

Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

Vol. 11.]

TORONTO, CANADA, THURSDAY MARCH 26, 1885.

[No. 20.]

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

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

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

G. S. CAESAR,
DENTAL SURGEON.
OFFICE, 34 Grosvenor St.,
TORONTO.

Lenten Books.

CHURCH READER FOR LENT. A selection of forty-seven Readings, from modern authors, adapted to use in Church services and for private reading. \$1 25

SOME QUIET LENTEN THOUGHTS. Being meditations for the forty days of Lent. By T. B. Dover, Vicar of St. Agnes, Kensington Park. 75

THE MYSTERY OF THE PASSION OF OUR MOST HOLY REDEEMER. By Rev. W. J. Knox Little. 1 00

THE WITNESS OF THE PASSION. By the same author. 1 00

PLAIN WORDS. Third series. Forty meditations with a view to the deepening of the relationship. By Bishop How. 75

THE PENITENTS OF PRAYER. Eight Lectures on the 51st Psalm, for Lent and Easter Day. By the Rev. G. A. Shaw. 70

THE DOCTRINE OF THE CROSS. Especially in its relation to the troubles of Life. Sermons preached during Lent. By Rev. H. J. Ellison, M.A. 88

HOLY WEEK AND EASTER. By the Bishop of Truro. 35

NEW HELPS TO A HOLY LENT. By Bishop Huntington. 75

HOW TO KEEP LENT. Notes of Quinquagesima Sunday address. By Bishop of Truro. 8

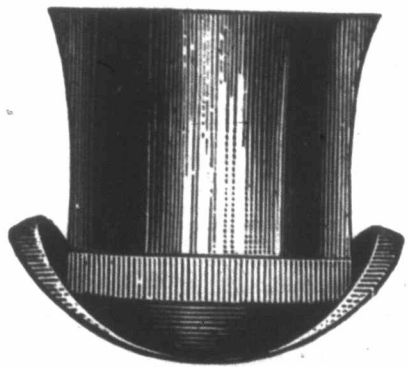
GOOD FRIDAY. Addresses on the seven last words. By Rev. H. S. Holland, M.A. 75

THOUGHTS ON CALVARY. The substance of two Good Friday addresses. By Bishop of Truro. 8

THE POWER OF BUFFERING. A thought for holy week. A tract. Per dozen. 17

THE STORY OF THE CROSS. Words only per hundred. 50c. do. do. w. th music. 3 00

Rowell & Hutchison
76 KING STREET EAST



SPRING HATS.

ALL THE
LATEST STYLES TO HAND.
Stock complete. Prices low.

TONKIN BROS.,

110 YONGE STREET, TORONTO.

THE NORTH AMERICAN LIFE ASSURANCE CO.

Incorporated by Special Act of the Dominion Parliament.

Full Government Deposit.

DIRECTORS.

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

An Unrivalled List.

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

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

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

WE ARE SOLE AGENTS FOR THE

Estey & Co's Organs,

The acknowledged leading instruments of the World

Special rates to Clergymen and Sunday Schools.
Price Lists on application.

A. & S. Nordheimer,

TORONTO: 15 KING ST. E.

Montreal:—NORDHEIMER'S HALL.

Branches:

OTTAWA, LONDON, HAMILTON

\$72 A WEEK, \$1 a day at home easily made. Costly outfit free. Address Taux & Co., Augusta, Me.

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

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

EGYPT, SOUDAN

AND ABYSSINIA,

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

Plan of Khartoum and Gakdul Wells,

Size 22 x 30. 15 cents.

CLOUGHER BROS., BOOKSELLERS

97 King West TORONTO

THE NAPANEE PAPER COMPANY, NAPANEE, ONT.

—MANUFACTURERS OF NOS. 2 AND 3—

White Colored & Toned Printing Papers

News & Colored Papers a Specialty.

Western Agency - 112 Bay St., Toronto.

GEO. F. CHALLES, AGENT.

The DOMINION CHURCHMAN is printed on our paper.

FOR HOLY WEEK.

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

Merchant Tailoring.

R. J. HUNTER

Is now showing a magnificent range of

NEW SPRING GOODS.

SUITINGS,

TROUSERINGS,

BLACK & FANCY

COATINGS, ETC.

The attention of Clergymen and Students is called to our Stock of

STANDARD BLACK GOODS, which are the best that can be procured.

R. J. HUNTER,

COR. KING & CHURCH, STS. TORONTO.

I. J. COOPER.

Manufacturers of

COLLARS, SHIRTS, CUFFS, &c.

Importers of

MEN'S UNDERWEAR, GLOVES,

SCARFS, TIES, UMBRELLAS, &c.

Clerical Collars, &c., in Stock and to Order

109 YONGE ST., TORONTO.

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

CROSSE & BLACKWELL'S

Potted Ham, Potted Tongue,

Anchovy Paste,

Concentrated Ess. Turkey Coffee,

Raspberry Vinegar.

R. FLACK

355 Gerrard-st. East, Toronto.

JAS. H. HUTTY,

Dispensing and Family Chemist

ONLY THE PUREST DRUGS USED.

Corner Yonge and Maitland Streets,
TORONTO.

LOOK!

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

GEORGE EAKIN, ISSUER OF MARRIAGE LICENSES, COUNTY CLERK.

Office—Court House, 51 Adelaide Street East.

House—138 Carlton Street, Toronto.

FRASER & SONS.

Late Netman & Fraser

Portrait Painters, Photographers, &c.

FINEST WORK. LOWEST PRICES.

41 KING STREET EAST, TORONTO

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

Address,

REV. T. FREDERICK BIGG,

Handley Vicarage,

Salisbury, Eng

The Revised Version

OF THE

HOLY BIBLE

COMPRISING

Both Old and New Testaments,

Will be issued shortly: and orders for it, either wholesale or retail will be executed by the subscriber. The prices will be from one dollar per copy upwards. Detailed price lists forwarded on application.

JOHN YOUNG,

UPPER CANADA TRACT SOCIETY,

102 Yonge Street, Toronto.

Faircloth Bros.,

IMPORTERS OF

WALL PAPERS

Artist's Materials, &c.

Painting, Glazing, Calcemining,

And Paper Hanging.

In all their branches.

CHURCH DECORATIONS. Estimates given

256 Yonge Street, TORONTO.

MISS DALTON

Invites inspection of her new and fashionable stock of Paris and London

HATS, BONNETS, FLOWERS,

FEATHERS and FANCY

GOODS.

Mantle making, Ball and Dinner Dresses, specialties.

207 Yonge Street, Toronto.

DOMINION LINE.

DATES OF SAILING from Portland to Liverpool direct—
 Montreal... 19th March. Toronto..... 9th April.
 Brooklyn..... 26th " Montreal..... 23rd "

Rates from Toronto:—Cabin \$57.25, \$67.25. Return, \$108.50, \$124.50. All outside rooms, and comfortably heated by steam. Steerage at low rates. A rebate of 10 per cent. is allowed clergymen and their wives.

Apply to S. OSBORNE & Co.,
 40 Yonge Street,
 Or, GEO. W. TORRANCE,
 Manager Toronto Agency, 45 Front St. East

TORONTO STEAM LAUNDRY.

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

STEAM COOKED CEREALS.

Choicest Foods in the World, for Old and Young.
 A. R. C. WHITE OATS. A. R. C. WHITE WHEAT.
 A. R. C. Barley Food. A. R. C. Maize.

Selected grain, all hulls, chaff, and impurities removed. CRUSHED, STEAM COOKED AND DESICCATED. Patented. Prepared, as wanted, for the table, in ten minutes. Saving time. Saving fuel. Saving money. Saving waste. Saving health. Easy to digest, being already thoroughly cooked and dried (desiccated.)

American Breakfast Cereals.
 Ask for A. R. C. only. (Registered Trade-Mark.)
 For sale by all Grocers. THE CEREALS Mfg. Co.
 Send for circulars. 63 MURRAY ST., NEW YORK.

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

AGENTS Our new war book, DEEDS OF BRAVING, by Blue and Gray, out-selling all other books. Illustrated circular and terms free. FORTSHEE & McWACKIN, Cincinnati, O.

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

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

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

HEAR YE DEAR Garmore's Artificial Ear Drum. As invented and worn by him perfectly restoring the hearing. Entirely deaf for thirty years, he hears with them even whispers, distinctly. Are not observable, and remain in position without aid. Descriptive Circulars Free. CAUTION: Do not be deceived by bogus ear drums. Mine is the only successful artificial Ear Drum manuf. JOHN GARMORE, 100 St. George St., N.Y.

\$150 Confederate money 20cts., 50 Advertising Cards 15cts., 100 Stamps 10cts., 5 Ink Receipts 25cts. AGENTS WANTED L. HESS & CO. 89 1/2 Church Street, Toronto, Can.

WANTED LADIES AND GENTLEMEN who wish to make \$5 to \$4 a day easily at their own homes. Work sent by mail. No canvassing. Address with stamp Crown Mfg. Co., 24 Vine St., Cin'ti, O.

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

The NEW WILLIAM'S Silent Running



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

FERRY'S SEED ANNUAL FOR 1885
 INVALUABLE TO ALL! Will be mailed FREE to all applicants and to customers of last year without ordering it. It contains illustrations, prices, descriptions and directions for planting all Vegetable and Flower SEEDS, BULBS, etc.
 D. M. FERRY & CO. WINDSOR, Ontario. DETROIT, Michigan.

HOUSEKEEPER'S EMPORIUM!
 FRANGES, WOOD COOK STOVES, COAL OIL STOVES, CUTLERY, PLATED WARE, CHANDELIERS, LAMPS, BABY CARRIAGES, ETC.
 Every family should have one of our Self-Basting Broilers.

HARRY A. COLLINS,
 90 YONGE STREET, WEST SIDE.
THE DOMINION MUTUAL BENEFIT SOCIETY OF CANADA

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

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

AGRICULTURAL INSURANCE CO. OF WATERTOWN.
 Assets..... \$1,491,624 81
 Dominion Deposit.. \$100,000 00

Cheapest rates in the city on private residences and household effects.
Robt. F. Williams & Lyon AGENTS,
 50 YONGE ST., TORONTO.

BARLOW'S INDIGO BLUE!
 Quality and Quantity Always Uniform. For sale by Grocers. D. S. WILKINSON, Proprietor. 233 North Second Street, Philadelphia, Pa.

CANADIAN Breakfast Cereals C.B.C. In the World!

Choicest Foods

The FLORAL World
 A superb illustrated \$1.00 monthly free 1 year to all that enclose this ad. to us now with 10c. for postage. FLORAL WORLD, Highland Park, Ill.

AGENTS! Send for E. B. TREAT'S of new books, including MOTHER, HOME, and HEAVEN. \$20.000 sold \$2.75 by mail. 127 Agents that have sold it for bankrupt Gen. Agents—Send direct to the publisher. Also 5000 Circulation of the Bible, \$1.50. \$20,000 sold. E. B. TREAT, Pub. 757 Broadway, N.Y.

OPIUM Morphine Habit Cured in 20 to 30 Days. No Pain until Cured. J. L. STRUBBINS, M. D., Lebanon, Ohio

BARNES' Patent Foot and Steam Power Machinery. Complete outfits for Actual Workshop Business. Lathes for Wood or Metal. Circular Saws, Scroll Saws, Formers, Mortisers, Tenoners, etc., etc. Machines on trial if desired. Descriptive Catalogue and Price List Free.
 W. F. & JOHN BARNES, Sheffield, Ill. No. 236 Baby St.

25 YEARS IN THE POULTRY YARD.
 4th Edition. 108 Pages, explaining the entire business. Gives symptoms and best remedies for all diseases. A 20-page Illustrated Catalogue. All for 25c. in stamps.
 A. M. LANG, Cove Dale, Lewis Co. Ky.

IMPORTANT REDUCTION IN THE PRICE OF VASELINE (PETROLEUM JELLY.)

CHILD'S' CATARRH

Treatment For And Diseases of the HEAD, THROAT & LUNGS! Can be taken at home. No case incurable when our questions are properly answered. Write for circulars, testimonials, etc., REV. T. P. CHILDS, Troy, Ohio.

AGENTS WANTED FOR "CONQUERING THE WILDERNESS"
 or, "New Pictorial History of the Life and Times of the Pioneer Hero and Heroine of America," by Col. Frank Triplett. Over 200 Superb Engravings. Covers the 3 Eras of pioneer progress (1) Alleghenies to the Mississippi; (2) Mississippi to the Rocky Mountains; (3) California and Pacific Slope. New. 1000 Portraits. A picture gallery. A work of thrilling adventure in Forest, Plains, Mountains. Covers western progress. Outlets everywhere. 6 large editions called for in 7 months. 742 octavo pages. Price, \$2.75. Send for terms. Illustrated description, "Extracts from large reports etc." H. B. THOMPSON & CO., Publ., St. Louis, or N. Y. City

The Great Church LIGHT.
 FRINK'S Patent Reflectors give the Most Powerful, the Softest, Cheapest and the Best Light known for Churches, Stores, Show Windows, Parlors, Banks, Offices, Picture Galleries, Theatres, Depots, etc. New and elegant designs. Send size of room. Get circular and estimate. A liberal discount to churches and the trade.
 L. P. FRINK, 451 Pearl Street, N. Y.

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

Satisfaction guaranteed or money refunded.

\$1,000 REWARD FOR ITS SUPERIOR. Washing made light and easy. The clothes have that pure whiteness which no other mode of washing can produce. No rubbing required—no friction to injure the fabric. A ten-year-old girl can do the washing as well as an older person. To place it in every household, the price has been placed at \$3.00, and if not found satisfactory, in one month from date of purchase, money refunded. Delivered at any Express Office in the provinces of Ontario & Quebec. Charges paid for \$3.50. See what THE CANADA PRESBYTERIAN says about it: "The Model Washer and Bleacher which Mr. C. W. Dennis offers to the public, has many and valuable advantages. It is a time and labour-saving machine, is substantial and enduring, and cheap. From trial in the household we can testify to its excellence."
 Toronto Bargain House.
 C. W. DENNIS, 213 Yonge St., Toronto.
 Please mention this paper.
 Agents wanted, send for Circular.
 \$5 to \$20 per day at home. Samples worth \$5 free. Address STINSON & Co., Portland, Me.

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

TRY PURE GOLD BAKING POWDER

ONCE USED ALWAYS USED

THE SOUTHERN WORLD ATLANTA, Georgia.
 A 16 page illustrated Journal. 5c. per copy sent free. Agents Wanted

Pensions For SOLDIERS any disease, wound or injury. Widow and children entitled. Fee \$10. Increase pensions by county, back pay and honorable discharges procured. NEW LAWS. Send stamp for instructions. S. H. GELSTON & CO. Attorneys, Box 12 Washington, D. C.

WHAT A DIME WILL DO FOR YOU!
 TO THE READERS OF THIS PAPER we make the following special offer to send on receipt of ten cents, in money or postage stamps, our latest finely lithographed book, which contains actual calculations, showing Women's Chances of Marriage at different ages; GOD'S NAME in forty-eight different languages; How to read, write and speak correctly the English language, without the aid of a Grammar; HYGIENIC RULES; a Sermon to young men by America's most noted divine; Choice selections of poetry; Album verses; What Men need Wives for; a complete compilation of laws for successfully conducting mercantile business; Treatise on CONSUMPTION, its speedy and effectual cure; INSOMNIA, how it may surely be overcome; DIPHTHERIA, its cause, effect and remedy; Rules for physical care of Infants and Children, by a prominent Physician; HEAD-ACHES, their origin and eradication; "Women are what men doth make them" Suggestions to Wives; Tables of the revenues, expenditure, commerce, population and area of the principal nations. In fact, it is a book needed by every one, appreciated by all, and it is only sold to you at ten cents so that it may be introduced in your vicinity, and thereby secure for us a large demand from your friends and neighbors. Address
 DUFFY PUB. CO., 53 South St., Baltimore, Md

PATENTS Hand-Book FREE.
 R. S. & A. P. LACEY, Patent Attys Washington, D. C.

AGENTS WANTED FOR OUR "THE COMING CREED OF THE WORLD." "A Voice Crying in the Wilderness," by Frederick Gerhardt. All thinking people want it. Everybody reads and quotes it. There has been nothing like it before in the history of book making. Authors, Teachers, Students, Business Men, Clergymen, Laymen, Athletes, and Agnostics acknowledge it the great literary work of the century. See press notices everywhere. Issued in one octavo volume of 500 pages, with portraits of the author. Price \$2.00. Trade edition in paper at \$1.25, helps to create demand for the handsome subscription edition. A copy post-paid, on receipt of price. Quilt for agents \$1.00. Liberal terms. Circulars on stamp. Address W. H. THOMPSON, 404 Arch St., Phila., Pa.

Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

DECISIONS REGARDING NEWSPAPERS.

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

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

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

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

FRANKLIN B. BILL, Advertising Manager.

LESSONS for SUNDAYS and HOLY-DAYS.

Mar. 29th.—5th SUNDAY IN LENT.
Morning—Exodus ix. Matthew xxxi.
Evening—Exodus ix. Exodus x or xi. Luke xix. 28; or
xx. 9 to 21.

THURSDAY, MARCH, 19, 1885.

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

ST. CHRYSOSTOM ON PALM SUNDAY AND HOLY WEEK.—Of Passion or Holy Week, which in early days was called the Great Week, St. Chrysostom says, "We call it Great Week, not because the days of this week are of longer duration than the days of others, for there are days which are longer than these; nor yet, because they are more in number, for the days in every week, without exception, are seven; but because in it great things were accomplished for us by the Lord. For in this Great Week the long standing tyranny of the devil was destroyed, death was extinguished, the strong man was bound, his goods were spoiled, sin was abolished, the curse was destroyed, Paradise was opened, heaven became accessible, men were associated with angels, the middle wall of partition was broken down, the barriers were taken out of the way and the God of peace made peace between things above and things upon the earth; therefore it is called the Great Week. And as it is at the head of all other weeks, so the Great Sabbath is the head of this week, in which it bears the same relation to the other days as the head does to the rest of the body. Therefore in this week many persons increase their labours; some adding to their fastings, others to their holy watching; others administer more abundant alms, and testify the greatness of the Divine goodness towards them by their anxiety to perform good works, and their solicitude after pious and holy living. As after the resurrection of Lazarus all the people of Jerusalem went forth to meet the Lord, and bare witness, by their multitude, that he had raised the dead, for the anxiety of the people going forth was a proof of the miracle, so now also, the anxiety about this Great Week is a proof and a testimony of the great and perfect things which were done in it. For not

from one city only, not from Jerusalem alone—do we go forth to meet Christ this day, but from all the world the myriad-membered Churches everywhere go forth to meet Jesus, not with waving palm branches in their hands, but with alms, and brotherly love and virtue and fasting, and tears, and prayers, and vigils and every kind of piety, which they offered to Christ the Lord."

THE NEW COMMANDMENT AND THE EUCHARIST.—In the Church Reader for Lent, which we have already commended, there occurs the following passage by the Rev. J. W. Parker, A.M., being the latter sentence in a sermon on Christ's New Commandment. "Christ was now upon the point of instituting the Sacrament of His body and blood, in the institution of which His words were in all respects a new commandment." "This do in remembrance of Me." It would seem that an act of love so amazing in its performance, and in its results so world embracing, as the death of the Son of God for man's sins, should not be left to the unassisted memory of man, to be borne by each generation of men or by each individual. He was not content to give a charge to His disciples that they should think about or speak to each other about His death. They must "do" what He told them to "do" and that "act" which they would do would be the truest memorial of His death. By diligently and with devoutest reverence observing his commandment, they would also learn to estimate in some degree the extent of His love for them. So would they also have before their minds a pattern of that love which they should have for each other. Thus we discern that in the blessed sacrament of His body and blood Our Lord designed that His disciples should seek and find a perpetual nutriment and sustenance to the highest and holiest aspirations of their regenerated nature. In it would they be united mystically but really with Him, their sinful bodies made clean by His body and their souls washed with His most precious blood. In it would they be most effectually united with each other, inasmuch as all would be one body, as all were "partakers of that one bread."

THE SACRAMENT OF LOVE, MADE THE SPIRITUAL SOURCE OF LIFE.—The discourse quoted above continues: "Let us seek then to make all our communions with Him, have an intimate practical bearing upon our thoughts and daily actions, moulding and tempering them in accordance with the mind of Christ. If we are earnestly striving to grow in the love of God and man, let us not make the mistake of choosing our own way of promoting that growth. If God has condescended to unfold to us the mystery of our soul's life, how it lives, and how sustenance is administered to it, it would be supreme folly to overlook His advice. But surely he has advised us. As surely as Jesus Christ came into the world, and died upon the cross, so surely has He taught by precept, by parable, by the last bequest of his love, the institution of the holy sacrament of love, that He Himself, by a mystical in dwelling, is the spiritual life of His disciples. Such being his teaching, what can be our duty but obedience? We cannot compound for such obedience by strength of mind, by skill in controversy, or by any subtlety of misinterpretation applied to the Redeemer's words: *We shall grow in love if we obey.* We shall keep the new commandment if we have the spirit to keep it. We shall acquire and retain this spirit by reverentially honoring, not despising, or profanely, carelessly, and irregularly using, the means which Christ Himself appointed and consecrated, namely, prayer and the holy sacrament of love."

WHAT THE CHURCH OF ENGLAND IS.—The one Church which alone provided for the religious wants of the people for many hundreds of years before the sects were heard of.

The Church whose members in early times divided the country into parishes, and by their own personal liberality built parish churches.

The Church, whose own members provided the means of support for her clergy, by making an annual charge upon their lands, called Tithes.

The Church, and the only religious body, which ministers alike to rich and poor, making no difference, and in her Baptismal, Communion, Marriage, Burial, and other services, speaks to peer and peasant alike the same words of counsel, comfort, and warning.

The Church, and the only religious body, which has been with the people of this country in all times of their growth, prosperity, adversity, sorrow, joy, and social and national development.

The Church, and the only religious body, which, in early times of our country's history, struggled for and wrung from kings and princes liberties for the people; and to whose great Bishop (Stephen Langton) we are mainly indebted for the great foundation of the people's liberties as set forth in the well-known document called Magna Charta.

The Church, which educates more of the children of the English poor than all the School Board schools and schools of other religious bodies put together.

The Church, which is voluntarily spending more than a million a year in increasing and improving accommodation in her churches and chapels for the public worship of Almighty God.

PRACTICAL CHRISTIANITY.—Preaching at Cambridge, on Ash Wednesday, on Christ's words "But, if thou wilt enter into life, keep the commandments," Archdeacon Farrer said, "Do you think that it is of any use to call yourself a Christian and not to be a Christian? To say, 'I go, sir,' and not to go? Do you think that at the solemn bar of judgment you will be examined about your party or your opinion? Do you think that your Father in heaven cares anything whatever about your moral and religious speculations, your pet shibboleth, or your favourite form of ritual, or your particular theory about the sacrament? Do you think that if you are base, and unclean, and false, and envious, and saturated with unfair prejudice, it will help you one iota to say, 'Lord, Lord?' If you do, oh, tell me not that you believe in Christ. For what Christ said was, 'If ye love Me, keep My commandments.' 'If thou wouldst enter into life keep the commandments.' Why call ye Me Lord, Lord, and do not the things that I say? He that heareth My words and doeth them not, is like a man that built his house upon the sands.' Perhaps you call this justification by works. To whom then do you apply your party watchword? For I have been quoting only the word of Christ. I have only to do with what Christ taught. What priests have taught I know not nor greatly care; but what God's prophets have taught, and what He taught of Whom all the prophets witness, that I know; and if you call it 'justification by works,' call it so by all means, and I shall not waste my time by telling you that one good deed, one holy deed, one noble, generous, self-denying, loving deed, if ever you can prove yourself capable of it, will be enough to exorcise from your minds all the petty demons of a verbal theology. For of all the sixty-six books of the Bible which you search because you think that in them you have eternal life, while you will not come unto Christ that you may have life, there is not one which tells you that either your opinions, or your outward observances will save you, but they all say, as your Lord said, 'Whatsoever ye would that men should do unto you, even so do unto them, for this is the law and the prophets;' and this, 'Not every one that saith unto Me, Lord, Lord, shall enter into the Kingdom of Heaven, but he that doeth the will of My Father Who is in Heaven;' and this, 'But if thou wilt enter into life, keep the commandments.'

ods
orld!

LD
pany,
AST,

USED

D
Atlanta,
Georgia.

OLDERS
case, wound or
Widow and
and pensions
charges pro
instructions
Boys, Box 72

of the
T & LUNGSI
some. No case
our questions
wered. Write
imonials, etc.,
No. Troy, Ohio.

NESS"
Engravings,
tains; (3) Calli-
ns, Mountains,
22, 72, 82,
or R. Y. City

FOR YOU!
RS OF THIS
following special
from comes in
our latest study
contains actual
men's Chances of
a; GOD'S NAME
languages. How
alk correctly the
out the aid of a
D RULES: a
a divine. Choose
in need. Wives
study consisting
TION, its speed
is surely be over-
sented; Rules for
sines; Physicians;
n; "Women are
Wives"; Tables of
in and area of the
d by every one.
in cents so that it
y secure for us a
Address
Baltimore, Md

ik FREE.
P. LACEY,
Birmingham, D. C.

30K: THE
EED

lying in the
thinking people
There has been
ing. Authors,
rymen, Lay-
ago it the great
os everywhere.
s portrait of the
per at \$1.25,
scription edi-
tural for agents
tamp. Address
Phila., Pa.

THE EVIDENTIAL FORCE OF THE
LIFE OF CHRIST.

BY THE BISHOP OF LONDON.

“IT is plain that the antagonism between Science and Religion arises much more from a difference of spirit and temper in the student of each than from any inherent opposition between the two. The man of science is inclined to shut out from consideration a whole body of evidence, the moral and spiritual; the believer is inclined to shut out the physical. And each, from long looking at that evidence alone which properly belongs to his own subject, is inclined to hold the other cheap, and to charge on those who adduce it either blindness of understanding or wilful refusal to accept the truth. And when such a conflict arises it is the higher and not the lower, it is Faith and not Science that is likely to suffer. For the physical evidence is tangible, and the perception of it not much affected by the character of the man who studies it; the spiritual evidence stands unshaken in itself, but it is hid from eyes that have no spiritual perception, and that perception necessarily varies with the man. By what means then can a man keep his spiritual perception in full activity? And is there any test by which a man may know whether his spiritual faculty is in contact with the source of all spiritual life, and is deriving from that source the full flow of spiritual power? Revelation, if it tells us anything, ought to tell us this. The answer which Revelation makes is expressed in the words of St. Paul, “No man can say that Jesus is the Lord, but by the Holy Ghost.” This doctrine runs through the New Testament, and it implies that one main purpose of our Lord’s appearance among men was to give them in His life, His character, His example, His teaching, at once a touchstone by which they could always try their own spirits, and judge of the real condition of their own spiritual faculty, and also a vivid presentation of the supreme spiritual law by which they could for ever more and more elevate and purify and strengthen their own spiritual power and knowledge. Let a man study the Jesus of the Gospels. Let him put before his conscience the teaching that Jesus gives; the picture drawn of our Father in Heaven whose holiness cannot allow a stain upon a single soul, and whose tenderness cannot endure that a single soul should perish; Who ruleth all the universe, and yet without whom not a sparrow falleth to the ground; the picture drawn of the ideal human life, the humility, the hunger and thirst after righteousness, the utter self-sacrifice, the purity; the picture drawn of human need, the helplessness, the hopelessness of man without God. Let him ponder on all this and on the many touching expressions, the truth, the depth, the force, the superhuman sweetness and gentleness with which all is presented. And if his conscience bows before it, and can say without reserve and in unalloyed sincerity, “This is my Lord; He shall be my teacher; here I recognise the fulness of the eternal law; at His feet will I drink of the well-springs of

eternal truth; His voice will I trust to the very utmost; then may that man be sure that his conscience is in contact with the Father of spirits, and that his study will guide him into fuller and clearer knowledge, and more certain conviction that he is grasping the truth of God. Let a man put before his heart our Lord’s own character. Let him think of the life of privation without complaint, of service to His kind without a thought of self; of His unfailing sympathy with the unhappy; of His tenderness to the penitent; of His royal simplicity and humility; of His unwearied perseverance in the face of angry opposition; of His deep affection for the friends of His choice, even when they deserted Him in His hour of darkness; of His death on the Cross, and the unearthly love that breathed in every word He uttered and everything He did. Let Him read all this many times, and if his heart goes out to the Man whom he is thus beholding, if he can say with all his soul, “This is my Lord, here is the supreme object of my affection; Him will I love with all my strength; from Him I will never, if I can help it, let my heart swerve; no other do I know more worthy to be loved; no other will I keep more steadily before my eyes; no other will I more earnestly desire to imitate; no other shall be my example, my trust, my strength, my Saviour;” if a man can say this, it is certain that his heart is touched by God, and the heavenly fire is kindled in his soul. Let a man put before his will the Lord’s commands; the aims, the self-restraints, the aspirations that the Lord required in His disciples. Let him ponder on the call to heavenly courage in spite of all that earth can inflict or can take away; the call to take up the Cross and follow Him that was crucified; the warning and the promises, the precepts and the prohibitions; let him think of the Leader who never flinched, of the Lawgiver who outdid His own law; let him think on the nobleness of the aims to which He pointed; of the promise of inward peace made to those who sacrificed themselves made by our Lord and re-echoed from the very depths of our spiritual being; let him think of the sure help promised in return for absolute trust, tried by millions of saints and never yet known to fail. Let a man put this before his will, and if he can say with all his soul, “this is my Lord, here I recognize Him who has a right to my absolute obedience; here is the master that I mean to serve and follow; and in spite of my own weakness and blindness, in spite of my sins, in spite of stumbling and weariness of resolution, in spite of temptations, and in spite of falls, I will not let my eyes swerve, nor my purpose quit my will; through death itself I will obey my Lord and trust to Him to carry me through whatever comes;”—that man most certainly is moving in the strength of God, and the power of the Eternal Spirit lives within him. Our Lord is the crown, nay, the very substance of all Revelation. If He cannot convince the soul, no other can.

The believer stakes all faith on His truth, all hope on His power. If the man of Science

would learn what it is that makes believers so sure of what they hold, he must study with an open heart the Jesus of the Gospels; if the believer seeks to keep his faith steady in the presence of so many, and sometimes so violent storms of disputation, he will read of, ponder on, pray to, the Lord Jesus Christ.—*Brampton Lectures, 1884.*

MISSION TO THE JEWS.

LAST week we printed a letter sent to us by the Rector of St. George’s, Toronto, from Canon Sutton, one of the Honorary Secretaries of the Parochial Missions to the Jews Fund, which has its headquarters in London, England. It is a rule in this Diocese, and a growing custom everywhere, to take up a collection for Jewish Evangelization on Good Friday. The near approach of that solemn day, supplies an occasion for saying a few words as to our duty to the Jews.

First of all, have we any duty to the Jews—what do we owe them? “Much every way,” we might answer. Rather, what do we not owe them, that we count precious in the Faith? From the Jews we receive the Scriptures, which are able to make us wise unto salvation; every line of the New Testament also was penned by the Jews; “of the Jews, as concerning the flesh, Christ came, Who is over all, God blessed for ever.” Nay, by their fall salvation is come unto the Gentiles, and by their unbelief, we have obtained mercy. What language could be too strong, what terms too extravagant by which to measure the extent of our indebtedness to the Jewish race?

But this is by no means the whole of the matter. The Divine economy clearly contemplates the re-conversion of the Jews. For the moment, the severe side of God’s providence is turned towards them, as, towards us, He has turned the gracious side. But they are still His beloved people, for their forefather’s sake. The covenant was made originally with the Jew; he is the natural heir to the promises, and when the ingathering of the Gentiles is complete, the temporary rejection of Israel will come to an end. “And so,” as St. Paul reasons, “all Israel shall be saved.”

Meanwhile it is the Christian’s duty to labour for the conversion of the Jews, not only for love’s sake, but also because God has some marvellous blessing in store for his Church through their restoration. We need not wish ourselves accursed from Christ for their sakes, but every Christian should say, “my heart’s desire and prayer to God for Israel is, that they may be saved.” On Good Friday, the Church throughout the world does offer that prayer, that all Jews may be saved among the remnant of the true Israelites, and that our Lord’s design may be fulfilled, that there shall be “one Flock, one Shepherd.” We cannot say that there has been any large answer to such prayers. But have we any reason to suppose that prayers will receive a favorable hearing unless they are winged by alms and effort. What have we done, what have we given? The Church of England in her corporate capacity

has done nothing beyond putting forth the expression of her mind in one of the Collects of Good Friday. "Until recently," we quote from the last Report of the Parochial Mission to the Jews," it had been the peculiar honour of one section only of our Communion to have regard for the spiritual interests of God's ancient people; but now, happily the Church of England is beginning, as a whole, and without respect to party, to recognize her own direct responsibility in the matter." This improved state of feeling has been brought about very largely through the instrumentality of the Parochial Mission to the Jews, and by the efforts of the Bishop of Truro, when Vicar of the large and influential parish of St. Peter's, Eaton Square, who was indeed one of the very first to bring it into being. All honour indeed to the older society for its past work among the Jews, and to its indefatigable agent in Toronto, who is devoting his declining years to its advocacy, but that Society has never had the confidence of the Church as a whole, because of the sectional character of its management. On the other hand, the Parochial Missions to the Jew's Fund is worthy of all encouragement, because it proceeds on lines neither broader nor narrower than those of the Church of England herself. And it is for this reason that we earnestly, and with every confidence, commend it to the approval and support of the Canadian Church. It may seem at first sight as if Canadian Churchmen have so many other claims of a Missionary character, that they cannot recognize any claims upon their sympathy and aid in respect of the Jews. Similar arguments were used when the claims of Foreign Missions were brought before the Church. Our Diocesan and Domestic Missions need all the help we can give. Let England support Foreign Missions. The Church, however, refused to be governed by selfish considerations, or to imagine that the neglect of one duty was to be condoned by the performance of another. The duty made clear, performance followed; and the first year of our Foreign gifts witnessed the largest contributions ever made to our Domestic Missions. Even so, we cannot doubt that a corresponding increase of spiritual blessing will follow an awakened interest in God's ancient people. Of late years the Mother Church has been led to consider the condition and prospects of the Jews. At the Church Congress, held at Derby in Oct., 1882, this subject was discussed, the Dean of Lichfield, President of the Parochial Missions to the Jew's Fund, being in the chair. In the papers read and discussion that followed, many interesting facts were brought out, one being specially emphasized, viz., that the prospect of Jewish conversion was far more hopeful than it had been for centuries past. This wave of interest in the Jews on the part of the Mother Church, has rolled over to our own shores, and the daughter Church, if she be a living branch of the Church Catholic, will presently recognize her duty to the Jew, and begin to see that the full blessedness of the Christian Church is bound up with the salvation of Israel. Recognition of duty is a plant of slow growth. In a

few years, no doubt, the Church throughout the Province will feel the propriety of coupling alms with prayers for the Jews on Good Friday. Of what value is one apart from the other? United, they go up as "a memorial before God." Last year, as far as appears, two collections were taken up in the Diocese of Niagara, one in Algoma, forty-eight in Toronto. The number will be further increased this year. Many, no doubt, have been waiting for an appeal on behalf of an agency in which they can feel full confidence. We refer them to the forcible letter of Canon Sutton in our last issue, and to the appeal of the Very Reverend Dean of Lichfield, which we reprinted, a few weeks ago, from the *London Guardian* of Feb. 11th.

PATRONS OF PAROCHIAL MISSIONS TO THE JEW'S FUND.

IN a leading article to-day we have recommended the Parochial Missions to the Jew's Fund to the support of the Canadian Church. For the information of our readers we give below the names of the chief Patrons of this Fund, together with the concluding words of the last report: the Archbishop of Canterbury Earl Nelson, the Bishops of London, Durham, Salisbury, Lichfield, Truro, Winchester, Lincoln, Bedford; the Deans Lichfield, St. Paul's, York, and Llandaff, &c.

The last report closes in the following words: "In conclusion, your committee invite you earnestly to join with them in invoking the guidance and blessing of God upon this undertaking, and in enlisting the sympathy and support of our fellow Churchmen. Our Lord's command to make disciples of all nations; His prayer for the forgiveness, in particular of His own nation, uttered on the Cross; the exhortations which St. Paul has given us in the tenth and eleventh chapters of his Epistle to the Romans—to teach us that through our mercy, God's once chosen people should be restored to the mercy and the love of God in His Son Jesus Christ;—all these, and other Scriptures, point to the great duty in this behalf that is laid upon us, with regard to the Jews. And we are sure that in endeavouring to promote the Parochial Missions to the Jew's Fund to the utmost of our power, we are working at once for the spiritual advantage in Christ of ourselves and of our fellow Christians, as well as for the conversion of God's ancient Israel, our Lord's own brethren after the flesh.

BOOK NOTICES.

ON THE SUBLIME AND BEAUTIFUL, by Edmund Burke. *John B. Alden, New York.* One vol., fine cloth, price 50 cents. This is a charming edition of one of the most famous of books. One sentence in the first chapter reads: "There are some men formed with feelings so blunt, with tempers so cold and phlegmatic, that they can hardly be said to be awake during the whole course of their lives, upon such persons the most striking objects make but a faint and obscure impression." This is one of the acute reflections which abound in Burke's famous essay, and he seems in these two sentences to have pictured the person who can see Mr. Alden's edition of "The Sublime and Beautiful," so elegant

in look, so clear in print, so rich in wisdom, without at once becoming the owner of this literary treasure.

THE LITERARY MAGAZINE, *John B. Alden, New York, \$1.50 per year.* This publication contains about twenty articles in each number, selected from the leading English and American reviews. The subscriber thus gets the cream of the serial literature of the day for the price of "an old song," as the phrase is, but literally he secures ninety-six pages of splendid reading for the price of a drink or a cigar.

THE PROFITABLENESS OF THE OLD TESTAMENT SCRIPTURES. A treatise founded on 2 Timothy iii. 16, 17, by Rev. W. A. Bartlett, M.A., Wadham College, Oxford. Rivingtons, London, England, may be had at Rowsell & Hutchison's, Toronto. When the Old Testament Scriptures are likely to receive a degree of attentive reading and study they never have had before, for there vised version will certainly have this result, the work of Mr. Bartlett is especially opportune and likely to prove of much service to readers and students of the O. T. This work betrays very considerable scholarship and wide reading, as well as earnest and devout thought. The clergy and divinity students will find it most helpful in their pulpit work or preparation for the literary labours of a ministerial life. We cordially agree with the brief but eloquent summary of this valuable work, which is that all Scripture is a revelation that "God is Love," and that Christian perfection is attained in proportion as this Divine attribute is secured.

DEPRESSION OF TRADE, a treatise by James Currie, Esq. *Edinbro.* A friend has called our attention to this exceedingly able compilation of statistics. We notice it in order to say that the writer in urging wholesale emigration without discrimination is not well advised. Canada has more skilled artisans and labour in the rough than she needs. It is cruel to send journeymen here at present. We want tillers of the soil, men with some means, lots of energy, and no small powers of endurance, of such we can absorb thousands yearly, for our good and their good.

INSPIRATION, a Clerical symposium, Thos. Whitaker, New York, may be had of Rowsell & Hutchison. The members of the Symposium are representative clergy of different schools, ranging from Romanist to Unitarian. It is well to hear all sides, no one theory is absolute truth, and in the midst of such a literary banquet, there are aspects of truth presented, or shadows from defective truth, which afford an entertaining and instructive study. We are much amused at the names of Leathes and Farrar being presented to represent the Church of England. It almost amounts to a practical jest.

THE PULPIT OF TO-DAY. *Monthly Magazine of Sermons. Toronto News Co.* The February number contains sermons by Canon Liddon, Archdeacon Farrar, Dr. Parker, Prof. Johnston, H. W. Beecher, and sermon notes by Spurgeon and others. The first discourse is a masterly, a really brilliant setting forth of the inevitability of mystery and mysteries in religion, as this element pervades all created things.

THE SABBATH AND THE SUNDAY, by Rev. Dr. A. H. Lewis. *American Sabbath Tract Society.* We take this to be a defensive tract of the seventh day Baptists. It is a very clever little effort, the author literally annihilates the theory that the Sabbath was transferred a day later. He, however, needs teaching that the Church does not hold this notion, but distinctly claims authority as God's Church to observe the first day of the week as the Lord's Day just as in the same way the Church sets forth the Scriptures as the Lord's Word of revelation. Those who deny the Divine nature and authority of the visible Church, have not a leg to stand upon in upholding either the authority of the Canon of Scripture or the obligation of the Sabbath rest day.

We have received a copy of a new paper "The Church Press," published in Philadelphia, edited by

the Rev. E. Ransford, L.L.B. This is a brightly lively paper, full of meat and suitable condiments.

A sample copy of the new local weekly has come to us, entitled "The Merchant." It is well arranged, well printed, and in every sense presents a very attractive appearance, while the editorials give promise of being fully equal to any mercantile organ now issued in Canada. We wish our young contemporary every success, the field is wide and will reward tillage.

Home & Foreign Church News.

From our own Correspondents.

DOMINION.

ONTARIO.

MABERLY MISSION.—A course of confirmation lectures will be delivered in the several churches and stations in this mission, and were commenced Sunday, March 1st, 1885, by the Rev. E. Radcliffe, B.C. L., missionary-in-charge, and Mr. P. T. Mignot, lay-assistant, for the purpose of preparing classes to receive the Holy Catholic and Apostolic rite of "laying on of hands" from the Bishop of the diocese of Ontario, early in the month of June (D. V.) Cottage meetings in connection with this course of lectures will be held in the homes of those people willing to place them at the disposal of their clergymen for this purpose. All are cordially invited to attend both church and cottage meetings, of which notice will be given, and will receive a hearty welcome from pastor and people.

BEAR BROOK.—The incumbent, Rev. Mr. Christie, has been appointed to the parish of Wolfe Island.

KINGSTON.—The Rev. Principal Loble, named in connection with the curacy of St. George's Cathedral, has declined the candidature. The Bishop has offered the position to the Rev. B. B. Smith, M.A., rector of Sharbrooke, Que.

TORONTO.

COTTAGE MEETINGS.—*St. James'.*—The attends upon the cottage meetings held in connection with St. James' Church, Toronto, met in the school-room on the 17th, for a social gathering. A lecture on Japan, with illustrations by Prof. Richardson, was much enjoyed, after this tea was served and addresses delivered by the rector and clergy.

ST. PATRICK'S DAY.—With a temperature ten below zero, it needed all the native warmth of the Irish heart to get up the annual enthusiastic observance of St. Patrick's Day. The usual procession of the benevolent societies was omitted, but the various sections of the Sons of Erin, with friends, met to celebrate the national festival. It has become however, not "St. Patrick's Day in the morning," but in the evening, or to use an Irishism, St. Patrick's Day in the night. The Protestant Irish had the privilege of entertaining at their dinner, Prof. Goldwin Smith, who has been roundly abused for sometime by the more violent Irish press. The Professor dwelt with eloquence upon the splendid achievements of Irishmen in the higher plane of public life. As rulers in Church and State, as lawyers, artists, soldiers and citizens, the speaker, showed how England had received and honoured distinguished Irishmen. The words of Prof. Smith, "Englishmen and Irishmen were brothers, the same destinies were confided to them, and every career in the Empire was fully as open to an Irishman as to an Englishman," were most timely as they are most true. Mr. Falconbridge at this dinner recalled the names of illustrious Irishmen, who had made a name to live in Canada, and elicited tumultuous cheering as he declared, "They would find no true members of a Protestant Irish Society among the advocates of secession, annexation or independence. They would be found always and ever true to the old flag." There is much virtue in that word "true" in this connection, as there is as is well-known a party of "independence" agitators mixed up with the extreme wing of the Protestant party in the Church. Disloyalty to the Church has naturally bred disloyalty to the Empire.

St. Patrick was not a Roman Catholic, he was what

we are simply a Catholic, and it is well for us to honour the memory of one who has stamped his fame upon the hearts of a noble people, so that they may know that this great Irish Saint was not in any sense a Romanist. St. Patrick lived in the days before "Popery" was invented, and therefore in the days before what is called "Protestantism" was born.

TORONTO S. S. ASSOCIATION.—A meeting of the Toronto Church Sunday School Association was held on the 19th March, in St. James' school-house, Rev. Canon Dumoulin in the chair. After the opening service Mr. George M. Evans, Superintendent of St. Philip's Sunday School, gave an exposition of the lesson for next Sunday—"The Confusion of Tongues."

The Secretary asked the teachers who intended to be candidates at the Sunday School Institution examination, to be held in the city in May, to send in their names before April first. The names would be kept secret, and no record of those who failed to pass would be published. The examinations will be upon written papers sent out from England, and the answers will be returned with numbers indicating to whom the papers belong.

Intermediate Classes.—Mr. George A. Mackenzie, Superintendent of Grace Church Sunday School, then read a very thoughtful and interesting paper on "Intermediate Classes, their Object and Management." He recommended better grading of the classes and separate class-rooms for all above the age of ten or eleven years. By means of many separate class-rooms many of the difficulties of the Superintendents would be lessened or avoided, and that laymen might be more readily induced to become Sunday School teachers. As to the best mode of keeping up the interest and of conveying truth, he strongly recommended the occasional use of teachers' services, such as have been conducted with much success for the past seven or eight years at Trinity Church, Geneva, N. Y. He thought too little attention was now paid to children in arranging the services of the Church. Morning service was too long and the evening service too late, to say nothing of the fact that the sermon in both cases was to a large extent unintelligible to children. He strongly recommended the children to pay more attention to this matter, and hoped that in every parish where there were two clergy, one of them would be a "children's clergyman." This was especially necessary in the case of growing boys. Ladies might manage elder girls, but the boys soon grow out of feminine control, and could be reached best by men. Laymen were too busy to devote themselves fully to this work, hence the need of "children's clergymen."

Discussion on the Paper.—An animated discussion followed the reading of the paper. Rev. J. P. Lewis spoke strongly in favour of the children's services. He thought they could not compete with other religious bodies in appeals to the emotional nature, and that unless children of the Sunday Schools became attached to the Church of England before the age of fifteen or sixteen years, they were apt to drift into other communions.

The Secretary said the question of children's services depended upon what should be considered the true object of the Sunday School. As that object was commonly understood, *viz.*, the personal teaching of the historical truths of the Bible and outlines of Church doctrine, he questioned whether the children's service was as well adapted as the present system. He feared, too, that in country parishes a musical service would be impossible, and it might further be questioned whether the holding of special services for children in the afternoon would not be a reason for non-attendance with their parents at ordinary morning service of the Church.

The Rev. C. E. Whitcombe said he thought the want of success to the Sunday Schools was due to untrained teachers. The clergyman, whose life was devoted to teaching, ought to be a better teacher than a layman, and one advantage of following the rubrical plan of catechising by the clergyman would be to secure uniformity of teaching instead of the great diversity which now prevailed. As to the best method of teaching Christian truth and Church doctrine, he thought the plan adopted by their Church of teaching the gospel by a regular round of service and worship incomparably superior to the ordinary system of lecturing. He spoke also of the great success of musical services for children in the country parishes. Mr. Cummings and Mr. De Grouchy took part in the debate.

Mr. Mackenzie, in summing up the debate, said that his experience was that the use of children's services, at all events, occasionally was a great help toward accomplishing what all agreed upon as the object of the Sunday Schools. They should avail themselves of the lessons taught by the prayer-book as to the best mode of teaching doctrine. As to the secretary's objection that special services for children would keep them away from church, the practical difficulty now was that they did not attend church at

all, and some means must be devised for getting them to do so.

The hymn, "Sun of My Soul," was then sung, after which the benediction was pronounced by Rev. Canon Dumoulin.

GOOD FRIDAY.—"There will please God, be prayers, and perhaps sermons and collections, on behalf of the Jews in all the churches of the Church of England throughout the Dominion on Good Friday."

TORONTO.—*Church of the Redeemer.*—A lecture was given in the school-room of this Church, for the benefit of the Sunday School, on Eastern lands, by Mr. Lloyd. The lecture was illustrated by transparencies.

ALL SAINTS' CHURCH SOCIAL ENTERTAINMENT.—The concluding social entertainment of All Saints' Church for the season, was given in the school-house, on the 18th. Mr. J. L. Morrison in opening the proceedings, promised that the programme would be the best of the series. The programme was excellent and was successfully carried out. These entertainments, which were well attended, have been very creditable to the choir of the church, which has had the largest share in the management of them.

SQUABBLES OVER CHARITY.—It is much to be deplored that the work of charity cannot be carried on without unseemly disputes. There has been a squabble of late between two voluntary organisations for the relief of the poor, all arising from a protest made by Mr. Pell, against turning men into the street after they have used a refuge five nights. We are strongly of the opinion that a work of this kind would be better done in a central home directly under the control of a small Committee. The expenses of management for Toronto charities are altogether too high and machinery too elaborate.

NIAGARA.

The chairman of the Episcopal Endowment Committee has issued a circular, March 10th, to the incumbents of the several parishes in this diocese, on the subject of the necessity of a guarantee for their respective amounts, as assessed, to the Fund for completing the Endowment. It is urged that such reasonable assurance should be forthcoming from every vestry at Easter next, and, it is added, "The success of the plan entirely depends upon the condition that every parish shall take its share of the burden; if this is not done, the whole scheme fails."

The Secretary-Treasurer of the Synod of Niagara, J. J. Mason, Esq., has issued the usual blank forms for parochial statistics for the year ending March 31st, next, to be returned, duly filled, to his office, immediately after that date.

SYNOD OFFICE.—The books of this office for the fiscal year, ending 31st March next, will not be closed till Monday, 13th April, following. It is urgently requested that all remittances, on account of the year ending 31st March, should be made as early as possible, and in any case not later than 13th April.

HAMILTON.—The annual sermon to the Irish Protestant Benevolent Society, was preached by Rev. Hartley Carmichael, in Christ Church Cathedral, Sunday evening, 15th March. A large number of the order assembled at the hall and marched to the school-room of the church, where they were joined by a large number of the officers and members of St. Georges', Sons of England, and St. Andrews' Societies. They were then ushered into the church where they occupied the front centre seats. The church was crowded with friends of the societies represented. Rev. Dr. Mockridge conducted the opening of the service. Rev. Mr. Carmichael took as his text the first epistle general of John, iv., 20 and 21. "He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this commandment have we from him, that he who loveth God loves his brother also."

The Rev. Dr. Hamilton, (Presbyterian), of the Scotch Church, New York city, delivered an eloquent and very instructive lecture in the Central Presbyterian Church of this city, on Monday evening, March 16th, on the Story of Christian Hymnology, from the first to the eighteenth century. From a printed report of

the lecture, we feel assured of its charming excellence, thoughtfully designed to direct the attention of Christian people to the true nature and character of this part of a Holy Worship.

HAMILTON.—*St. Mark's*.—At the weekly meeting of this society, Monday evening, March 16th, Mr. Dempsey read a well written essay on the Power of Music. He was followed by Mr. Davis with an essay on Queen Elizabeth, contributing a great deal of interesting historical facts. The other members gave readings and recitations, after which a very interesting impromptu debate took place on the question whether women should be eligible for public life the question being left undecided. A manuscript magazine has been started in connection with the society, and contributions are being made by the members every week. Next Monday evening a debate takes place on the policy of England in the Crimean war.

St. Thomas.—The principle feature of the meeting, March 16th, was the reading by Dr. Hillyer of his celebrated paper on the History of Medicine. The doctor was rewarded by a vote of thanks, and Dr. Ryall passed a high encomium on the essay, declaring that though he had already heard it twice, he could with pleasure listen to it again. Arrangements have been completed for an open meeting, to be held on Monday evening next, March 23.

DUNDAS.—The Scott Act meeting in Dundas, Friday March 13, night was well attended. Dr. Walker was chairman and the principal speaker was F. S. Spence, secretary of the Ontario branch of the Dominion Alliance. A resolution moved by W. Woodsworth, and seconded by Rev. Mr. Munro, was carried, to the effect that the time had arrived when the Scott Act should again be submitted to the electors of Wentworth, and that a convention should be held in some central locality. The time and place of the convention were not fixed.

NANTICOKE.—Active preparations have been taken towards the erection of a new church in this parish, to replace the frame building of some forty years' duration, erected in the missionary lifetime of the saintly Rev. B. C. Hill. The material of brick and lumber is already laid on the ground adjoining the intended site. The work of building may be slow, proceeding only as funds are forthcoming. There is great necessity for a new building better and more durable than the old one, good as it has been in its long day. We would bespeak substantial encouragement in aid of the building fund, from church people in the County of Haldimand especially, in loving memory to the late Rev. B. C. Hill, and in fraternal sympathy to the present faithful missionary, the Rev. John Leaman, and his parishioners. We would claim for the new building a substantial tower, (a little higher perhaps than the old one,) which may easily be seen, whose bell may be heard far and near, by people at least within a few miles on land, and by sailors passing the ports, to and fro, on the north side of Lake Erie. The very sight of a church near the lake shore, and the sound of its church going bell, may often deeply affect the heart and inspire a prayer from many whose business is on its great waters.

JARVIS.—The Rev. G. Johnstone, B. D., has been confined to his house during the past month, from a serious attack of bronchitis. We shall be glad to hear of his speedy recovery and ability to resume work in his large and prosperous parish of Jarvis and Hagersville.

HURON.

OBITUARY.—*Aquila Walsh*.—The death of Mr. Aquila Walsh, late Dominion Land Commissioner, has removed a highly esteemed public officer, and taken from the Church in the N.W. a strong supporter. The Rev. Mr. Fortin, of Holy Trinity Church, Winnipeg, spoke of the deceased in eloquent terms as one of the chief movers in erecting that building. The remains were brought to Orangeville by the son, Mr. W. L. Walsh, where they were met by a large circle of mourning relatives and friends. The burial services were conducted by the Rev. Mr. Gemley, Rector of Trinity church, who, in the evening, preached an eloquent sermon from the Gospel by St. Mark, 13th chapter, verses 33 to 37. Well and eloquently did the preacher urge the living to take the words of his text seriously to heart, and watch lest coming suddenly death should find them sleeping and unprepared. He spoke feelingly of the sadness of the occasion, and testified to his personal regard for the deceased and high appreciation of his moral worth and character as a Christian man.

Knowing as we do the high character of Mr. Walsh, and the arduous nature and extent of his official duties, we can bear testimony to the warm estimation in which the deceased was held by the Dominion Government, and all who came into official contact with him. The memory of the just is blessed, it is an inheritance and a consolation to the bereaved.

UNITED STATES.

The *Christian Intelligencer* gives Ingersoll a fair retort: Robert Ingersoll asked his auditors the other evening whether a poor wretch arriving in a village without a dollar in his pocket, would inquire the way to a Presbyterian deacon's house? and they greeted the sally with immense applause. He was trying to get off a smart satire upon the meanness of orthodox Christians, as contrasted with the generosity of infidels; but he missed his aim. Everybody knows that ministers and other well-known Christian people are the first to be besieged by beggars. I have frequently said to these persons, "Why do you come here? Why do you always go to ministers' houses?" The invariable answer is that they think they will be more likely to receive sympathy and help there than elsewhere. We might retort the question of the jolly lecturer and ask whether a poor stranger was ever known to inquire where the infidels of the town lived, or whether a person in any sorrow was ever known to seek out an infidel to afford him comfort. Will the man who goes about ridiculing Christianity, tell his audience the next time he lectures, where they can find an infidel hospital, or refuge of any kind for poverty and distress, or any society composed of infidels which seeks out and relieves the suffering, in this country or in any other on the face of the earth.

ENGLAND.

In closing the Diocesan Conference, the Bishop of Truro said that the future of the Church of England as a National Church was hidden from our eyes, but in his own name, as president of the conference, he desired to give utterance to the longing of their hearts for union. He asked his brethren never to mistake friend for foe, and never to forget that all who loved the Lord and acknowledged Him, though they might under present circumstances, remain outwardly different from them, were one with them in the deep and inner union.

The *Irish Ecclesiastical Gazette*, says that the Arch-deacon of Dromore stated in the Down Synod, that the sum contributed by the members for the maintenance of the Church during the last fifteen years, was upwards of £5,000,000. From the same source we learn that it was incidentally stated at this synod, that Judge Longfield has, altogether, contributed about £30,000 to the Church of Ireland.

FOREIGN.

RUSSIA.—New Israel is the title, writes the *Times*, Odessa correspondent, of a Jewish sect founded about eighteen months ago at Kishineff, the capital of the neighbouring Government of Bessarabia, by Joseph Rabinovitch, an Israelite, and which accepts Jesus Christ as the Jewish Messiah. And on Christmas Eve (O.S.) a room in the house of that reformer's brother's was, with the permission of the Minister of the Interior, consecrated as a synagogue for the sect, on which occasion there were present, the Rev. F. Faltin, the Lutheran pastor of Kishineff, the police-master of that town, the commissary of police of the district in which the new sanctuary is situated, a few Christians of the educated class, and a number of young Jews and Jewesses. In the middle of the room stood a Christmas-tree loaded with fancy articles, and variously coloured candles, of course lighted. On one side of the room was a table covered with black cloth, trimmed with gold fringe. On this-table were the Old and New Testaments, and various religious publications. The consecration service commenced with the singing of hymns by a choir of men and women, to the accompaniment of an organ. This sacred concert concluded, Mr. Rabinovitch mounted a slightly elevated platform, read portions of the Old Testament, first in Biblical Hebrew and afterwards in Russian, and then preached in the jargon of his people a sermon, largely filled with citations from the Holy Scriptures, demonstrating to his brother Israelites, their error in expecting the Messiah to come again upon earth, inasmuch as he had already appeared in the person of Our Lord and Saviour Jesus Christ.

This discourse was listened to with great attention by the congregation. When it was finished Pastor Faltin took the place of M. Rabinovitch, and speaking in German, said:—"I have been here at Kishineff nearly twenty-five years. During the whole of that time I have always taken an affectionate interest in the welfare of my Jewish fellow-townsmen, and done all I could for those of them who chose to seek my help. I do not mention this with a view to thanks, for to help one's neighbour is the bounden duty of every member of the Christian faith. But I know that all forms of religion derived from are the Hebrew form, and that to the Hebrew nation are we beholden for Our Saviour Jesus Christ, who is our and your Messiah. That verity, our brother Joseph Rabinovitch, has found out for himself, without assistance from any one. It is, therefore, better that he should tell you—in that language too which you best understand—in conviction of your error." At the conclusion of these few words, the pastor gave each one present, a tract, printed in London, expounding the principles of the new sect, the existence of which causes no little excitement among the Jews at Kishineff. Two of the Odessa papers seem inclined to throw cold water upon the movement, for the *Odessa Messenger* remarks:—"If its members accept Jesus Christ they are essentially Christians, and as such (as a worship in Christian temples, and hence they have no need to erect synagogues;" and the *New Russian Telegraph* says, "that, as the acknowledgment of a second Divinity is at variance with the spirit and genius of Judaism, we cannot see how any one can be Jews and Christians at the same time."

CHINA.—The consecration of the Rev. William J. Boone, as Missionary Bishop of the China Mission, took place at Shanghai, on the Feast of SS. Simon and Jude, October 28.—China at the present time, taken as a whole, has not one missionary to a half a million of its people; while its interior provinces have only a missionary to several millions of the population.

INDIA.—The operations of the Church Missionary Society among the Moslems in the Krishnagur district in Northern India, are quite encouraging. One of the missionaries writes:—"It may be truly said that the Mussulmans here are like sheep without a shepherd. One result of this, is the observance of many idolatrous practices. Many of the Mussulmans put the sign of the goddess *Lakhi* on their walls in the same way as the Hindus do. In preaching to such men, we can speak strongly on the ground of their own creed. In many villages we have acted as Mussulman reformers in getting the people to erase all the idolatrous signs. We always feel that when we have succeeded thus far with them, we have established our characters as religious teachers, and that a good step has been taken to bring them to complete obedience to the faith. But for the chain of caste, which binds the Mussulmans of Bengal almost as fast as it binds the Hindus, Mohammedanism would fall to pieces. I speak for my own district, but I believe the same holds good in rural Bengal generally. If the Church at home were alive to its duty and opportunity, Bengal would be overrun by itinerating missionaries giving special attention to the Mussulmans. Schools and colleges hardly touch this vast community." There is an impression among them that they must ere long all become Christians.

In India, the Church of England provides ministrations for one hundred and seventy thousand native Christians, and a free education for seventy thousand native boys and girls.

THE AGENCIES BEST ADAPTED TO ATTACH PEOPLE TO THE CHURCH.

BY MR. CHAS. JENKINS, PETROLIA.

In considering the question of the agencies best adapted to attach the people to the Church, we have to bear in mind that the Church is a Society instituted for carrying on the work of the redemption and elevation of humanity, ending in attainment to eternal life of the same, through Jesus Christ our Lord.

According to the teaching of the Church in her baptismal office, this attachment is a thing which by nature we cannot have, and is revealed to us as the direct work of God the Holy Ghost. Attachment therefore to a Church can only be the result of a feeling of spiritual necessity, and it means a positive union to her for the sake of the great moral and spiritual purpose to be served thereby. Attachment does not mean that fancied feeling of good will, purely sentimental, which members have to her who are not in communion with her, and who give no evidence of her ideas governing their lives.

Agencies imply an adaptation of means to ends, but all that man can do is to employ them in the

proper spirit, knowing that while Paul may plant and Apollos water, God alone can give the increase.

The agencies best adapted to attach the people to the Church must be those that convey most clearly to the minds and hearts of those sought to be attached the ideas and feelings of spiritual life the Church seeks to declare. The Church universal being the body of Christ, may be called the permanent manifestation of Christ in humanity, and those agencies that can bring home to the hearts, minds and consciences of the people, the living knowledge and likeness of her glorious "Head, from which all the body, by joints and bands, having nourishment ministered and knit together increaseth with the increase of God," are the agencies that a sanctified intelligence will select.

But the question of agencies to attach, is as old as the institution itself; and what additional light can we throw on this, after nearly 1900 years experience is on record? More particularly considering the history and constitution of the Church of England itself how are its well known agencies to be improved upon, and further, why have they not been more successful in keeping numbers within its pale, and why does it not extend as quickly as some other religious bodies?

In England, after the Reformation settlement, the whole nation, except the Romanists, belonged to it. That is not the case now, while in Canada, although it had whatever advantage a state connection might give it, it is not by any means first in point of numbers or revenues.

The men of the Reformation, as the Book of Common Prayer bears witness, did their work well. In re-organizing the Church services such a spirit of calm and reverent devotion has been infused into them by their compilers, that we are impressed with the fact that these men, although living in exciting and perilous times, and doing work that they well knew might result in a martyr's death, yet had in large measure "the peace of God which passeth all understanding."

The whole system is built up on the basis of constant and careful culture in things spiritual, and open recognition of God in every event of life. Baptism, sponsorship, catechising, habitual attendance on ordinances, of the public worship of Almighty God, confirmation, Church seasons with the accompanying special atmosphere of thought and feeling, Holy Communion, preaching, are all agencies which have attached and do attach. The further special interest taken by the Church in human affairs is to be seen in the provision she makes in her services for the hallowing that fundamental bond of society, marriage; for visitation of the sick, making them objects of peculiar care; and the order for the burial of the dead, which cheers up the gloom of the grave with the light of the resurrection morn.

The sympathy of the Church with all varieties and needs of national life permeates all her services. It is strikingly expressed in "Forms of Prayer to be used at Sea." One rubric is, "The Prayer to be said before a fight at Sea against any Enemy." The old Viking spirit is there, but it is combined with that spirit that recognizes God in Christ. As far as they could go at the time, the Reformers of the Church of England made provision for expression of all human wants and necessities.

Moreover, as it was a national work, national provision was made to sustain the ministers and ordinances of religion. Churchwardens were empowered to compel attendance on divine service. Everything was done, according to the light of the times, to bring the people in contact with the teachings of religion, in good, thorough-going, English style; and the consideration that inevitably arises is, what are or have been the influences that have detached people from the Church of England?

This question introduces us to the great modern problems of religious history, and the forces they deal with are as active and powerful now as ever they have been. The Reformation settlement did two things: It got rid of the errors of Rome, but it gave a prominence to the individual rights of private judgment that had possibly never existed before, and the Church of England had to accept the logical consequences of this newly liberated force; and the problem she has been trying to solve for three centuries, which is still unsettled, is the necessary reconciliation between authority and freedom.

The Church being a human society, must proceed according to the conditions that govern human action in corporate life where individual action is allowed free play. We find that in movements of bodies of men, two distinct tendencies are manifested, and the individual allies himself with those with whom he has most affinity.

It soon became apparent that Church order, asserted by the civil power, did not quite meet the altered conditions, and that the Reformation was something more than the exchange of Pope for King. The sense of the moral responsibility of each man to God so powerfully appealed to by the Reformation move-

ment, and the feeling that to be in Christ was to be a new creature, which was not to them exactly the same thing as connection with a national church, led numbers to the conclusion that their spiritual life could not be nourished in the Church of England as then governed and administered. The Puritan or Presbyterian party came into existence, and those who had a strong sense of individual freedom and liberty of conscience, came in direct collision with those who depended chiefly on church order and ecclesiastical authority for developing the Christian life. Now, for a full manifestation of spiritual life both mental conditions are necessary. Authority is wanted, and freedom is wanted. In the balancing of them God governs. We see this illustrated in nature by the motion of the earth round the sun: the centrifugal and centripetal forces are so balanced as to produce the desired motion. We see it in that balancing of the static and dynamic forces that makes our globe capable of being the home of organic life.

But authority and freedom were not left to adjust themselves on moral grounds. The secular arm was on the side of authority, and the penalty of obeying conscience in religious matters was treated as an offence against the state. This could have only one result, and combined with other causes led to this effect, that in one hundred years from the Reformation, England was divided into two camps, and authority and freedom engaged in death grapple. The party of freedom won, but at the expense of their own subdivision, and the reaction in the national feeling led to the re-establishment of the party of order and authority. An attempt was made at the Savoy Conference to reconcile all, but it was no use, and the Anglican Church, having the power, passed its act of Uniformity and created modern Nonconformity. "My kingdom is not of this world," says the Master. At this time the rulers of the Church of England did not fully appreciate that truth as applied to the church.

Charles II. passed away. However little he had allowed church ideas to influence his private life and conduct, he had obeyed the church party in questions of public policy, but his successor tried to re-introduce the old system cast out one hundred and fifty years before. The trial of the seven bishops caused Episcopalian and Puritan to submerge their differences and unite against the hated rule of Rome. James lost his crown, and his successor, William III., attempted by law to comprehend all varieties of religious opinion in one body. He failed,—such a work cannot be done by statute law. The atmosphere of toleration, however, had diffused itself. Nonconformists were no longer interfered with. It was not possible to imprison another John Bunyan, and within the Church itself, the High and Low parties became distinct, the latter in many points agreeing with the Nonconformists.

This division exists still, and will exist. The difference is caused by the natural limitation of human faculties and mental bias. The truth that each rests on is very necessary but not exclusively necessary. The questions between them are not the causes of the difference, but the results of the working of different mental constitutions. Where is the line to be drawn? Where do authority and regulated order merge into that liberty, the proper enjoyment of which, is the most noble privilege of man?

To be continued.

Notes on the Bible Lessons

FOR SUNDAY SCHOOL TEACHERS, ON
THE INSTITUTE LEAFLETS.

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

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

MARCH 29th, 1885.

VOL. IV. Palm Sunday. No. 18

BIBLE LESSON.

"The Death of Jesus Christ."—St. John xix. 16, 30.

A special lesson to-day, because the death of our Lord Jesus Christ, which the Church commemorates on Good Friday, forms its subject.

The Sunday next before Easter, has received the name of Palm Sunday, from the act of the multitude who five days before His crucifixion hailed the Lord Jesus, on His triumphal entry into Jerusalem, as King of Israel, at the same time, as the Eastern way of showing honor, strewing their robes, and the green branches as a carpet for Him to pass over, while before and behind, others waving the long palm leaves sang glad Hosannas, St. Matt. xxi. 8; St. John xii. 12, 13. Our lesson opens with a very different scene, another procession coming out of Jerusalem, the very same 'King of the Jews' going to execution amid taunts and insults. What did it

mean? That "God so loved the world, that He gave His only begotten Son." What for? Of whom was the procession composed? Roman soldiers in charge of a centurion. Three condemned men carrying crosses. A crowd following, priests exulting, women weeping, St. Luke xxiii. 27. Whither going? verses 17, 18. The position of Calvary is uncertain, but it was "outside the gate," Heb. xiii. 12. Compare Acts vii. 58, because executions always took place there. Our blessed Lord thought not of Himself or of His sufferings, Luke xxiii. 26. Even while He hung upon the cross. Three of the "seven words" recorded, illustrate this. At the very moment when the nails were piercing His sacred hands and feet what does he say? "Father forgive them" etc., St. Luke xxiii. 34. Again to the penitent malefactor, hanging on the cross beside Him, who, alone in the whole world, took Christ's side, what does He say? To-day shalt thou be with Me in Paradise, St. Luke xxiii. 43. Again to His Mother and St. John, St. John xix. 26, 27. A gift to each, this was the hour when the 'sword' was indeed piercing through His soul, St. Luke ii. 35, but the Divine Son gave her in His dying anguish to the beloved disciple to protect and care for.

What were the other sayings of His which are recorded? A cry of grief, His suffering, St. Matt. xxvii. 46, "My God, My God why hast Thou forsaken Me?" Had the Father really forsaken His beloved Son? There is only one thing that shuts off God's smile, see Heb. i. 13. But Jesus had no sin, why, then this cloud? see Isaiah liii. 6; 2 Cor. v. 21. Again, a cry of burning thirst, His body suffering, St. John xix. 28. The sixth saying, "It was finished," verse 30. What finished? all the types and prophecies fulfilled, all His sufferings at an end, the cup drunk to the dregs, His great work complete.

The seventh saying, "Father, into Thy hands I commend my spirit," St. Luke xxiii. 46. He yields up His life, of His own accord, for us, St. John x. 18. Christ was the great sinbearer, His sufferings were for you, for me, an atonement for the sins of the whole world. God cannot look upon sin, Heb. i. 13; Isaiah lix. 2. Our iniquities were laid on Him, Isaiah liii. 5, 6; 2 Cor. v. 21; 1 Pet. iii. 18. What is sin? Transgression of the law, the punishment due for sin is, what? see Ezek. xviii. 20; Rom. vi. 23; Gen. ii. 17. Every child of Adam has sinned, Rom. iii. 22; Psalm xiv. 2, 3. All are under sentence of death; Jesus voluntarily took on Himself the punishment due to sin, and thus put away sin by the sacrifice of Himself. Jesus, a "perfect man and a perfect God" was alone fit to be the "one sacrifice for sins forever."

There are many aspects in which the death of Christ can be viewed; as the propitiation of offended justice, the fulfilment of type and prophecy, the crisis of the conflict with Satan, the great proof of God's love. Last year we looked at it in this last aspect. To-day let us view it as the accomplishment of type and prediction, ex. gr. The offering of Isaac, Gen. xxii. The well in Horeb, Exodus xvii. 6, compare St. John vii. 37. The manna in the wilderness, Exodus xvi. 15, compare St. John vi. 32, 33.

The paschal lamb, Exodus xii, compare 1 Cor. v. 7. The brazen serpent, Num. xxi. 8, compare St. John iii. 14. Jacob's ladder, Gen. xxviii. 12, compare St. John i. 51. Now let us look at some of the prophecies which were fulfilled in the death of Jesus Christ, Psalm xxii, 1, 6, 8, 16, 18; Psalm lxxix. 21; Isaiah liii. 3, 7, 12. Some of the "benefits which by His precious bloodshedding He hath obtained for us" are Redemption, "brought back," 1 Pet. i. 18, 19; Gal. iii. 13. Reconciliation, atonement at one with God, Col. i. 21; 2 Cor. v. 19. Adoption, Gal. iii. 26; 1 John iii. 1, 2; Gal. iv. 5. Eternal life, Rom. viii. 11; 2 Tim. i. 10; St. John x. 28; Rom. vi. 23. These benefits are for us all, 1 John ii. 2. Yet how many turn away and refuse to listen to the wondrous message of love, see the way open, and God standing with outstretched arms to receive, them yet will not come! Let us remember Heb. ii. 3, "How shall we escape if we neglect so great salvation."

Holy Jesus, grant us grace,
In that sacrifice to place
All our trust for life renewed,
Pardoned sin, and promised good.

Correspondence.

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

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

CONVERSION.

SIR,—I have read carefully the letters on Conversion in your paper, but so far have been unable to discover what certain Toronto Evangelicals mean by that term. Will you kindly give me space to quote from an Evangelical Clergyman of the American

Church, who, in a sermon on confirmation gives an explanation which commends itself to me. It is as follows:—

"In conclusion, the appeal is made to all of you who have not received this apostolic rite, to embrace the first opportunity of enjoying that privilege. You will meet the appeal, perhaps, with an assertion of your unfitness and unworthiness. Many will exclaim with a sort of holy horror—what does the minister mean by urging those who have not a change of heart to make a public profession of religion? We must have a great change, they say, ere we can be meet for such a duty, or receive the sacraments of Christ's Church. And so they make this seemingly pious regard for the sacraments, and this high sense of the qualifications for their due reception, an excuse for neglecting them. Why do they not seek a change of heart, then, if they need it, instead of making the want of it a plea for neglect of duty to God? Before the next administration of confirmation, they may, by divine grace sought in earnest prayer, gain that change which they want to render, then meet to receive it. If they were on a sick bed, they would think it strange to be told that they could not become prepared for death because they had but a few days to live; much more may they prepare for sacraments, in a short time, when in all the vigor of health and life. And what is a change of heart? It is such an alteration in the dispositions as will bring those who neglect their duty to God, disobey His commands, and love not His service, to yield themselves, with all the soul, to love and serve Him. And this is the very thing we are seeking to persuade you to do. Pray for a disposition which will make you willing to take up your cross and follow Christ—to confess Him in confirmation and His sacraments—to trust in His righteousness, and to live a life of holiness—and that will be the change of heart which you need."

J. S.

ADORN THE HOUSE OF GOD.

SIR,—Far be it from me to say ought against that noble spirit of Christian zeal and reverence for Divine things which leads men and women to adorn with expensive furnishings the different parts of the house of God. Many of our churches in both city and country have been sadly wanting in beauty and neatness until a very recent date. Yet for all that, church adornments are of a much more expensive character than they need be at present, in many instances. It may appear to be a sweeping charge, but is it not warranted by the contemplation of a sad fact? In the struggling mission fields of our dioceses in Ontario, Quebec and the Maritime Provinces, there are places where a church of the most humble pretensions remains for years unfinished for want of means, and the few poor families who claim spiritual relationship with the one Holy Catholic and Apostolic Church, are left to worship in a hall used perhaps late on Saturday night as a ball room or a house of entertainment, or peradventure in a school-house. No altar is there to remind the worshippers of "The One Offering," no decent reading desk or lectern. How bare and unattractive is such a place? The extras in some elegantly furnished churches would suffice to complete, clear of debt, some of these little temples in the back woods missions, in which would worship some as true and loyal souls as ever trod this earth, albeit their persons might be clad but in coarse homespun.

In many of these missions our hard wrought clergy are not occupying the position they ought to occupy on account of poverty. The work of the church is nearly half a century behind hand. Dissent, which is hydra-headed, has drawn many of our people away from the church, because of its better appointments and its more frequent ministrations.

But you may say, are such people worth caring for? I answer, if they have gone to dissent, in many cases, it is because the Church has treated them with neglect, whether intentionally or not I do not pretend to say. Who taught them the lesson that half a loaf is even better than no bread? or in other words, where did they obtain their first religious lessons? From their church-taught parents or guardians. They were glad of the opportunity of Common Prayer or anything approaching it, of hearing the Word of God read, or the Gospel preached, though error might even be mixed with the truth. Hence they attended the worship at the dissenter's meeting-house. Some of them have gone perhaps never to return. The most reverent and pious dissenters were made members of Christ in our beloved Catholic Church.

What remains to be done? Both aggressive and defensive work. Aggressive to assail the outworks of error. Defensive, that error may be driven far away. But in order that these two kinds of work may be accomplished, it is absolutely necessary that the army of the Church of God be furnished for its warfare from headquarters, viz., that funds be forthcom-

ing to build decent temples that men may learn to worship God the Father and the Eternal Son in the beauty of holiness. Reverence, earnestness, holiness cannot well be taught in any great degree without proper surroundings. Can there not therefore be some congregational self sacrifice for the warning and fulfilling of Christ's poor children in the lone wilderness. Some of the most faithful men in the ranks of the clergy have been born and reared in the rural settlements of our country.

Yours faithfully in Christ,
H. FARRER,
Parham.

WHITHER ARE WE DRIFTING?

SIR.—"Honor to whom honor is due." It is only just, I think, that the noble departure which our good Bishop has made in the method of providing ministers for vacant parishes, should be known abroad. Let me say, first, that some years ago, the Synod forced the patronage into the hands of the Bishop alone. I say forced, because, afterwards from the way in which congregations, which asserted the right, were permitted to choose their own clergymen, it is plain his Lordship did not want the patronage. And now, when the question is once more to be brought up in the Synod, the Bishop, determining this time that the patronage should not again be thrust upon him, has risen in his might and boldly sweeping aside the Synod, as it were, has committed to himself to the rule of appointing to any vacancy, one out of three clergymen which the vestry may nominate. In this way the vacancy in St. James', Kingston, was filled, and in the same way the cathedral is being supplied. This innovation will be hailed by the laity as a grand step towards popular election pure and simple, which, with the Bishop's powerful help, is sure to come soon, and along with it the power of dismissing them! Why not when we pay them? And what will then be the glorious result? The purgation from the parishes of the old ministers. The bringing forward of those who are young and vigorous, the pick of the country, into the heavy places in the diocese. No more such work as "rewarding" ministers with the best livings, merely for their greater age, experience, and service. If they deserve a reward they will get it above. But a happier result still of lay supremacy will be the end of all Ritualistic and doctrinal contentions, when to quote the words of a truly evangelical paper, (English), "The doctrine and ritual of the Church of England will have to be not what its founders thought it was, or contemplated its becoming, but what the majority of its lay members now wish it to be." When "what the laity as a body wish to be taught from the pulpit, and practised in the chancel, that the clergy must teach and practise. Those who do not like this teaching and this procedure may secede, but those who remain must obey." This is the haven of peace and rest for which we are heading with our good Bishop at the helm. (1 Thess. v. 3).

I remain, yours, &c.

VOX POPULI.
Diocese of Ontario.

March 20th, 1885.

ERRORS OF W. B. ON CONVERSION.

SIR.—I have more than once read very carefully the letter of W. B., in your issue of the 12th inst., on the above subject. Fearing that very possibly my own mind might be dark as to the very true and full meaning of the Conversion referred to in the New Testament, I have weighed well every sentence in that letter, in the hope that I might possibly be able to obtain some light which I did not already possess. And now I feel quite sure that if W. B. or any one else will fairly and honestly weigh each sentence of it with even only half the care that I have done, he will not be able to escape the conclusion at which I have been compelled to arrive, namely: that when everything which can justly and fairly come under the head of mere allegation, assumption and opinion, is struck out of it, there is little or nothing left which has any real bearing upon the subject with which it attempts to deal. In saying this I do not by any means overlook the fact, that any one or more of these three very convenient little things which W. B. has shewn so much attachment to in his letter, may often be true, but this does not help the matter very much, since any one or more of them may just as often and as readily be false. Possibly W. B. displays this loyal attachment to them in order that he may be a living example of the perfect truth of his own words, when he says "we must ever bear in mind that Romanism has not a monopoly of the power of encrusting spiritual truth with human

tradition." W. B. ought to know enough of the very sad history of not only Romanism, but of all the other very numerous modern isms, both past and present, to be aware of the very patent fact, that if all mere allegations, assumptions, and opinions were removed from the various and numerous systems of theology which these numerous isms represent, there should not be very much error left for true theology to fight and struggle against. I think, therefore, it is exceedingly unfortunate that W. B., possessing the education which he evidently does possess, should not have thought it worth his while to make the slightest attempt to demonstrate by any process of logical and consecutive reasoning, the soundness of his view of conversion as set forth in his letter. If W. B.'s idea of conversion be indeed true, I think this omission of his to establish its truth in that most satisfactory way is very much to be regretted. At any rate I for one do in the most emphatic manner deny that his view of conversion is the true view of it. And consequently I deny that its Scriptural soundness can be demonstrated by any process of logical reasoning whatever. How, for instance, can W. B. or anybody else, prove or in any way demonstrate the truth of his mere assertion, that "Our Lord foreseeing the denial and fall of St. Peter, calls the recovery of that penitent apostle a conversion." Pray, where is this recorded in Holy Scripture? Nowhere. It is therefore nothing more than a bold assumption, nothing more than a very foolish opinion, having no foundation whatever, on which to rest. Moreover, I must object in the strongest manner to the use of the word "recovery," in the connection in which W. B. uses it, because its use in that connection involves a very clear implication that our blessed Lord had lost St. Peter through Apostasy when in truth and in fact he never lost him at all, any more than he lost the rest of the apostles when "they all forsook him and fled." Even at the very darkest moments of St. Peter's cruel denial, Satan had never possession, and St. Peter, though sadly fallen, was not even for a moment lost. This is the simple truth of the matter, our blessed Lord Himself being very true witness, see St. Luke xxii. 28-34; St. John xvii. 12, xviii. 9. St. Peter's fall, very sad as it was, came very far short of Apostasy, the opinion of certain learned theologians to the contrary, notwithstanding. His denial was not a denial of Christ in any complete and absolute sense of the word, but amounted simply to a willingness for the time only to hide from the bitterly unbelieving and faithless ones in whose midst he then stood, the fact that he had any personal or special acquaintance of Christ, a thing which, alas! even now many who pass for good Christians are in one way and another doing almost every day of their lives. The real fact is, that in an hour of very severe temptation and trial, St. Peter through human weakness was not equal to the occasion, and therefore fell. Through the loving mercy of God our Saviour he deeply and bitterly repented and was forgiven, and that is substantially all that can be said about it. To call his repentance a Conversion is simply to confound together two things which the inspired writers have kept separate and distinct. If it can be demonstrated that either St. Peter or any one else was converted before the day of Pentecost, in the sense in which the word is used in the New Testament, I should indeed like very much to see it done, for I certainly do not at present believe it can be.

W. B. fails to distinguish between conversion and repentance, probably because from his point of view there is little or no distinction between them; when in reality they are just as much separate and distinct as are conversion and regeneration. According to W. B.'s view of conversion as expressed in the fourth sentence of his letter, a man may be converted every day as long as he lives; but such a conversion as this is only a modern notion of the thing and therefore simply a modern invention. One of the very strongest objections to such a conversion is that it is made to completely overshadow and place in a very back seat the great and every day soul searching and sin convicting doctrine of repentance; one of the grand foundations "principles of the doctrine of Christ," which in this very enlightened age, this age of religious light? and christian knowledge? is very little understood and still less practiced; because it is found to be too severe and to involve too much self-denial and self-crucifixion to suit the hollow emptiness of the popular christianity of the day. Another very serious objection to such a conversion is that it is made to completely overshadow and ignore altogether the glorious and heavenly doctrine of christian sanctification, in almost all the various stages in which the christian may in this mortal life exercise, even up to the very highest stage which he may attain this side of Paradise.

Long letters being for various reasons undesirable; and as in a short one it is impossible to demonstrate all the chief errors and mistakes in W. B.'s letter, I hope to have the privilege of continuing the subject in your next issue.

LAYMAN.

DOMINION STAINED GLASS CO.,

Factory, No. 77 Richmond Street West, Toronto.

N. T. LYON & CO.

MEMORIAL WINDOWS.

ART GLASS

and every description of

Church and Domestic Glass.

DESIGNS AND ESTIMATES ON APPLICATION.

N. T. LYON, *Manager.* W. WAKEFIELD. J. HARRISON.

P.O. BOX 783.



DOUGLAS BROTHERS,

MANUFACTURERS OF

GALVANIZED IRON CORNICICES

And other Sheet Metal Trimming for Building.



WINDOW CAP.

ADELAIDE STREET W., TORONTO.

H. & C. BLACHFORD,

—LEADING—

Boot and Shoe Merchants,

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

**87 and 89 King Street East,
TORONTO.**

**FIGURE and Ornamental
MEMORIAL WINDOWS**

AND GENERAL

Church Glass.

Art Stained Glass

For Dwellings and Public Buildings

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

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

Jos. McCausland & Son,
TORONTO, ONT.

P.O. Box 692.

ONTARIO

Steam Dye Works,

306 YONGE STREET,
THOMAS SQUIRE,

Proprietor.

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

Established 25 Years.

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

Church Furnishings.

Catalogue by Mail FREE



Established 1857.



The GREAT CHURCH LIGHT

FRINK'S Patent Reflectors for Gas or Oil, give the most powerful, softest cheapest & Best light known for Churches, Stores, Show Windows, Banks, Theatres, Depots, etc. New and elegant designs. Send size of room. Get circular and estimate. A Liberal discount to churches and the trade. *Opp't held by cheap imitations.*
I. P. FRINK, 531 Pearl St., N. Y.

Easter Cards!

By Mail, at Less than Wholesale Prices.

No Two Alike. Postage Prepaid.

No. 1.—For 25 cents we will mail you 25 beautiful small size cards, worth 3 to 5 cents each.
No. 2.—For 50 cents we will mail you above, adding four handsome fringed cards.
No. 3.—For 50 cents we will mail you 25 beautiful medium sized cards, worth from 5 to 10c. each.
No. 4.—For \$1 we will mail you same as No. 3, with six elegant medium size fringed cards.
No. 5.—For \$1 we will mail you 25 large size cards worth from 10 to 15 cents each.
No. 6.—For \$2 we will mail you No. 5, and six very handsome large size fringed cards.
Cash must always accompany order. Address
MATTHEWS BROS. & Co.,
93 Yonge Street, Toronto, Ontario.

Matthews' Lamps

FOR

CEILINGS, WALLS OR TABLES.

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

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

**THE BARNUM
Wire & Iron Works**

OF ONTARIO.

SUCCESSORS TO

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

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



Manufacturer of

**WROUGHT IRON AND TUBULAR
FENCES.**

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

Works and offices

WINDSOR, ONTARIO.

SOHO

Ornamental Iron Works.



Fountains, Vases,
Garden Chairs,
and Lawn Ornaments

of all kinds, also

FENCING, CRESTING, FINIALS, &c., CHURCH
PEW ENDS, ALTAR SCROLLS,
GALLERY FRONTS, &c.,

Call on or write to

EASTCOTT & MERRILL,

29 Adelaide St., West, Toronto, Ont

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

Enquire of your Chemist for it.

ESTABLISHED 1836.

S. R. Warren & Son

CHURCH ORGAN BUILDERS.

Premises,—C. r. Wellesley and Ontario Streets, Toronto.

BUILDERS OF ALL THE LARGEST ORGANS IN THE DOMINION

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

**JONES & WILLIS,
Church Furniture**

MANUFACTURERS

Art Workers in

Metal, Wood, Stone & Textile Fabrics,

48 GREAT RUSSELL STREET,
LONDON, W. O.

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

TORONTO STAINED GLASS
WORKS.

ELLIOTT & SON

94 and 96 Bay Street,

CHURCH GLASS IN EVERY STYLE

NEWEST DESIGNS.

CRYSTAL, BRASS, GILT AND BRONZE

GASALIERS AND BRACKETS.

A Full Assortment of

GLOBES AND SMOKE BELLS.

91 King St. West (Romaine Buildings).

RITCHIE & CO.

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

Best Sets of Artificial Teeth—\$4.00

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



**McSHANE
BELL FOUNDRY**
Manufacture those celebrated CHIMES and BELLS for Churches, Fire Alarms, Town Clocks, etc. Price List and circular sent free.
Address
HENRY McSHANE & CO
Baltimore, Md., U.S.A.

**TO ORGANISTS—BERRY'S BAL-
ANCE HYDRAULIC ORGAN BLOWER.**

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

MENEELY BELL COMPANY.

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

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



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



McShane Bell Foundry
Manufacture those celebrated Bells and Chimes for Churches, Towers, Clocks, &c., &c. Prices and catalogues sent free. Address
H. McSHANE & Co., Baltimore, Md.

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

**THE LADIES OF THE CHURCH
EMBROIDERY GUILD RECEIVE
ORDERS FOR ALL KINDS OF CHURCH EM-
BROIDERY: Altar Linen, Sets for private Com-
munion, Coloured Stoles, Linen Vestments,
Alms Bags, Altar, Frontals Desk and Dossal,
Hangings, etc., etc.**

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

Family Reading.

REPENT: BELIEVE: OBEY.

Believe and come to God, cast all your sins away; Seek ye the Saviour's cleansing Blood; Repent—believe—obey.

Say not ye cannot come, for Jesus bled and died, That none, who ask in humble faith, should ever be denied.

Say not ye will not come; 'tis God vouchsafes to call, And fearful shall their end be found, on whom His wrath shall fall.

Come then whoever will, come while 'tis called to-day; Flee to the Saviour's cleansing blood, Repent—believe—obey.

Bishop Doane.

WHAT ARE YOU GOING TO DO ON GOOD FRIDAY?

It was a cold, bright Saturday afternoon at the beginning of March, when Joe Wilkins the carpenter overtook Sam Jackson the mason, both returning home from their work.

"How are you, Joe," said Sam. "I haven't chanced to fall in with you for several days; last time I saw you, you were rather ailing, I think?"

"Why, yes, I was," said Joe "and I'm not much better now; what with all the wet and damp we've had, and working overtime too, I'm pretty well done up. I tell you what it is, Sam; we working men don't have near holidays enough. We should work much better if we had more, and feel more cheerful, too; leastways, I should, for one, I'm certain."

"Well, there's truth enough in that, Joe, but then you must remember, the more holidays we have the less pay, so in bad times like this, when things are dear, I don't think poor men like us can afford many holidays."

"Well, at all events," said Joe, "there's Good Friday coming in a few weeks' time, and that's a general holiday; I mean to enjoy myself then, and go in for a regular day's pleasure. I only hope it will be a fine day, and not rain as it did last year. What are you going to do on Good Friday, Sam?"

"Do? why go to church, to be sure, morning and night, and take a quiet walk in the afternoon," replied Sam.

"Really, Sam, one would think going to church regular as you do twice on Sundays was enough for any man, without going again on Good Friday, a day on which all sensible people take a day's holiday. I'm sure we've not so many holidays in the year that we can afford to lose one. Christmas Day falls in winter, when the days are so short there's no use going anywhere. I think I shall go to the Crystal Palace this year, by the excursion train, but I've not made up my mind yet. I wish you'd join me, Sam, it would do you more good than moping in church."

"No, Joe, I shall do nothing of the kind. I never use Good Friday as a day for pleasure, I think wrong to do so; and if you thought a little more about Good Friday, and about what happened on that day, you would see that I am right."

"I'm sure I should'nt. As to Sunday, why I know that ought to be kept holy, because it says so in the Bible, though I know I don't always keep it as I ought; but there's nothing about keeping Good Friday in the Bible. Silas Hook was talking about it the other day in our shop, and said it was a gross piece of superstition keeping it at all, which we had learnt from the Roman Catholics."

"Silas is not a churchman," replied Sam, "and I'm sorry to say very few of his people observe Good Friday at all, except as a day of merry-making. I'm sorry for them, and for you, and for all who don't keep this day in a proper way, because I think such people lose a great benefit to their souls, and I'm sure the way they keep it can't be pleasing to God."

"Well, Sam, as I said before, there's nothing about observing Good Friday in the Bible, and I think what Silas said was very true and sensible, that it's only a day of man's appointment."

"It is a day which has been kept from the very

earliest ages of the Church, Joe, and if we profess to belong to the Church, surely we should do what she commands. There are a great many things which we naturally do because we know them to be right, and don't want to be told in the Bible about them. Love to Jesus Christ, who died for us, should be quite enough motive for us to observe the day on which, for our sins, He died on the Cross, without any command in the Bible to do so."

"Well, I can't see it in your light, and I think Good Friday one to be a day for a good holiday, and I shall go either to the Crystal Palace, or make some other excursion," answered Joe.

"I wish, Joe, you would think the matter over a little before you decide; just remember the state we should all be in if our Blessed Lord had not left His Throne in Heaven above, and consented to become man, to live among us, and to suffer for us, and finally to die for us on the Cross. It was our sins nailed him there—my sins and yours too, Joe—if you truly believe in Him, those sins for which, by His death of agony, He made an atonement, are washed away in His most precious blood. 'He bore our sins,' as the apostle says, 'in His own body on the tree;' and Good Friday is the day on which he bore all that shame and suffering, and endured that cruel death for us. Think of this, Joe, and then ask yourself—Is this the day on which I ought to enjoy myself? Is this the day I should go out merry-making and indulging myself in all sorts of pleasure? Supposing you had committed some great crime against the laws of our country, and were condemned to be guilty of death, and that the sentence was just about to be carried out, when one of your friends, whom you had never loved or cared for much, came and offered to die in your stead; supposing, too, he really did die for you, would you then make it a practice every year of observing that day as a great holiday—as one of feasting and merriment—of pleasure and amusement?"

"Well, I don't exactly think I should," said Joe.

"And remember, too," continued Sam, "that Jesus Christ endured and suffered more for you than such an earthly friend could do; He had to bear the penalty of our sins, and of those of the whole world. The anguish of His soul 'when He bore our griefs and carried our sorrows,' was such as no human soul could ever feel. Then, too, think that it was from a far worse than natural death from which He redeemed us; it was from eternal death, from suffering the penalty of our sins in hell everlastingly. We could not have saved ourselves, for in us there is no good thing. We could not have satisfied God's justice. But He in His mercy sent His Son to die for us, and should we not, therefore, on the day when He willingly endured such pain for us quietly meditate on His sufferings, and heartily repent of those sins which nailed Him to that Cross of shame; in His house of prayer humble ourselves before Him, entreating His mercy and forgiveness for our past sins, and strength to serve Him better in the future?"

"Well, there's certainly some truth in what you say, Sam, but we have so few holidays that I don't think I can give up Good Friday, which I've been planning about for a long time. I'll think about it, though. Good afternoon, Sam," said Joe, as he turned into his cottage.

"Good afternoon, Joe; and may God lead you to do what's right, and if you only pray to Him to guide you, I know you'll spend Good Friday as you ought to do."

Good Friday came, and a beautiful morning it was. But alas! that day on which the whole Church commemorates the death of our Blessed Lord—that day on which was manifested the greatest love and the suffering the world has ever seen—was desecrated, as usual, by the thoughtless pleasure-seekers. Thousands who profess to believe in our dear Lord and Saviour, and in the Atonement which He made for the sins of the world on the Cross, turned it into a day of merriment. Every place of amusement was full to overflowing; the excursion trains and steamers were crammed, and the streets crowded both morning and evening with a giddy throng, dressed in their gayest attire, in eager pursuit of pleasure, on that day on which their Saviour shed His blood for

them, and in bitter agony died for their sins on the Cross. Well He might, looking down on those thoughtless multitudes, say—"Is it nothing to you, all ye that pass by? Behold and see if there be any sorrow like unto my sorrow, which is done unto me, wherewith the Lord hath afflicted me in the day of His fierce anger."

Sam and his wife started in good time for church. On the way Sam spoke about Joe, and hoped he had not gone out pleasure-seeking, as he meant to do. When they reached the churchyard gate, who should they see standing there, dressed in his Sunday best, but Joe Wilkins himself. He was evidently on the look out for Sam, for he came up to him at once and said, "Good morning, Sam, I've been waiting for you, for I thought you'd be glad to see me here, and to know that I hadn't gone out for a day's holiday, as I meant to do. I thought a great deal about the talk we had some three weeks ago about Good Friday, and I came to the conclusion that you were right. My wife, too, quite takes your side of the question. We hope to have a holiday on Easter Monday or Ascension Day, and perhaps you'll join us then, for I'm sure both those days are much more suitable than Good Friday for taking our pleasure."

"I'm very thankful," said Sam, as he shook Joe warmly by the hand, "that God has guided you to such a right conclusion. I'm sure you will never repent of it."

"No, that I know I shan't, Sam; for I feel now it can't be right to go out merry-making and feasting on a day when He who loved us so much that He would even die for us, suffered that terrible death on the Cross. I should feel all day what a wretched, ungrateful man I was; I should be quite ashamed of myself! Why, when the day comes around on which our little Sally died, my wife and I always keep it as a sad day, and go to the cemetery and put down some flowers on the grave. How much more, then, should we observe the day on which Jesus died for us!"

"Yes, indeed," replied Sam, as they entered the church porch; "and let us humble ourselves to-day before God, ask Him to forgive us our own sins, and to pardon our nation's sins, too, not forgetting the sad way in which so many turn their backs upon Him, by neglecting to come to His house, and by spending the day that commemorates His death in pleasure and amusement, and often, I fear, in rioting and gross sin."

A GOOD LESSON.

A STORY is told of a woman who freely used her tongue to the scandal of others, and made a confession of what she had done to a friend. He gave her a ripe thistle top, and told her to go out in various directions and scatter the seeds one by one. Wondering at the penance, she obeyed and then returned. To her amazement he made her go back and gather the scattered seeds; and when she objected that it would be impossible, he replied that it would be still more difficult to gather up and destroy all the evil reports which she had circulated about others. It is very Oriental, but a good many people might find that the East and the West are not far apart.

JUDGING FROM APPEARANCES.

"Hulloa, Lumpy, the cars will start in a minute; hurry up or we shall leave you behind."

The car was waiting at a station of one of our Western railroads. The baggage-master was busy with his checks. The men were hurrying to and fro with chests and valises, packages and trunks. Men, women and children were rushing for the cars, hastily securing their seats, while the locomotive snorted and puffed.

A man, carelessly dressed, was standing on the platform of the depot.

He looked around him, and seemingly paid little attention to what was passing. It was easy to see that he was lame, and at a hasty glance one might have supposed that he was a man neither of wealth nor influence.

The conductor gave him a contemptuous look, and, slapping him familiarly on the shoulder, called out:

26, 1886
LIS,
iture
S
le Fabrics,
STREET,
MINGHAM,
ASS
SON
BY STYLE
BRONZE
SACKETS.
BILLS,
Buildings,
CO.
St. Arcade
in the city
Air for ex-
pain or danger
eeth-\$t.00
by any de
ranted for ten
HANE
FOUNDRY
these celebra-
and Bells for
Fire Alarms,
ks, etc. Price
regular sent free.
& CO.
Md., U.S.A.:
RY'S BAL-
N BLOWER,
y adapted for
rgans, as they
no.
ver over-blow-
or the last four
most decided
pressure produ-
for durability,
ny, they cannot
given to some
Organ Build
ect application
WM. BERRY.
PANY.
urch Bells-
est Trade.
led free.
Company
FOUNDRY
the public since
hool, Fire Alarm
bimes and Peak.
st Troy, N.Y.
I Foundry
celebrated Bells
urches, Tow-
c. Prices and
Address
Baltimore, Md
FOUNDRY
LLS-TO THE
CTURING CO.
ESTIMONIALS
FOUNDRY CO.
E ALARM & C.
E CHURCH
D RECEIVE
CHURCH EM-
for private Com-
nen Vestments,
ask and Doss,
IDENT.
t East, Toronto.

"Hulloa, Limpy, better get aboard, or the cars will leave you behind."

"Time enough, I reckon," replied the individual, and he resumed his seemingly listless air.

"All aboard!" cried the conductor.

"Get on, Limpy!" said he, passing the lame, carelessly dressed man.

The lame man made no reply.

Just as the train was slowly moving away the lame man stepped on to the platform of the last car, walked quietly in, and took a seat.

The train had gone a few miles when the conductor appeared at the door of the car where our friend was sitting.

Passing along, he soon discovered the stranger whom he had seen at the station.

"Your ticket, quick."

"I don't pay," replied the lame man quietly.

"Don't pay?"

"No, sir."

"We'll see about that; I shall put you off at the next station!" and he seized a valise which was over the head of our friend.

"Better not be so rough, young man," returned the stranger.

The conductor released the carpet-bag for a moment, and, seeing that he could do no more then, passed on to collect the fare from the other passengers.

As he stopped at a seat a few paces off a gentleman who had heard the conversation just mentioned looked up to the conductor, and asked:

"Do you know whom you were speaking to just now?"

"No, sir."

"That was Peter Warburton, the president of the road."

"Are you sure?" asked the conductor, trying to conceal his agitation.

"I know him."

The color rose a little in the young man's face, but with strong effort he controlled himself, and went on collecting his fares as usual.

Meanwhile, Mr. Warburton sat quietly in his seat; none of those near him could unravel the expression of his face, nor tell what the next movement in the scene would be.

And he, of what thought he?

He had been rudely treated; he had been unkindly taunted with the infirmity which perhaps had come through no fault of his.

He could revenge himself if he chose.

He could tell the directors the simple truth and the young man would be deprived of his place at once.

Should he do it?

And yet why should he care?

He knew what he was worth.

He knew how he had risen to the position he now held.

When, a little orange pedler, he stood by the street crossings, he had many a rebuff.

He had outlived those days of hardships; he was respected now.

Should he care for a stranger's roughness or taunt.

Those who sat near waited curiously for the end.

Presently the conductor came back.

With a steady energy he walked up to Mr. Warburton's side; he took his books from his pocket, the bank bills and the tickets he had collected, and laid them in Mr. Warburton's hand.

"I resign my place, sir," he said.

The president looked over the accounts for a moment, then motioning to the vacant seat said:

"Sit down, sir: I would like to talk with you."

As the young man sat down, the president turned to him a face in which there was no angry feeling, and spoke to him in an undertone:

"My young friend, I have no revengeful feelings to gratify in this matter; but you have been imprudent. Your manner, had it been to a stranger, would have been injurious to the Company. I might tell the directors, but I will not. But in future remember to be polite to all you meet. You cannot judge a man by the coat he wears, and even the poorest should be treated with civility.

Take up your books, sir, I shall tell no one of what has happened. If you change your course, no thing that has passed shall injure you. Your situation is continued. Good-morning, sir."

WHO IS MY NEIGHBOUR?

Thy neighbour? It is he whom thou
Hast power to aid and bless,
Whose aching heart and burning brow
Thy soothing heart may press.

Thy neighbour? 'Tis the fainting poor,
Whose eye with want is dim,
Whom hunger sends from door to door,
Go thou and comfort him.

Thy neighbour? 'Tis that weary man
Whose years are at their brim,
Bent low with sickness, care, and pain—
Go thou and comfort him.

Thy neighbour? 'Tis the heart bereft
Of every earthly gem;
Widow and orphan helpless left;—
Go thou and shelter them.

Where'er thou meetest a human form
Less favoured than thine own,
Remember 'tis thy neighbour worn,
Thy brother or thy son.

O, pass not, pass not heedless by,
Perhaps thou canst redeem
The breaking heart from misery;—
Go, share thy lot with him.

H.

A GOOD RECOMMENDATION.

"Sir," said a lad, on one of the wharves in Boston, addressing a well-known merchant, "sir, have you any berth for me on ship! I want to earn something."

"What can you do?" asked the gentleman.

"I can try my best to do whatever I am put to," answered the boy.

"What have you done?"

"I have sawed and split all mother's wood for nigh two years."

"What have you not done?" asked the gentleman, who was a queer sort of a questioner.

"Well, sir," answered the boy, after a moment's pause, "I have not whispered once in school for a whole year."

"That's enough," said the gentleman; "get aboard this vessel, and I hope to see you the master of her some day. A boy who can master a wood-pile and bridle his tongue must be made of good stuff."

"OVER AND OVER AGAIN."

BY THE REV. A. W. SNYDER.

A common objection urged not only against the Church's observance of the Christian Year, but against her manner of public worship, is that "It is the same thing over and over again." It is an objection well worth considering, not only because it is one often brought against our way of worship and teaching, but because it has to do with an essential condition of success in the Christian life.

It is said, "How can you repeat over and over again the same service day after day, and month after month, year in and year out?" The idea in the minds of many is that it must have an unedifying and tiresome sameness. It is apparently forgotten that any regularly recurring service must be substantially the same service. The fact is that Methodist or Presbyterian services are, Sunday after Sunday, substantially the same, and that not only in order, but even in words of prayer and praise.

One of the great advantages of the ever-varying seasons of the Church Year is that it prevents an undesirable sameness. Aside from these changing seasons of our ritual year, our public worship is indeed the same thing over and over again. But so is any regularly recurring public service. The services of the ordinary Protestant denominations

are really the same services over and over again. And their sameness is no objection to them. The real question is, whether it be a desirable or an undesirable sameness. It is, we think, an undesirable sameness. If a service be in itself an undesirable one, then it is indeed an objection that it should be repeated over and over again, or be used at all, for that matter. But the objection to it, in that case, is not to its repetition, but to the very thing itself. Our services in the public worship of the Lord's House are, we claim, in themselves good and desirable. The objection so often urged against them are therefore no valid objection, but their highest commendation. The ordinary conventionalities of life we repeat constantly. But it is no objection to them. Because they are fit and seemly, it is eminently desirable that they should be thus in constant use. We say, "Good morning," "Good evening," "How do you do?" "I hope you are well," and many like expressions. These we repeat perpetually, and there is sense in it, reason for it. No man dreams of objecting to any such repetitions. So of our religious services. If they are what they ought to be, not only is their repetition permissible, but eminently desirable.

This is in accordance with the law of successful attainment in any matter. The great pianist becomes such by persevering effort, by doing the same thing over and over again. "Skilled labor" means the labor of those who have done the same thing over and over again until they can do it better than other men. It is the royal road to eminence, and not less so in the realm of the moral and spiritual. The one great difference between the faithful and the unfaithful Christian is, that one does, and the other refuses to do the same thing over and over again. Our duty towards God, and our duty towards our neighbour, are the same, one day after another. To live faithfully is by God's help, to address ourselves to the performance of those duties, day after day, week in and week out; in other words to do the same thing over and over again. And the Christian who keeps on doing it, is the one who learns to live soberly, righteously, and godly, in this present world, looking for that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ. Of such it is said "Blessed are those servants whom the Lord when He cometh shall find watching."—*Living Church Tracts*.

THE TWO KEYS OF THE KINGDOM OF HEAVEN.

Just as a casket which is strongly secured has two locks, and therefore can only be opened by two keys, so is the Kingdom of Heaven. God holds the one key, which He uses when He unlocks the heart by the exercises of His Grace; and man holds the other key, which he uses when he works out his own Salvation by the exercise of his will, working with and not against the Will of God.

J. B. W.

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

A new method of fastening the strings of upright pianos has been invented by the Mason & Hamlin Organ & Piano Company, which is regarded as one of the most important improvements ever made, making the instrument more richly musical in its tones, as well as more durable, and less liable to get out of order.—*Boston Journal*.

There is always time for the doing of that which one really desires and is fully determined to do.

A ROYAL PHYSICIAN.

In the summer of 1768 a poor woman lay moaning on her bed in the attic of a dingy house in one of the poor quarters of Vienna. The house and its surroundings gave evidence of the poverty of the inhabitants of that part of the gay capital. A glance at the interior showed the tenants to be busily engaged in their various occupations. Kind-hearted though these people were, yet their daily struggle in the battle of life left them but little time to give aid and comfort to their suffering neighbour. Too poor to pay for doctor or nurse, Frau Waldorf was dependent on her only child, a lad of twelve years, who dearly loved his mother. His heart would almost break when he thought how little he could do for her, and saw that she grew worse from day to day.

One day she said: "Franz, I can bear this pain no longer. See if you cannot induce some doctor to call here and prescribe for me." With a sad heart, and with but slight hopes of success, Franz obeyed. He called on several physicians and begged them to visit his mother, but in vain. They all declined because he was unable to pay their fee, which in those days was a florin for each visit. In despair, and not knowing what to do next, he stood at a corner dreading to go home. Just then a private carriage came slowly by, in which sat a distinguished-looking man.

This was no other than the Emperor, Joseph II. a most kind-hearted ruler, who was always accessible to the most humble of his subjects, and was dearly beloved by them. He frequently mingled with the people, delighting to walk and ride about among them. On such occasions he was always plainly dressed, so that no one suspected that he was the Emperor.

Franz stepped to the carriage door, and taking off his cap, said, humbly: "Kind sir, will you have the goodness to give me a florin?"

"Would not a smaller sum do, my little man?"

"No, sir," replied Franz; and emboldened by the gentleman's kind tone, he narrated to him for what purpose he required a florin.

The Emperor listened attentively, and then handed him the money. He also enquired of him where his mother lived, and questioned him about her circumstances. Pleased with Franz's replies, he then dismissed him, and bade his coachman drive to the given address. On his arrival he wrapped himself up well in his cloak to avoid any possible chance of recognition. Then he ascended the stairs and entered the sick woman's room. She supposing him to be a physician whom her son had sent, told him of her illness and of her poverty and struggles.

"My good woman," said the Emperor, when she had finished, "I understand your case perfectly,

I will now write you a prescription, which I am sure will do you good."

He sat down at the table, and after writing a few moments folded up the paper. "When your son comes home he can attend to this."

He had hardly left the house when the door was again opened, and a doctor, followed by Franz, entered the room.

Frau Waldorf was surprised at this second call, and explained to the new-comer that a physician had just visited her and had left a prescription on yonder table. The doctor took up the paper to see who had been there and what had been prescribed. He had however hardly glanced at it when he uttered an exclamation of surprise, and said; "Madam, do you know into whose hands you have fallen? This paper is an order on the treasury for fifty florins, and is signed, Joseph."

"The Emperor," shouted Franz, with delight, while his mother invoked blessings on him who had befriended her in her greatest need.

But the Emperor did not stop here. He caused enquiries to be made about Frau Waldorf and her family, and was informed that her husband had been an officer in his father's army, and had served with distinction through the Seven Year's War. In one of the last engagements he had fallen on the field of battle while gallantly charging a battery. On learning this the Emperor at once gave directions that her wants should be thereafter provided for, and that Franz's further education should be at his expense—*Harper's Young People*.

THE BIRD'S NEST.

Oh, what cruel boys! Do you see what they have done? Taken the bird's nest down from the tree where the mother-bird had laid the eggs, to raise her little ones! See the old birds, how they fly about, full of trouble, because their pretty home is gone.

I should think those two boys would feel ashamed to do such an unkind thing. Suppose some rude strong person should come to their home and steal away the little children—how would they like it, and how would their parents feel.

I hope no boy who reads this, will spoil God's happy spring time by robbing the birds' nests.

THE QUESTION OF THE DAY.—"What is good for a cold?" is a question often asked, but seldom satisfactorily answered. We can answer to the satisfaction of all, if they will follow our advice and try Hagyard's Pectoral Balsam, a safe, pleasant and certain throat and lung healer. Sold by all druggists.

A VALUABLE PATENT.—The most valuable discovery patented in modern times is that of the best blood purifier and liver and kidney regulator known. We refer to Burdock Blood Bitters, which is making so many wonderful cures and bringing the blessed boon of health to so many people.

ROYAL

BAKING POWDER
 Absolutely Pure

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

"IN THE DESERT,"

BY GEO. JUSTICE SCHRADER.

A little book of plain practical meditation for Holy Week, suitable for private use and general distribution. Price 15 cents a copy or \$3.50 for a dozen copies. Can be had of

G. J. SCHRADER,

The Parsonage,

MATTAWA, ONT.

on sending a P. O. O. for the amount.

WEST END HARDWARE HOUSE,
 313 Queen Street West,
 TORONTO

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

JOHN L. BIRD.
 Telephone Communication.

EUROPE.

Cook's Excursion Parties sail from New York in April, May, June and July by first-class steamships.

Special Tourist Tickets for Individual Travellers at reduced rates, by the best routes for pleasure travel.

Cook's excursionist, with maps, contains full particulars; by mail for ten cents.

THOS. COOK & SON, 261 Broadway, N. Y. or E. Cumberland, 35 Yonge St. Toronto.

EXCURSIONS TO EUROPE.

A number of attractive excursions during the coming Spring and Summer are announced by Messrs. THOS. COOK & SON, the well known tourist agents of New York and London, which are arranged on the most popular scale of prices. Full programmes of these trips, with maps showing the routes followed, are to be found in their monthly paper, Cook's Excursionist, published at 261 Broadway, New York, which they announce will be sent by mail to any one interested, on application.

A DECIDED HIT.—Hagyard's Yellow Oil touches the right spot every time when applied for rheumatism, neuralgia, pain, soreness or lameness, and internally for colds, sore throat, etc, it is equally infallible.

CORSETS.

It is our intention to make a specialty of Corsets this season, and will keep in stock the following makes:

- FRENCH WOVE,
In three different qualities.
- THOMPSON'S IMPROVED
BALL'S HEALTH CORSET,
- LANGTRY, IDEAL,
PERFECT FIT, CORALINE,
- ROYAL CORDED HIP
AND MERRY MAIDEN.

Making the largest and most complete stock of first-class Corsets kept by any house in Toronto. CORSETS from 25c. to \$3.75 per pair. Inspection invited.

SPRING CLOTHING

FINE WORSTED OVER-COATS, (to order) in all the Newest Colorings, only \$15.00.

FINE ALL WOOL TWEED SUITS, to order (very nobby styles,) only \$5.00.

FINE BLACK ENGLISH WORSTED SUITS, to order, only \$15.00.

MENS WORSTED SUITS, to order, at from \$10 to \$40 per suit.

MENS' SERGE SUITS, to order, at from \$12. to \$25. per suit.

MENS' TWEED SUITS, to order, at from \$12 to \$25 per suit.

Inspection Invited.

Samples and self-measurement card sent on application.

Petley & Petley,

128 to 132 King St. East
 Opposite the Market.

A CROSS WORD.

"What are you thinking about, Julie? asked mamma. Julie sat looking very sober, leaning her head upon her hands. She had a pretty book, but was not reading it. The beautiful bunch of spring flowers which she had gathered, was on the table; but she did not seem to care for it.

"Oh, mamma! I dont feel just right!"

"Did you not enjoy your walk in the woods?"

"Well I might, only, mamma, I spake cross to sister, and you know I was trying not to do so all through Lent. Now I have spoiled it all!"

"Isn't there any way to get the naughty words rubbed out my child?"

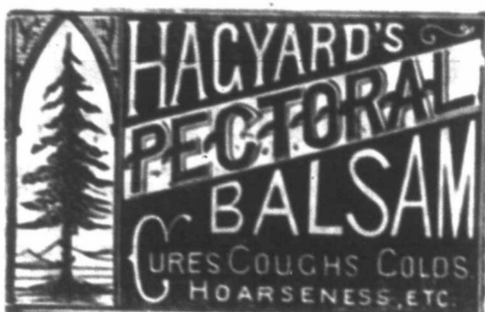
"Yes, mamma; God will, if I ask Him."

"Then ask Him, right away, and begin to try again. God would rather see you go now, and

kiss sister, than have you sit here looking so troubled.

* NO MATTER—No matter where pain or soreness exists, Hagyard's Yellow Oil taken or applied will give immediate relief and a positive cure quickly follows its use.

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



FREEMAN'S WORM POWDERS.

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

PATENTS BOUGHT SOLD OR PROCURED. Books free

HOMOEOPATHIC PHARMACY

394 Yonge Street, Toronto.

Keeps in stock Pure Homoeopathic Medicines, i. Tinctures, Dilutions and Pellets. Pure Sugar of Milk and Globules. Books and Family Medicine Cases from \$1 to \$12. Cases refitted. Vials refilled. Orders for Medicines and Books promptly attended to. Send for Pamphlet.

D. L. THOMPSON Pharmacist.

BLOOMINGTON NURSERY CO. Established 1852, by F. K. PHENIX. 15-corporated 1863. We offer for the Spring Trade a very large & fine stock of every description of Fruit & Ornamental TREES. Catalogue for SPRING of 1886 now ready and mailed on application. 600 ACRES. 13 GREENHOUSES.

An Old Soldier's EXPERIENCE.

"Calvert, Texas, May 3, 1882.

"I wish to express my appreciation of the valuable qualities of

Ayer's Cherry Pectoral

as a cough remedy. "While with Churchill's army, just before the battle of Vicksburg, I contracted a severe cold, which terminated in a dangerous cough. I found no relief till on our march we came to a country store, where, on asking for some remedy, I was urged to try AYER'S CHERRY PECTORAL.

"I did so, and was rapidly cured. Since then I have kept the PECTORAL constantly by me, for family use, and I have found it to be an invaluable remedy for throat and lung diseases.

Thousands of testimonials certify to the prompt cure of all bronchial and lung affections, by the use of AYER'S CHERRY PECTORAL. Being very palatable, the youngest children take it readily.

PREPARED BY

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

Sold by all Druggists.

MASON & HAMLIN

Exhibited at ALL the important WORLD'S INDUSTRIAL COMPETITIVE EXHIBITIONS FOR SEVENTEEN YEARS. Mason & Hamlin Organs have after most rigid examinations and comparisons, been ALWAYS FOUND BEST, and AWARDED HIGHEST HONORS; not even in one such important comparison has any other American Organ been found equal to them. One HUNDRED STYLES, adapted to all uses, from the smallest size, yet having the characteristic Mason & Hamlin excellence, at \$25, to the best instrument which it is possible to construct from reeds, at \$800 or more. Illustrated catalogues, 46 pp. 4to, and price lists, free. The Mason & Hamlin Company manufacture UPRIGHT PIANO-FORTES, adding to all the improvements which have been found valuable in such instruments, one of peculiar practical value, tending to greatest purity and refinement in quality of tone and durability, especially diminished liability to get out of tune. Pronounced the greatest improvement made in upright pianos for half a century. The MASON & HAMLIN CO. pledge themselves that every piano of the make shall illustrate that VERY HIGHEST EXCELLENCE which has always characterized their organs. Send for circular with illustrations, full description and explanation.

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

Seven Great Monarchies

The SEVEN GREAT MONARCHIES of the Ancient Eastern World. By George Rawlinson. Chaldea, Assyria, Babylon, Media, Persia, Parthia, and New Persian Empire. In three large 12mo. volumes, large type, with notes, index, and over 700 illustrations and maps, bound in fine cloth, gilt tops. Price reduced from \$18.00, to \$3.00; postage 42 cents extra.

"It contains the studies of a learned lifetime, and the faithful student will rise from its perusal with a mind enriched by a more vivid knowledge of that ancient world whose mysteries the race of scholars has been endeavoring to elucidate."—Mail, Toronto.

"It is one of a series of historical works Mr. Alden is publishing, in which he seems to have discovered or invented the art of combining standard literature, good type, tasty and strong binding, numerous illustrations, with the lowest prices. Mr. Alden certainly leads the cheap book movement at present."—Christian Advocate, Buffalo, N. Y. "The high character of these volumes is not in dispute. They cover the ground as that ground is perhaps covered by no other publication."—Christian Standard, Cincinnati, O. "A magnificent book, comprehensive and exhaustive of the subject of which it treats."—Christian Index, Atlanta, Ga.

"The books, as books, are EXCELLENT. Paper, type, press-work, illustrations, and binding are all good, and the price extraordinarily low."—Literary World, Boston. "These books are a marvel of cheapness and excellence."—The Examiner, New York City.

"Put forth by Mr. Alden at a price the most penurious could not grumble at. As a work of reference it is one of the essentials of a library, like the dictionary and the atlas and the cyclopaedia. It is a monument of learning, and throws a strong light upon the manners and customs, as well as upon the arts, history, the geography, and antiquities of Persia, Chaldea, Assyria, Babylon, Media, Parthia, and Sassania. The maps and illustrations are clear and copious."—Times, Brooklyn, New York.

Prescott's History.

History of the Reign of Ferdinand and Isabella, the Catholic. By WILLIAM H. PRESCOTT, Corresponding Member of the French Institute, Member of Royal Academy of History at Madrid, etc. New Illustrated Library Edition, in two volumes, small octavo, including portraits and other illustrations. Long Primer type, fine heavy paper, fine cloth, gilt tops. Price \$2.00; postage 30 cents. Popular Edition, from the same plates as the above, the two volumes bound in one, neat cloth. Price \$1.25; postage 15 cents.

Guizot's France.

A History of France from the Earliest Times to 1848. By M. Guizot and his daughter, MME. Guizot DE WERR. Translated by Robert Black. With 425 fine illustrations. Complete in 10 volumes, small octavo, of about 500 pages each. Price \$8.00; postage \$1.20. Cheaper Edition, 8 volumes, 12mo. Price \$5.00; postage 72 cents. 100-PAGE CATALOGUE sent free. The best literature of the world at the lowest prices ever known. Books sent for EXAMINATION BEFORE PAYMENT on reasonable evidence of good faith. Mention this paper. Address:

JOHN B. ALDEN, Publisher, 293 Pearl Street, New York. P. O. Box 1227

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

INODOROUS CLOSETS AND COMMDES.

THE BEST IN THE WORLD. 15,000 IN USE.

THIRTEEN PRIZE MEDALS.

BY THEIR USE YOU INSURE

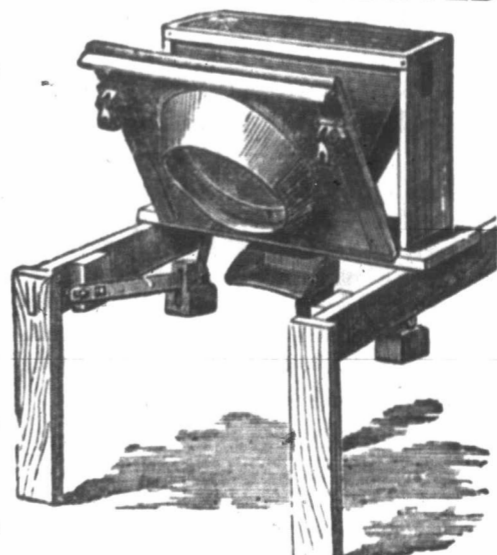
HEALTH AND CLEANLINESS.

MANUFACTORY, OWEN SOUND, ONT.

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



Pull-up Handle Commode.



Self-Acting Apparatus.

Advertisement for Canadian Breeder & Agricultural Review, featuring a large illustration of a horse and text: 'THE ONLY WEEKLY. THE BEST OF ITS CLASS. LARGEST CIRCULATION. SEE OPINIONS OF THE PRESS. \$2.00 PER ANNUM. SAMPLE COPIES FREE. TORONTO, CANADA. APPROVED BY PRESS AND PUBLIC. LOCAL AGENTS WANTED. LIBERAL COMMISSIONS.'

GOLD For \$50, you'll get prepaid, 5 books and a box full of goods that will bring you in more cash at once, without capital, than any thing you ever saw. Honest fact: Only reliable matrimonial paper, soc: 1 yr., 30c. \$50 returns letter envelopes, 50c. Scarce goods, Books and Photos, 3 samples and circulars, 10c. L. J. Clark, Wiscoy, Minn.

CONSUMPTION.

I have a positive remedy for the above disease; by its use thousands of cases of the worst kind and of long standing have been cured. Indeed, so strong is my faith in its efficacy that I will send TWO BOTTLES FREE, together with a VALUABLE TREATISE on this disease, to any sufferer. Give express & P. O. address. DR. T. A. SLOCUM, 181 Pearl St. N. Y.

Coal and Wood at lowest Rates!

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

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

BEST SCRANTON COAL, ALL SIZES.

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

P. BURNS.

TELEPHONE COMMUNICATION BETWEEN ALL OFFICES.

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

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

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

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

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

FLOWERS AND FEATHERS,
9 YONGE ST. TORONTO.

BLOOMINGTON NURSERY CO.
BLOOMINGTON, ILL.
Established 1852, by
E. K. PHENIX. In-
corporated 1883. We
offer for the Spring
Trade a very large &
fine stock of every de-
scription of Fruit &
Ornamental TREES. Catalogue for SPRING
of 1886 now ready and mailed on application.
500 ACRES, 13 GREENHOUSES.

OPIUM MORPHINE HABIT EASILY CURED. BOOK FREE. Dr. J. C. HOFFMAN, Jefferson, Wis.
ROSES SAMPLE with Catalogue, 25 c., 4 for 50c. Order now. Wm. B. REED, Chambersburg, Pa.



SEED Warranted to Grow.
or order refilled gratis. I have sold vegetables and flower seed to over a million farmers and gardeners in the United States, perhaps some are your neighbors, if so ask them whether they are reliable. Mr. Thomas Henshall of Troy, Kansas, writes me: "For 26 years I have dealt with you. I have lived in Iowa, Missouri, Colorado, and Kansas, and no matter what the soil or climate, the result was always the same, to wit—religiously honest and good." This is the kind of seed I raise and sell. The Hubbard and Marblehead Squash, Marblehead Corn, Marblehead Cabbages, Ohio Potato, Eclipse Beet, are some of the vegetables of which I was the original introducer. A Fair with \$500 in premiums. See my catalogue, free to all.
JAMES J. H. GREGORY, (Seed Grower), Marblehead, Mass.

SUBSCRIBE

FOR THE
Dominion

Churchman,

The Organ of the Church of England in Canada.

THE MOST
INTERESTING AND INSTRUCTIVE

Church Paper to introduce into the home circle.

Every Church family should subscribe for it at once.

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

Send your Subscription to
Frank Wootten,

Post Office Box 2640,
TORONTO

ADVERTISE

IN THE
DOMINION

CHURCHMAN

BY FAR

The Best Medium for ADVERTISING,
BEING THE MOST

Extensively Circulated
Church Journal

IN THE
DOMINION

Mailed to nearly ONE THOUSAND
Post Offices weekly.

RATES MODERATE.
ADDRESS
Frank Wootten,

Publisher & Proprietor,
BOX 2640,
TORONTO.

A HOME DRUGGIST TESTIFIES.

Popularity at home is not always the best test of merit, but we point proudly to the fact that no other medicine has won for itself such universal approbation in its own city, state, and country, and among all people, as

Ayer's Sarsaparilla.

The following letter from one of our best-known Massachusetts Druggists should be of interest to every sufferer:—

RHEUMATISM. "Eight years ago I had an attack of Rheumatism, so severe that I could not move from the bed, or dress, without help. I tried several remedies without much if any relief, until I took AYER'S SARSAPARILLA, by the use of two bottles of which I was completely cured. Have sold large quantities of your SARSAPARILLA, and it still retains its wonderful popularity. The many notable cures it has effected in this vicinity convince me that it is the best blood medicine ever offered to the public."
E. F. HARRIS.
River St., Buckland, Mass., May 13, 1882.

SALT RHEUM. GEORGE ANDREWS, overseer in the Lowell Carpet Corporation, was for over twenty years before his removal to Lowell afflicted with Salt Rheum in its worst form. Its ulcerations actually covered more than half the surface of his body and limbs. He was entirely cured by AYER'S SARSAPARILLA. See certificate in Ayer's Almanac for 1883.
PREPARED BY
Dr. J. C. Ayer & Co., Lowell, Mass.
Sold by all Druggists; \$1, six bottles for \$5.

PENSIONS

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

ROCKFORD WATCHES

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

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

WANTED A WOMAN

of sense, energy and respectability for our business in her locality, middle-aged preferred. SALARY \$25 to \$50. References exchanged. GAY BROS., 14 Barclay St., N. Y.

AGENTS! Send for E. B. TREAT'S of new books, including MOTHER, HOME and HEAVEN, prose and poetry, by 4th best author 146,000 sold. Elegantly ill., \$2.75. Send \$1 for outfit. Also 5000 Curiosities of the Bible, \$1.75. By Mail, E. B. TREAT, 757 Broadway, N. Y.

\$66 a week in your own town. Terms and \$8 outfit free. Address H. HALLETT & Co Portland, Maine.

Readings and Recitations!
100 CHOICE SELECTIONS
No. 22 NOW READY.

This number is uniform with the Series, and contains another hundred splendid Declarations and Readings, containing Sentiment, Oratory, Fables, Humor, &c. Price, 30 cts., mailed free. Sold by Booksellers. Every boy who speaks pieces, every member of a Lyceum who wants something New to recite, should get the whole set. Club rates and full list sent free. P. GARRETT & Co., 706 Walnut Street, Philadelphia, Pa.

\$6.25 for 39 cts.

Any one sending me 39 cents and the addresses of 10 acquaintances will receive by return mail goods (not recipes) that net \$6.25. This is an honest offer to introduce staple goods. If you want a fortune, act now. D. HENRY, P. O. Box 127, Buffalo, N. Y.

GEORGIA

LANDS.

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

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

\$1 to \$4 per Acre.

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

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

100,000 Acres to Select from.

ADDRESS,
J. M. STIGER,
Glenmore, Georgia, U.S.

OR,
W. S. GARRISON,
Cedar Falls, Iowa, U.S.

N. P. CHANEY & CO.
330 King St. E., TORONTO,

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

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

FLORIDA Illustrated

Contains 100 imperial size colored views illustrating Florida scenes in the handsomest work of the kind published. For mail, postage free on receipt of 50c. postage. Address: AHEAD BOX, Jacksonville.

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

PATENTS PROCURED ORNO PAY.

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

NAVAL BATTLES OF THE WORLD

By EDWARD SHIPPEN, Medical Director U.S.N. A Thrilling Pictorial History of the World's great Sea Fights, with specimens of Naval Architecture of all ages. A record of wonderful Exploits more interesting than fiction. Price only \$3. It sells everywhere. Agents make \$100.00 per mo. Address: AHEAD BOX, Philadelphia, Pa.

HOLBROOK & MOLLINGTON, ARCHITECTURAL SCULPTORS

Sole Agents for Maw & Co's and Minton & Co's Artistic and Plain Tiles for Cabinets, Hearths, Floors, Etc.
No 91 Adelaide St. W. - - - Toronto
William Holbrook. W. Curfoot Mollington.

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

HENDERSON, MULLIN & CO.,

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

TORONTO.

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

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

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

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

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

SEE OUR WINDOW SHADES!!

HENDERSON, MULLIN & CO.,

136 Yonge Street, Toronto.

BANKERS AMERICAN BUSINESS COLLEGE, TORONTO.

ESTABLISHED 23 YEARS.

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

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

It has the finest suite of rooms in Canada.

Send for descriptive circular.

ARCADE BUILDINGS, YONGE ST

C. O'DEA,

SECRETARY.

CHURCH SCHOOL FOR BOYS,

TORONTO.

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

For terms apply to

RICHARD HARRISON, M.A.

237 Jameson Ave.

Parkdale.

THE BISHOP STRACHAN SCHOOL FOR YOUNG LADIES.

President.—The Lord Bishop of Toronto.

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

The building has been lately renovated and refitted throughout.

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

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

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

Apply for admission and information to

MISS GRIER, LADY PRINCIPAL,

Wykeham Hall, Toronto.

BUSINESS TRAINING.

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

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

\$66 a week in front door. Terms and 25 cents per copy. Address **E. HALL & Co., Portland, Me.**

TRINITY COLLEGE SCHOOL,

POST HOPE.

TRINITY TERM

WILL BEGIN ON

WEDNESDAY, April 22nd, 1885.

Applications for admission or information should be addressed to the

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

HEAD MASTER.

HELLMUTH LADIES' COLLEGE,

LONDON, ONTARIO.

PATRONESS.—H. B. H. PRINCESS LOUISE.

Founder and President, the Right Rev. Bishop

HELLMUTH, D.D., D.O.L.

French spoken in the College. Music a Specialty

W. WAGON LAUNDER, Esq., gold medalist,

(and pupil of Abbe Lissac, Director.

Painting a specialty, **J. B. Seavey, Artist,** of

Europe an Schools of Art, Director.

Full Diploma Course in Literature, Music & Art.

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

Riding School in connection with the College

TERMS FOR SCHOOL YEAR.—Board, Laundry

and Tuition, including the whole English Course,

Ancient and Modern Languages and Calisthenics

from \$250 to \$300. Music and painting extra.

For large illustrated circular, address the Rev.

E. N. Envlsh, M.A. Principal.

Next Term opens September 18th.

H. GUEST COLLINS,

Organist of All Saints' Church, resumed teaching

SEPTEMBER 3rd, 1885,

Piano, Organ, Singing, Harmony

and Counterpoint.

Practice for Organ Pupils on an excellent

two manual organ.

Special Classes in Harmony and in Vocal Music

for both ladies and gentlemen.

Residence - 22 Ann Street, Toronto.

W. H. STONE,

The Undertaker,

ALL FUNERALS CONDUCTED PERSONALLY.

No. 187 YONGE ST., TORONTO.

TELEPHONE No. 922.

AVON SPRINGS.



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

Scientific American.

(Established 1846.)

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

PATENTS.

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

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

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

GOSSAMER GARMENTS FREE!

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

PATENTS.

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

PROGRESS

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

MOSES' Combination Stove.

A MARVEL OF CLEANLINESS, SIMPLICITY AND ELEGANCE.



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

F. MOSES,
Sole Inventor and Manufacturer,
301 Yonge Street, Toronto.

"The Best Practical Art Magazine"

Is **The Art Amateur, Monthly,** with 32 to 30 large pages of working designs (with instructions), illustrations, and advice on decorative and pictorial art, HOME DECORATION AND FURNISHING. (Expert Advice Free.) Instruction in China, Oil, and Water-color Painting, Crayons Carving, Engraving, Etching, &c.

Eccelesiastical, South Kensington, and other Art Needlework Designs, and Hints for Church Decoration.

Colored Designs and other New Features for 1885.

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

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

A PRIZE

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

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