember, God would not make this world a paradise, because He has prepared a far better home for His children, and link by link He rends away the golden chains which bind the soul to the earth, that He may use them to fasten it more securely above. It should not be said, my friend, that the frequent removal by distance or death of those who are dear to us, is a proof that they ought not to have been so highly prized, and that we are called to dismiss them from our hearts. O no! But on the contrary, Christian friendship is a foretaste of the communion of saints in glory. There it will be perfected.

"Hear, hear! Well said! Well put Willie!" if the young debater bore himself well in the encounter.—*Golden Days.*

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ABOUT ANGELS.

Two little children came running with delight to their mother one day, one with his hand closely over something, which he was trying most carefully to keep concealed from his mother's gaze. The little sister's face was brimful of excitement and wonder. The little boy exclaimed:

"Mamma, I have an angel in my hand."

The little girl echoed:
"Yes, an angel; I have seen it, mammy, Freddy has an angel sure."

The mother looked smilingly at her children and said:

"My darlings, there are no angels on earth; angels only live in heaven."

Freddy looked puzzled and said:
"Mamma, didn't you tell us angels were white?"

"Yes, darling, white and pure."
"And had wings and could fly?"
"Yes, my dear."

Freddy, smiling and looking as if he thought for once he knew more than his mamma, said:

"Then for sure I have an angel," and opening his hand disclosed a beautiful, pure, white miller.

The mother laid her work aside and took her little daughter into her lap, and as she looked on that beautiful face, wondered if an angel in heaven could be more fair.

The little boy, becoming impatient, said:

"Tell us, mamma, all about the angels—what they are, where they live, and what they do."

The mother told them that God created them to live with Him. That they were God's messengers, and that when a little child died and went away, an angel was always by the darling's side to take it safely to the better home beyond the skies.

Little Freddie, after listening patiently, said:

"Mamma, is God better to little children whom He takes to live with Him than you are to us?"

The mother replied:
"Yes, my dear, better than I know how to be."

Freddie, who was of an inquiring, thoughtful mind, said:

"Mamma, tell us the difference between God and you."

The mother by this time had become deeply affected by the sweet questioning of her children, who had never before inquired into anything beyond their daily wants and amusements. She told them the dear old story of Jesus and His love; of His tender care for little children; how He was always near

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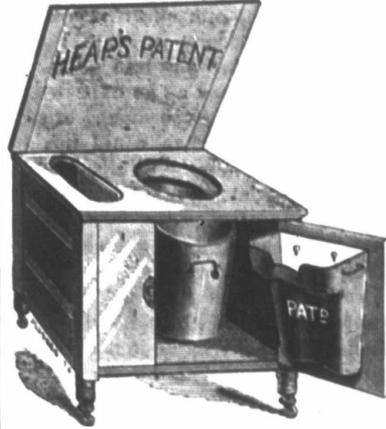
them to protect them from harm, little thinking that ere another week should pass her dear little boy would know more than all the world beside, for God took him. Let us hope a dear white angel met him as his spirit took its flight and carried him safely to the blessed arms of Jesus.

TWO KINDS OF GIRLS.

"There are two kinds of girls," says the *Home Visitor*. "One is the kind that appears best abroad—the girls that are good for parties, rides, visits, balls, etc., and whose chief delight is in such things. The other is the kind that appears best at home—the girls that are useful and cheerful in the dining room, sick room and all the precincts of home. They differ widely in character. One is often a torment at home; the other a blessing; one is a moth, consuming everything about her; the other is a sunbeam, inspiring light and gladness all around her pathway. To which of these classes do you belong?"

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A MODERN MIRACLE.—In a recent letter from R. W. Dowson, of Deloraine, Ont., he states that he has recovered from the worst form of dyspepsia, after suffering for fifteen years; and when a council of doctors pronounced him incurable he tried Burdock Blood Bitters, six bottles of which restored his health.

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