

# Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA

Vol. 14.]

TORONTO, CANADA, THURSDAY APRIL 26, 1888.

[No. 17.]

## How his Burden TUMBLED OFF.

Eighteen months' experience has convinced me that no preparation can

**MATCH** ---

**ST. LEON**

--- **WATER.**

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

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

WM. MORTON, Grocer, 266 Ontario St.

For dyspepsia or weak digestion drink after or with meals. For constipation take before meals. Hot in obstinate cases.

JAMES GOOD & CO., wholesale and retail grocers and dealers in St. Leon Water, 101 1/2 King Street West and 290 Yonge Street.

## — SPRING — ANNOUNCEMENT

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

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

Faithfully yours,  
**GEO. HARCOURT & SON.**

Clerical work of every description receives our special attention.

**43 KING STREET E.,  
TORONTO.**

### THE STORY OF THE CROSS.

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

### REV. PROF. CLARK'S NEW BOOK:

### WITNESSES TO CHRIST.

A Contribution to Christian Apologetics. By

**WILLIAM CLARK, M.A.,**

Professor of Philosophy, in Trinity College, Toronto.

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

12 mo. Price \$1.50

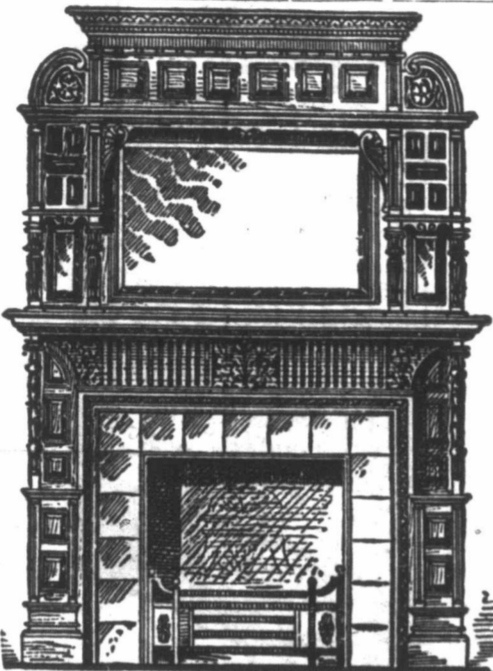
## Rowell & Hutchison

**74 & 76 King Street E.,  
TORONTO.**

TORONTO STEAM LAUNDRY.

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

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



**Wm. H. Bell & Co.**

56 to 64 Pearl Street, Toronto.

MANUFACTURERS OF

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

Importers of

**ARTISTS' TILES,  
BRASS FIRE GOODS, Etc.**

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

GRATE FOUNDRY, ROTHERHAM, ENG.

**G. & A. OAKLEY,  
LANDSCAPE PHOTOGRAPHERS,**

**191 MANNING AVENUE,  
TORONTO.**

Family Groups and Residences

A SPECIALTY.

Terms: 10 x 8 in. pictures \$6.50 per doz., \$8.50 half-dozen; 8 1/2 x 6 1/2 in., \$5.50 per doz., \$8.00 half dozen; Cabinet size \$8.00 per doz., \$2.00 half-dozen.

### MAGIC LANTERN.

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

Magic Lantern Slides on sale and made to order from nature or pictures.  
A Slide of the Lord Bishop of Liverpool on board the Allan steamer Circassian, addressing a party bound for the North-West; also the Bishop of Algona on board the Allan steamer Parisian, 50c. each.

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

Letter from her Majesty the Queen: Sir Henry Ponsonby has received the Queen's command to thank Mr. W. Oakley for the Photographs forwarded for her Majesty's acceptance 20th May 1888. Privy Purse Office, Buckingham Palace, S.W.

**Armson & Stone.**

ARRIVED.

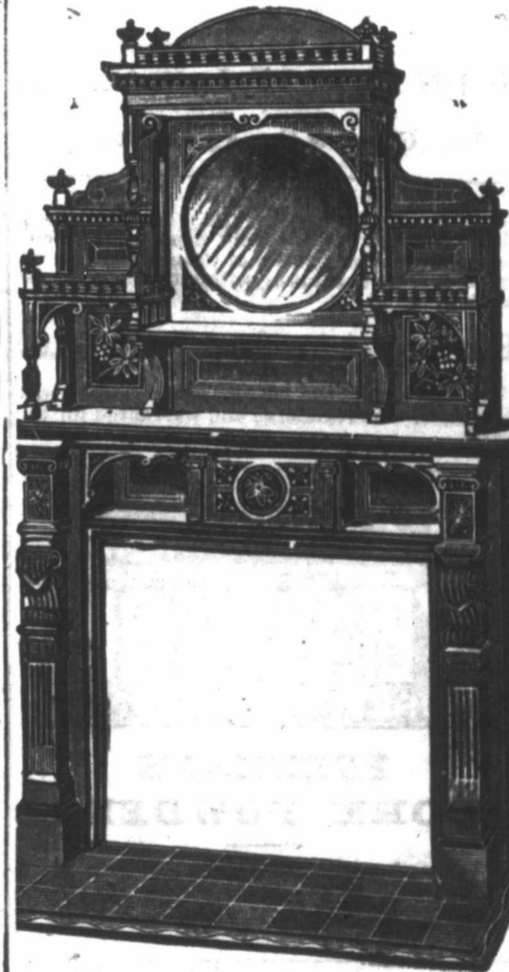
New Dress Goods and Prints, elegant Jackets and Mantles splendid Jet Trimmings and cheap beautiful Laces and Braids, Cloths, Tweeds, Ribbons and Silks, at wholesale prices at

**Armson & Stone.**

212 YONGE STREET, TORONTO.

Direct Importers.

**WRIGHT & Co.,**



**Art Wood Workers**

—OF—

**MANTLE, INTERIOR DECORATIONS,**

—AND—

**Ecclesiastical Furniture**

Designs and Estimates Supplied.

62 & 64 HIGH STREET, TORONTO.

J. & F. WRIGHT JNO. SYCAMORE

THE

**ACCIDENT INSURANCE COMPANY,**

OF NORTH AMERICA

Head Office - - Montreal.

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

MEDLAND & JONES,

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

**HENRY HEATH'S HATS.**

EXCLUSIVE AGENCY SECURED.

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

THE FASHIONABLE HATS OF ENGLAND.

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

**W. & D. DINEEN,**

Cor. King and Yonge Streets,

**TORONTO.**

**ROUTLEDGE'S**

**Books for the People.**

Carlyle's (Thos.) French Revolution.....	35
Heroes and Hero worship.....	27
Past and Present.....	20
Sartor Resartus.....	20
Oliver Cromwell's Letters and	
Speeches. Three parts. Each.....	20
Scott's Poetical Works.....	35
Longfellow's Poetical Works.....	5
Scott's Works of Robert Burns.....	35
Syron's Practical and Dramatic Works.....	35
Knight's Illustrated. (Shakespeare).....	35
Ben Hur. By La Wallace.....	35
at G. d. ".....	35

All books mailed free on receipt of price.

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

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

**Nickle Keyless Watch**

and *Forest and Farm* for one year.

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

**FOREST AND FARM,**

**CHAS. STARK, Publisher,**

60 Church St., Toronto.

ESTABLISHED 1856.

**Garden, Field & Flower**

# SEEDS

*Sterling Worth and Quality have made*

**SIMMERS' SEEDS**

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

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

**J. A. SIMMERS, Seed Merchant,**

**TORONTO.**

**FREE!** 16 Grand Love Stories, a package of goods worth \$1 to manufacture, and a large 100p. Picture Book that will surely put you on the road to a hand some fortune. Write quick and send 5c. silver to help pay postage. **A. W. KINNEY,** Yarmouth, N. S.



**Dominion Line**

**ROYAL MAIL STEAMSHIPS.**

**LIVERPOOL SERVICE**

Sailing dates.

From Baltimore	From Halifax.
*Oregon Tues. April 24th.	Sat. April 28th
From Montreal.	From Quebec.
*Vancouver Wed. May 9th.	Thur. May 10th
Toronto Thur. " 17th	Frid. " 18th
*Barns Thur. " 24th	Frid. " 25th
*Oregon Wed. " 30th	Thur. " 31st

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

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

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

Special rates for Clergymen and their wives. Apply to Gzowski & Buchanan, 24 King St. E. or to G. W. TORRANCE,

18 Front Street West Toronto

**GENERAL GROCERIES.**

**NEW RAISINS, NEW CURRANTS.**

**CROSSE & BLACKWELL'S**

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

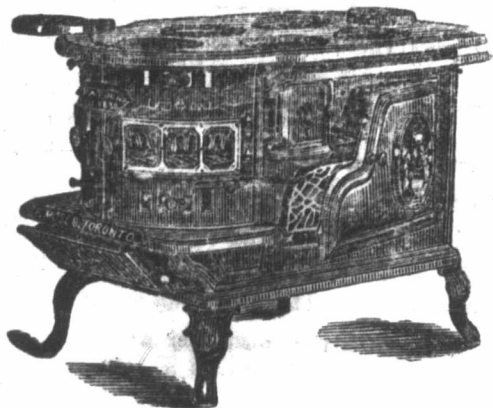
**R. FLACK**

285 Gerrard-st. East Toronto.

OF ALL THE

**COMBINATIONS**

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



**MOSES' Combination Stove.**

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

**BEST OF STOVES.**

The Fire Never Goes Out in Winter.

Manufactured and Sold by

**F. MOSES, 301 Yonge St., Toronto.**

**Burdock BLOOD BITTERS.**

WILL CURE OR RELIEVE

BILIOUSNESS, DIZZINESS, DYSPEPSIA, DROPSY, INDIGESTION, FLUTTERING OF THE HEART, JAUNDICE, ACIDITY OF THE STOMACH, ERYSIPELAS, SALT RHEUM, HEARTBURN, DRYNESS OF THE SKIN, HEADACHE.

And every species of disease arising from disordered LIVER, KIDNEYS, STOMACH, BOWELS OR BLOOD.

**T. MILBURN & CO.,** Proprietors, TORONTO.



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

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

**JOHN LABATT, LONDON, ONT**

Jas. Goode & Co., Agents, Toronto.

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

**Best Sets of Artificial Teeth-\$8.00**

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

**HAGYARDS YELLOW OIL CURES RHEUMATISM.**

**FREEMAN'S WORM POWDERS.**

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

**THE BENNETT FURNISHING CO.,**

MANUFACTURERS OF

**CHURCH, SCHOOL**

AND

**HALL FURNITURE,**

ALSO

**FINE**

**HARDWOOD**

**MANTELS.**

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

Works:—Rectory St., London, Canada; 64 London Road, Glasgow, Scotland; Victoria Works, Bow, London, England.

Offices:—Rectory St., London, Canada; 24 Dalmarock Road, Glasgow, Scotland; 173 Usher Road, Bow, London, England.

**M. STAUNTON & Co.,**

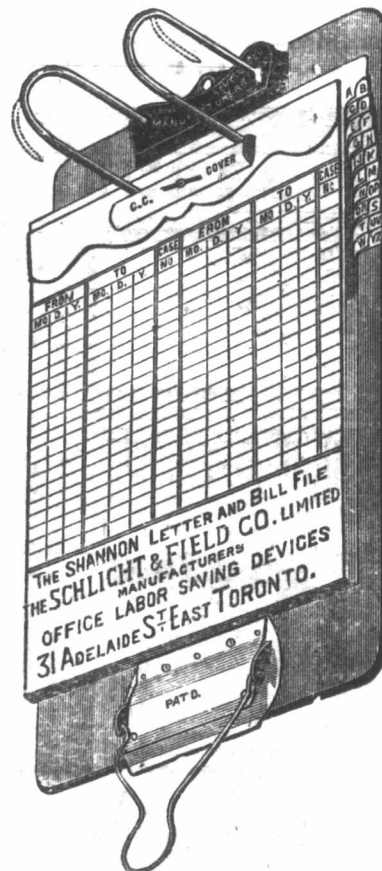
MANUFACTURERS OF

**Paper Hangings and Decorations.**

**ART PAPER HANGINGS.**

**New and Beautiful Designs in Ceiling Decorations.**

4 AND 6 KING STREET, TORONTO.



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



**THE Improved Model WASHER AND BLEACHER.**

Pat. Aug. 2, 1886. J. W. Dennis, Toronto.

Only weighs 4 lbs. Can be carried in a small valise.

Satisfaction guaranteed or money refunded

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

**C. W. Dennis, 213 Yonge St., Toronto.**

Please mention this paper. Agents wanted send for Circular.

**W. H. STONE, The Undertaker,**

ALL FUNERALS CONDUCTED PERSONALLY

No. 3-9 YONGE ST., TORONTO.

TELEPHONE No. 982.

**THE NAPANEE PAPER COMPANY** NAPANEE, ONT.

—MANUFACTURERS OF Nos. 2 AND 3—

White Colored & Toned Printing Papers

News & Colored Papers a Specialty.

Western Agency - 119 Bay St., Toronto

GEO. F. CHALLES, AGENT.

The DOMINION CHURCHMAN is printed on our paper.

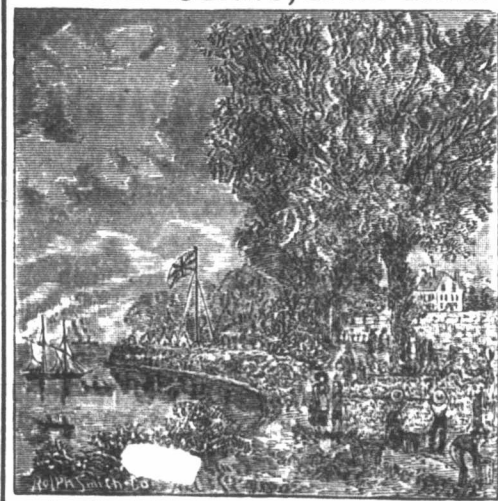


We are children who cheerfully join in the chorus When BREADMAKER'S YEAST is the subject before us— Mamma tried all the rest, So she knows it is the best, Cause her bread is the whitest, her buns are the biggest, And we eat all the pancakes she dare set before us. BUY BREADMAKER'S YEAST. PRICE 5 CENTS.



**Sacramental Wines.**

Pelee Island Vineyards, PELEE ISLAND, LAKE ERIE.



**J. S. HAMILTON & Co. BRANTFORD.**

SOLE AGENTS FOR CANADA. Our Sacramental Wine "ST. AUGUSTINE,"

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

**J. S. HAMILTON & Co.,** BRANTFORD, ONT., Sole Agent for Canada for the Pelee Island Vineyards.



# 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 BAKER, Advertising Manager.

## LESSONS for SUNDAYS and HOLY DAYS.

April 29th 4th SUNDAY AFTER EASTER.  
Morning.—Deut. iv. to 23. Luke xx. 27 to xxx. v.  
Evening.—Deut. iv. 23. to 41. or v. Col. i. 21 to it. 8.

THURSDAY, APRIL 26, 1888.

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

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

## TO CORRESPONDENTS.

All matter for publication of any number of DOMINION CHURCHMAN should be in the office not later than Thursday for the following week's issue.

A quantity of Correspondence and Diocesan News unavoidably left over for want of space.

THE C. M. S. AND THAT REREDOS.—The rerodos at St. Paul's, says the Church Times, still continues a dreadful trial to the Church Missionary Society. It has cleft the Evangelical party in twain; one section viewing the matter like reasonable people, and the other being ready to sacrifice everything to its prejudices. A correspondent of the Record asks whether but for the prevailing custom it would not be "incredible that any man could say that the Second Commandment did not forbid the making of images. It is impossible that words could be uttered more simply and expressly doing this than 'Thou shalt not make to thyself any graven images.' But there are no such words; for the second clause of the prohibition is an essential part of it. We are told that it is no argument against the notion that the Second Commandment was a naked prohibition of imitative art because the golden cherubims on the Mercy seat were not seen by any human eye except that of the High Priest on the Day of Atonement. It would thus seem to

be forgotten that the veil has been rent, and that the mysterious seclusion of the Holy of Holies has come to an end. If the Record is right then every bust, statue, or group of sculpture, in whatever material from gold to rags and saw dust, is a breach of the Second Commandment. Fancy the folly of condemning a child's doll because it breaks this Commandment! Of all the follies of party passion the mixing up of the C. M. S. with a rerodos at St. Paul's seems to us the stupidest yet. This great Society has no more to do with the rerodos than with the variation of the seasons. We trust those in Canada who have helped the C. M. S. in the past will not be drawn into this quarrel, but will continue to give it their heartiest and most liberal support. A split in the C. M. S. would indeed be deplorable, yet the extreme evangelicals are trying to bring about this calamity. In England, as here, there are a few men who seem to be fond of doing the Devil's work by fomenting strife and plotting disunion.

A JOUCULAR R. C. PRIEST.—A certain Father Sullivan has applied for the chaplaincy of the Charterhouse at Hull, on the ground that his views are more in harmony with those of the founder than the views of an English Churchman of the present day. But he mistakes the position. The present Church of England is the same body as the Church of England of the days when the Charterhouse was set up, the changes made by lawful authority having no more affected her identity than the various Reform Acts have affected the identity of the House of Commons; whereas the Anglo Roman body is a foreign sect which was established in this country by Pope Pius IX. so lately as the year 1850. Father Sullivan should have pushed this claim by a suit in the Courts. We don't wish to taunt our sectarian friends of the Roman faith, but we do wish they would show their faith by their works, by formally demanding, by legal process, the offices and the properties now held by the Church of England. They chatter incessantly about these being rightfully theirs—why then not recover them in due course?

THE REV. CANON BODY ON THE SPIRIT OF ST. ANDREW.—Our ministry is not simply a ministry of intercession with God for man, but it is a ministry to man for God. The everlasting Gospel is made known to all nations for the obedience of faith. Yes; but it cannot be obeyed until it is proclaimed; so it is your duty, or, rather, your privilege, to be allowed to hand to others the knowledge of the Gospel of the grace of God. We must not only speak to God for man, but we must speak to man for God. The blessed Word of Jesus must be by us proclaimed, according to our power, on every side. Is it not a beautiful story, that which tells us of the crisis in St. Andrew's life. One day, as he was walking with St. John the Baptist, he sees some one walking not far from them. The Baptist points Him out and says, "Behold the Lamb of God." Andrew does behold, and follows Jesus. At length Jesus turns and sees him following, and speaks to him, "Master, where dwellest Thou?" Jesus replies "Come and see." Then Andrew came and saw where He dwelt, went into the house, listened to the music of His voice, and feasted in His presence, continuing there all night. Had he ever known such a feast as that, satisfying all the inmost cravings of his soul? But was he content to stay and rest in that Presence? Why, how could he do so when he knew that Simon's heart was just as hungry as his own? He could not enjoy this feast of fat things and leave Simon without. And so he seeks out his own brother Simon, and brings him to Jesus. Are not too many of us content to sit down in the House where Thou dwellest, Lord. We sit down in Thy House, we hear the music of Thy voice in the Catholic faith, and join in Thy worship in the churches of Christendom, and we have the satisfaction of

feasting on Thee in the Holy Communion. And we are sorry for the poor people who have not the privileges which we enjoy—very sorry. But where are the Andrews who are going out to seek their brothers? Where is Evangelistic zeal, where is that sympathy with men and sympathy with Christ that makes Catholic selfishness to be an impossibility? Do not mistake me, and suppose that I am thinking especially of my own poor people of Durham, or of those in the East-end of London when I so speak. I am not. I mean literally thine own brothers, thine own sisters, thine own friends. A great deal is said about "evangelising the masses," but unless I am very much mistaken there is no section of society which requires evangelising more than that which lives in this part of London; at any rate, the revelations of the newspapers day after day are not calculated to impress one who lives among the people with a very favourable opinion of the tone of morality among many who dwell here. Go out and speak of Christ, tell them what you know about Him by what He has done for your own soul; go out and dare to say, "I have found Him, Jesus of Nazareth."

WHO CONTROLS THE ORGAN.—The incumbent has the sole discretion as to the playing of any organ or the like as subsidiary to divine service. The churchwarden can neither permit nor forbid it, and have no control over the instrument. They can refuse to pay the stipend of an organist out of general funds in their hands, but no more. A churchwarden removing an organ on his own responsibility can have an action of trover brought against him for the recovery of the instrument, and can be compelled to reinstate it.

SCRAPS FROM GENERAL GORDON'S LETTERS.—The manna had to be gathered daily, so it is with grace. We feel much more oppressed by the outward sin than by the inward corruption.

How odd it is that we judge one another as though each one of us was consistent.

Looking at our Lord's life as our example, we do not see any disturbance in His mind at the vast number of afflicted people who came to Him. It is said He had "compassion" on them; but there is no surprise mentioned at the existence of these ills. We do not find Him in any way taking the part of the poor against the rich individually. He pointed out the fallacy of the pious rich in thinking they fulfilled the law while they neglected their brethren.

We do not give God the credit of being as kind-hearted as we are.

AN UNREASONABLE ARCHBISHOP.—We are loth to call in question the discretion of any prelate as to the acceptance of Candidates for Orders, but if it be true that the Archbishop of York has rejected one on the ground he had been a medical student three years before he went to Durham University to prepare for the ministry, we should say that his Grace would find it difficult to justify the course he has taken. It may be quite reasonable for Bishops to object to men changing their plans later in life, and seeking Holy Orders after practising in some other profession, but when we think of the admirable clergymen who betook themselves to the service of the sanctuary as a second thought, we shall see that the most rev. prelate's objection will not hold water. We believe that the Bishop of Lichfield himself was a soldier before he was a priest. So says the Church Times. The Archbishop must have been misunderstood. We know more than one most successful clergyman in the County of York, who began life in another profession.

The secret of all true effectual service is joy in the Lord, and having experimental acquaintance and fellowship with God himself.

388.  
del  
ER  
ER.  
nally.  
ofunded  
ve much  
after due  
red satis-  
every one  
When I  
it came  
credulous  
aner, and  
but after  
lous I be-  
hed at the  
id accom-  
dity, the  
complete  
MOOREY,  
Toronto.  
Toronto.  
E,  
ker,  
SONALLY  
LONTO.  
WPANY  
ID 3—  
g Papers  
ialty,  
Toronto  
nted on  
6 CENTS.



## WITNESSES TO CHRIST.\*

THE Church in the United States has been happily blessed by the munificent and pious wisdom of its laymen having led to the endowment of Lectureships in several Universities, much after the Bampton and Hulsean examples, the principle ones being the Bedell Lectures in the Theological Seminary of the Diocese of Ohio and Kenyon College, and the Baldwin Lectures in the University of Michigan. The latter was founded by "Governor Baldwin and his accomplished wife," whose liberality in gifts has been most honorable to themselves and the Church, but not more so than their liberality of judgment in heartily concurring in the selection of the last lecturer, who had no other claim to their distinction than eminent fitness. But whatever failings our friends across the line may have, the fault is not to be laid to their charge of national jealousy. To a patriotism not excelled by any people, the Americans add a noble readiness to recognize, assimilate, and honor gifts and culture from any outside nation. In one sense they are "Know Nothings" indeed, for where moral force and intellectual power are concerned, they know nothing but the pleasure of hearty and generous recognition.

The lectures of Professor Clark will only confirm his reputation where he is known. They will, however, spread through the Church the judgment of his friends, that he stands with few, very few, peers in wide culture as a scholar, intellectual clearness and force as a thinker, and especially as an exponent of thoughts bred of rich gifts, the widest reading, and large experience. There is now, happily a library of apologetic literature. Every shot from the citadel of infidelity has drawn out a shower of bolts from defenders of the faith, so that by mere weight of metal the fragile forts of the enemy have been crushed into dust. The vaunt of our modern foes is of their mental power. Doubtless in this they have to boast over some predecessors such as the deists of the last century. But there is in this one small book of Professor Clark's more sheer and clear logical and philosophical reasoning than the whole theatre of infidels could jointly show. Its sharply defined, cool, severe argumentation, cuts through the body of opposing sophisms so cleanly that we shall see some still holding on to their delusions, like men whose heads are severed from their bodies, unconscious of the severance because the sword was so swift and so sharp that made the cut!

As a compendium, or summary of such apologies for the faith as are needed to-day, these Lectures occupy the front place in timeliness, completeness, and literary charm. The author winds a garland occasionally on his rapier to hide its stains. They are placed under following heads, No. 1, Phases and phases of Unbelief; No. 2, Civilization and Christianity; No. 3, Personal Culture and reli-

\*WITNESSES TO CHRIST, the Baldwin Lectures, 1887. By the Revd. William Clark, M. A., Professor of Philosophy in Trinity College, Toronto. A. O. McClurg & Co., Chicago. On sale by Rowseell & Hutchison, and Williamson & Co., Toronto, \$1.50.

gion; No. 4, The Unity of the Christian Doctrine; No. 5, The Insufficiency of Materialism; No. 6, The Pessimism of the Age; Nos. 7 and 8, The Resurrection of Jesus Christ. The first lecture is a vivid summary of the phases of unbelief, grouped as the theological, the metaphysical and the positive. The point is made good that infidelity is ever changing its ground, and an interesting passage shows how religion has learnt valuable lessons from conflict with its versatile foes. "Rationalism compelled men to think of God as a Being who governed by law. Pantheism bore witness to the truth that in Him we live and move and have our being, that God is not absent from but ever and everywhere present." Professor Clark's intimate knowledge of German literature helps him to give us a crushing reply to works of German sceptics and other foes of the faith. His exposure of the mythical theory of Strauss is excellent, he makes this author destroy his own work, like a scorpion that commits suicide in despair. The second Lecture will be the popular one, as less close attention is called for to a severe logical argument. It deals with the great social problems that have affected humanity in all times, which are the great questions for the present and future. The lecture opens with the enquiry, "What has the Gospel of Jesus Christ accomplished for the world?" The answer is highly eloquent, though compressed. The contrast between the civilization of heathenism and of christianity is presented with the graphic force of high descriptive skill. The lecturer's warmth of sympathy with the progressively ameliorating work of christianity in softening the hard lot of the weaker classes, shows a deep and rare insight into modern life, with its social tendencies and needs. Had our pulpits learnt and taught this aspect of religion, we should not have had to discuss, "*How to get hold of the masses*"—for they would never have been let go. If we may be allowed to hint an addition to the argument of Lecture II we might suggest an extension to passage, on page 54, where it is asked "are the Christian portions of the world better since they became Christian than when they were heathens? Do the best men among us attribute the good in themselves to the word and the power of Christ, or not?" It seems to us fair to push this argument much further by demanding, "What would the world be if mankind universally acted on the principles of Christianity?" The religion based upon the example and teaching of Christ has, we submit, *the right to be judged not by what it has not accomplished, but by what it would achieve if men gave themselves up to obedience to His precepts, and an imitation of His life.* Mr. Cotter Morrison it is true raises the objection that the Christian ideal is too high for humanity. But what is the value of an ideal that is easily reached? A lower moral standard than perfection stimulates no striving, for men as a rule are content to fall far below a point they could reach by effort, and this moral level average is incomparably higher in Christian lands because the standard is ideal.

The third lecture is a charming treatise on

Culture as affected by religion. Professor Clark takes and defends successfully against all comers, the ground that without religion there cannot be thorough cultivation of the human faculties. His thesis rests upon what seems to us axiomatic, "*In order to any true and complete culture, the whole nature of the thing to be cultivated and not merely a part of it, must be taken into consideration*;" and provision must be made for the whole of that nature and for all the elements of which it is composed." The learned lecturer avows that, "a believer and teacher of the Gospel of Jesus Christ can of course have no difficulty in declaring that a mere secular culture is altogether insufficient and incapable of producing a complete and harmonious development of our powers, such as is the result of the operation of Christian truth in the hearts and minds of those who receive it." As a fascinating display of the highest literary culture, aiding while adorning sustained reasoning, the lecture on "Personal Culture and Religion" will challenge comparison with any similar effort. "The Unity of Christian Doctrine," is a valuable contribution to Apologetics. The one, too, most characteristic of the author, who is nothing if not judicial and sympathetic towards opponents and contestants, whom he seeks not to conquer so much as to win and convince. This lecture should be richly fruitful in suggesting reconciliatory thoughts to all who are tempted to make much of our divisions. The fifth lecture on "The Insufficiency of Materialism" is a splendid effort. In about forty pages the various phases of materialism are sketched with precision, the arguments in its defence stated fairly, the opinions of scientific writers put clearly, then without a word of offence, the theories of the materialists are dissected, their objection to the existence of a spiritual element in nature knocked on the head, and the most potent of their arguments is used as the pole axe in the operation. The dead are sent to bury the dead. The lecturer with fine scorn asks what man who is and ever was a worshipper is to do with the science substitute for God. "Can we worship thus:—

"We praise thee, O Eternal Force, we acknowledge Thee to be unsearchable. All the earth doth worship Thee, the Absolute, the Unknowable"?

The Pessimism of the Age is a painfully interesting lecture. The greed of the age leads to pessimism, and we hesitate not to say *that life is not worth living, is indeed a contemptible thing, if man has no better work than to pile up money, and find its only enjoyment to be a power to boast over those whose possessions are less, because in many cases they were too refined in mind to stoop to the business of raking up filthy lucre.* We need hardly do more than allude to the final lectures on the Resurrection. It goes without saying that every argument possible to sustain this fact is put with that singularly effective lucidity which is Professor Clark's highest charm as a preacher and author, when dealing with topics that demand completest mastery shall be shown by a clear exposition of abstruse arguments.

We  
having  
among  
ticular  
who sp  
"Witn  
The  
fulness  
can ap  
of styl  
tone t  
most v  
getics  
issued.  
passed  
will m  
The  
fully  
a piec  
table t

CANO

TH

comm  
discipl  
Furthe  
column  
"It  
Apost  
warni  
while  
the re  
nature  
presag  
is nat  
such f  
and th  
them.  
for th  
short  
havin  
often  
less  
proac  
or ins  
to all  
audit  
canno  
and  
diffic  
yet b  
tragi  
of a  
whic  
way,  
will  
much  
plain  
that  
they  
than  
take  
tiona  
to us  
prise  
for i  
Upo



We congratulate the Church in Canada on having so redoubtable a champion of the faith amongst her clergy, and Trinity College in particular on possessing the services of a teacher who speaks with the authority of the author of "Witnesses for Christ."

These Lectures display a range of study the fullness and extent of which wide reading alone can appreciate, a logical power, literary charm of style, combined with earnestness of Christian tone that compel us to value them as the most vivid and effective summary of Apologetics adapted to modern times that has been issued. This verdict we know to have been passed by a distinguished jury of experts—it will meet with popular approval.

The volume is beautifully printed, wonderfully free from errors, and altogether as a piece of mechanical book work most creditable to the publishers.

CANON LIDDON ON THE RESURRECTION.

THE following is that portion of a great sermon preached on Easter Day, which comments upon the "disappointment" of the disciples at the Crucifixion of their Lord. Further passages will also appear in these columns.

"It is, then, impossible to say that the Apostles and Disciples of Christ had not full warning of that which was awaiting them; but while they were still in the future they treated the repeated predictions of Christ as human nature is constantly wont to treat unwelcome presages of approaching trials. Human nature is naturally an optimist. Face to face with such forecasts of trouble, it resists their reality and their force; it makes the least it can of them. It may be oppressed, even overwhelmed for the moment, but it forgets them in a very short time, and is angry with itself for even having consented to listen to them. How often do we see this in matters which fall within less exalted spheres than this. Take the approaching collapse and ruin of a great career or institution. The tendency of events is plain to all who will see; the voices of warning are audible to all who will hear; but those who cannot bear to think of that which the voice and the events so plainly presage, have no difficulty in persuading themselves that all will yet be well. Or take that common, yet most tragic of domestic experiences—the coming on of a last illness. There are the symptoms which show plainly that death is already on its way, and that a few weeks, or months at most, will witness its very presence. And yet how much ingenuity do we often expend in explaining them away. We persuade ourselves that they are temporary and accidental, that they point to something else, and less serious than might have been apprehended; that to take note of them is weak, unmanly, or irrational; and so, when the end comes, it comes to us suddenly; it shocks us as a dreadful surprise; we have missed the intended preparation for it. And so it was with our Lord's Apostles. Upon the prediction at Cæsarea Philippi Peter

began to rebuke him, saying, "Be it far from Thee, Lord; this shall not be unto Thee;" as though, forsooth, the prophecy of the Passion had been the utterance of a morbid pessimism! The prediction that was made after the Transfiguration produced upon the disciples a kind of mental stupefaction. And the prediction that was uttered on the road between the Jordan and Jerusalem was followed by a similar paralysis of their powers of reason and of imagination. Perhaps what was most astonishing to them in it was the particular that the Messiah would be delivered by his own countrymen into the hands of the heathen. In any case, they understood none of these things. And thus it was that when the final tragedy at last took place it found them unprepared. The arrest, the trial, the condemnation meant for them, not as they might have meant, a proof of their Master's supernatural foresight, but a demonstration of His weakness and of the baselessness of His claims. Their Lord's Cross meant for them both His shame and their own; and in His tomb were buried all the hopes for which they had given their lives, all the high and pure enthusiasm which had up till now sustained them. What deep disappointment escapes in the single saying of the two disciples on the Emmaus road, "We trusted that it had been He that should have redeemed Israel." We trusted that it had been He, but that confidence, it is implied, is no longer possible. It was cruelly misplaced; it was put to death on His cross, it was buried in His grave.

"This was the heaviness which these first disciples of our Lord endured for that night of some forty hours; but what a joy came to them in the morning, as first on one and then on another there fell the rays of the rising Sun of Righteousness! What a joy, passing all words, passing all previous imagined ecstasies of heart and soul, to find that the despair was unwarranted and irrational, and to know that the highest and the boldest faith was more than justified by the event! What a joy for the first and the last, for the highest and the lowest, for the oldest and the youngest of that little society which could only collect together a hundred and twenty names! What a joy for penitent sinners and for sorrowing saints—for the Magdalen, out of whom He had cast seven devils, for Mary, the Blessed Mother, through whose soul the predicted sword had so deeply pierced, for John, who had stood beneath the cross, for Peter who had denied Him! To each it was true that a night of unprecedented sorrow had been followed by a morning of unimaginable joy.

"Joy cometh in the morning.' Such a morning it will be when the Christian, having passed the grave and gate of death, attains to a joyful resurrection. This resurrection we know will follow the precedent of the Resurrection of our Lord. As by His death on Mount Calvary His soul and body were separated, the one being laid in the grave while the other went into the place of departed spirits; so will it be with Christians at the moment of death. As on Easter morning His glorified soul returned from the place of departed spirits,

re-entered and quickened His lifeless body; so will it be with us at the Resurrection of the dead. If we have been planted together in the likeness of His death, we shall be also in the likeness of His Resurrection. One great difference between His case and ours will be in the interval which must elapse between death and resurrection; another in the fact that while His pure flesh, being uninterruptedly united to His Divine Person, though severed from His human soul, saw no corruption, our bodies will experience all the vicissitudes of dissolution and decay before, at God's almighty word, they are reconstructed to form once more and for ever the companions and organs of our undying spirits."

CHRISTIAN FREEMASONRY.

WITH the instinct of genius, Carlyle breaks away for a moment from the Babel and Bedlam of a scene in his *French Revolution* to remind himself that elsewhere the same westering sun of July was looking down on 'reapers amid peaceful woody fields, on old women spinning in cottages, and on ships far out on the silent main.' It has always seemed to us that a somewhat analagous sense of contrast was in the mind of the Divine Founder of Christianity when He prophetically followed in His mind the working out of His idea of a 'Kingdom which was not of this world.' The kingdoms of this world were military despotisms, or tyrannies in subjection to them, with their Cæsars and Herods. The kingdoms of this world did 'come with observation.' The pomp and circumstance of war, or courtly procedure—by these presents did all men know themselves to be subjects of no mean kingdom. But the kingdom of the Christ was to continue to rise, like the music-built walls of Troy or Camelot, in silence unperceived, and in supreme contrast amid all the glories of the kingdoms of this world. And yet there was to be a sign whereby the subjects of the new kingdom could recognise one another. While the world at large found their ideal of a kingdom as we now see it portrayed on a panel from Nineveh, or a column of Trajan, the Freemasonry of Christian Love was to others a new ideal and a new bond of union.

And so even in these days, when we look down on all those things which make for the disunion of Christendom—on armies arrayed in the name of Christ, on taunt given for taunt and stroke for stroke in the name of Christ, we are tempted to turn from all the struggles for precedence, and all the efforts to impugn the titles of all folks else to that holy Church throughout the world, that 'cometh not with observation' or ostentation, but is made up of those who do the Master's will in Love. We are not concerned here with the place of creeds or churches, but are following out a line of thought which does not of necessity come into collision with them. In other words, if there is a Christianity that is 'not of observation,' is there any basis of union or re-union to which allusion may be fairly and fitly made in a paper that with its weekly *eirenicon* devotes so



many columns to healing the breaches in the walls of Christendom?

The story of the Moravians, who dreamed, not all in vain, of a *unitas fratrum*, is still blazoned bright on the pages of Christian chronicles. They too turned away from the Babal and Bedlam of a Christianity that 'cometh with observation,' and sought to found a Freemasonry that should be peacefully rich in Christian 'charity,' while it served as the one rule, as it were, of their Order. 'By their fruits ye shall know them.' By this test all men knew that the Moravians were subjects of the Kingdom that is not of this world. But the Moravians seemed to many to have been too local and circumscribed, and so a year or two ago a Welsh squire, who had formerly been a clergyman in the Church of England, felt that an effort might be made anew to try and propagate the principle of the essential 'unity of brethren,' if on wider lines. A somewhat similar idea had already struck a young Manchester clergyman, and under the stimulus of the following circumstances. A few young girls in the course of an evening's gossip made, without malice aforethought, some uncharitable and untruthful remarks. This led one of them to exclaim, 'How very unchristian we have been!' and they eventually determined to unite 'in an endeavour to be truthful and charitable in their language about others.' The watchfulness induced by this practice was found eventually to create an unconscious habit of obedience to this rule of love. And so naturally out of this success sprang, in a larger body, a larger effort to be loyal to the spirit of Christ in other things than language, and the *Christian Kingdom Society* came into being.

The card of membership only requires of members that they shall 'endeavour, in all things, to render faithful and loyal obedience to the spirit of Christ.' This is the one rule of an Order that does not compel allegiance to any particular religious communion. Voluntary submission to this rule, and recognition of our common brotherhood—this is the sole passport to entering the Order. 'Whosoever shall do the will of God, the same is My brother, and My Sister, and My mother.' But their aims are not only those of cloistered holiness, but, besides personal holiness, each member is urged to promote, so far as in him lies, national righteousness and a 'spirit of sympathy and unity amongst Christians.' There are already, after some two years' unostentatious work, some five hundred members enrolled at 4 Ludgate Circus Buildings; and this particular Society cannot help growing, and spreading, and leavening. But its principle of Christian Freemasonry—the sign and bond of 'charity'—is but a republication of a neglected law of the kingdom. And till Church and Creed live up to and by this, it will still be possible for the world to re-echo the taunt of Julian the Apostate, 'See how those Christians love one another!'—E. G. O'D. in *Church Bells*.

—Prayer is the outlet of the saints' sorrow, and the inlet of their supports and comforts.—*Flavel*.

## Home & Foreign Church News.

From our own Correspondents.

### DOMINION.

#### MONTREAL.

MONTREAL.—The Board of Management of the Domestic and Foreign Missionary Society of the Church of England in Canada, met in the Synod Hall, on the 11th of April. Among those present were the Bishops of Quebec, Montreal, Toronto, Huron and Niagara, Rev. Dr. Mockridge, general secretary; Mr. J. J. Mason, general treasurer; Rev. A. A. Von Iffland, Judge Hemming, Captain Carter, of the diocese of Quebec; Rev. Canon Dumoulin, Rev. J. D. Cayley, Mr. A. H. Campbell, diocese of Toronto; Very Rev. Dean Carmichael, Rev. Canon Belcher, Mr. L. H. Davidson, Q.C., diocese of Montreal; Ven. Archdeacon Bedford-Jones, Rev. E. P. Crawford, Judge Reynolds, diocese of Ontario; Mr. Henry McLaren, diocese of Niagara. Letters of regret at unavoidable absence were read from the Bishop of Ontario and a number of clergymen.

Mr. J. J. Mason, general treasurer, read a statement showing the receipts from 18th September, 1887, till 9th April, 1888, to have been:—

	Domestic Missions.	Foreign Missions.	Total.
Huron .....	\$790	\$865	\$1,658
Niagara .....	947	211	1,158
Toronto .....	1,580	2,726	3,306
Ontario .....	1,578	752	2,331
Montreal .....	427	803	1,231
Quebec .....	200	1,117	1,318
Fredericton .....	.....	.....	.....
Nova Scotia .....	.....	543	543
Algoma .....	.....	102	102
Sundries .....	44	82	126
<b>Total .....</b>	<b>\$5,569</b>	<b>\$7,208</b>	<b>\$12,777</b>

It was decided that the Board should meet in St. John, N.B., in October next.

It was agreed that the unappropriated funds for domestic missions should remain so until October. The unappropriated funds contributed for foreign missions in response to the Epiphany appeal had to be appropriated to the three great missionary societies in the following proportions:—Four-ninths to the Society for the Propagation of the Gospel, three-ninths to the Church Missionary Society, and two-ninths to the Colonial and Continental Church Society.

The question of evangelizing the Chinese in British Columbia was discussed by the Board, and it was resolved that the Bishops who attended the Pan-Anglican Synod be requested after consultation with the Bishops of British Columbia to bring before the Church Missionary Society the fact that 25,000 Chinese are working within our Dominion, and ask these societies to take some steps towards their evangelization. It was decided that whilst it was not at present prepared to send out any special authorized missionary of its own, the Society should receive and disburse money sent for the support of a special missionary to Japan.

The Secretary was instructed to procure designs for a seal for the society, to be submitted at the next meeting of the Board. Resolutions were passed impressing upon the Bishops and clergy the necessity of sending all moneys raised for missionary purposes through their diocesan treasurer to the general treasurer as soon as possible after such collections were made, the object being that there might be a consolidated statement of what the Church of England in Canada was really doing in missionary work.

The question of a grant to the Secretary for office expenses and for enabling him to secure help in the routine work of the Board, was brought up by an application from Dr. Mockridge to this effect: the request having been referred to a Committee, it reported in favour of making a special interim grant at the rate of \$300 per annum, awaiting further definite action by the Board on the broader question as to whether the appointment of a paid secretary whose whole time should be devoted to the work of the Society had not become necessary. The position of the Missionary Monthly ("The Canadian Church Magazine") was also enquired into, and a committee having reported to the effect that it was the property of the Board, and that the latter were responsible for it, a special Committee was appointed to examine into its condition and prospects and report at the October meeting.

*Missionary Meeting.*—The usual missionary meeting in connection with the Board was held on the evening of the 11th April, in St. George's lecture-room, His Lordship Bishop Bond presiding. On the platform were their Lordships the Bishop of Quebec, Toronto and Huron, Dean Carmichael, Ven. Archdeacon Bed-

ford Jones, and the Revs. Dr. Mockridge, Dr. Norton, Canon Belcher, G. O. Troop, and others. The Hall was well filled; the singing was led by the choir boys of St. George's. Addresses were delivered by the Ven. Archdeacon Bedford Jones and the Bishop of Huron. The former spoke of the difficulty of discussing mission work, it was such a wide subject, and went on to say that all Christian believers were of necessity obliged to accept the duty, for Christ had said, "Go teach all nations," and all prayed every day for the coming of His Kingdom. He then went on to give some facts concerning mission work to meet objections made in view of the large expenses of administration, pointing out that according to reliable statistics regarding Foreign Missions, out of every \$100 received \$98 went directly to the work. He also referred at length to the work in India, quoting from a lecture recently delivered in England.

After the singing of a hymn the Lord Bishop of Huron addressed the audience in an eloquent and most earnest manner, affirming that the time had passed for discussing the need of missionary work. This was admitted. The query was how best to do it. The army had heard the clear, sharp ring of the trumpet, and was advancing; war had been declared. Are we prepared to join? No one was interested in mission work unless they had capital in it. Reference was then made to the arguments of scientists, who claimed there were great questions to be settled. There were none to settle. Science had to settle with us. We have to know *what* science is; they claim the Bible is all wrong. Yet a scientist in a recent paper had stated he had made a slight mistake of 75,000 miles, yet religion is asked to bow to this *grande dame* science. They must fall into our line. Geologists of to-day look upon those of forty years ago as pigmies, and a hundred years hence the present geologists will be in the same position. Their earnestness was required and the enlistment of hearty sympathy.

#### MONTREAL, April 18.—*Sabrevois French Mission.*—

The Hall on Chatham street was filled with a large and interested gathering of friends of the mission, to take part in the closing exercises of the session. Among those present were His Lordship the Bishop of Montreal, Ven. Archdeacon Evans, Very Rev. Dean Carmichael, Principal Henderson, Rev. Messrs. J. A. Newnam, McManus, R. P. Lewis (Christieville), L. V. Lariviere (St. Hyacinthe), and A. W. King. The Rev. Principal Taylor, of the Methodist French Mission College, was also present to show his sympathy with the work of the elder church. Several city clergymen put the scholars through a short examination in various subjects, the answers being given promptly and correctly. Principal Lariviere in his report, stated that seventy pupils have been under instruction the greater part of the school term. The scholars had been very attentive and shown much progress. Dean Carmichael presented the prizes to the successful candidates as follows:—Genesis and Exodus, C. D. Loisele; Romish controversy, L. Brunet; church catechism, M. Shaw; Canadian history, E. Woods; algebra, A. Mitchell; English History, E. Woods; Euclid, L. Brunet; senior arithmetic class, E. Woods; intermediate class, A. Duval; junior class, E. Gariepy; English grammar, senior class, E. Wood; junior class, J. B. Sarre; geography, D. Higgins; Latin, Placide Demers; Greek, Placide Demers; French grammar, J. Benny; grammar, first year, A. Duval; complete grammar, G. Demers; vocal music, C. D. Loisele. The general average of marks obtained all over the subjects was gratifyingly high. Several interesting addresses were given by the clergy present.

#### ONTARIO.

*NAPANEE.—St. Mary Magdalene's Church.*—The annual vestry meeting was duly held on Easter Monday evening, the Archdeacon presiding. A good amount of business was transacted, and the proceedings were of a harmonious nature throughout. The statement of the retiring church warden and treasurer, Mr. James E. Herring, was highly satisfactory, showing that the liabilities of the church for the year had been fully met by the receipts, although not sufficient to clear off arrears of stipend due the Archdeacon, but which efforts were now being made to settle. Messrs. G. Fred Ruttan and Cortez Fessenden were chosen wardens. The following were appointed Sidesmen: Judge Wilkison, Messrs. A. T. Harshaw, R. G. Wright, Dr. Cook, John B. Wallace and Jas. E. Herring. Cordial votes of thanks were passed to the retiring churchwardens and the ladies and gentlemen composing the choir; also to the ladies making the Decoral collection. Mr. Harshaw brought before the vestry the addition to the church of the valuable and beautiful Memorial Windows just put in, and moved the following resolution, seconded by Mr. Bowey, which was carried unanimously: That the vestry express their great gratification at the gift of the handsome

stained glass memory of M. P., the McGuin the donor delegate. The addition to the church of when living to commemorate wright, and pres Magdalen removal of at the time been ever assistance donated subject prominent central a nearest Virgin forgiven, ment by cient siz the church drawing eral bar the whole blended the eye. ful and lighting, or holding, or cross emblem and the side light the position lower pilasters, screens, complete the opposite new pair Of these widow one her commer had" to The other ruler of and is p Guin, f of the c in this ' faces at ticularl was sub for the be mer over th admire this fin ture Horwo in, and success well-kr real, o much c KING tees we Financ from p ture \$2 the rec the year and \$2 sion B the fin weeks Receipt Adven Missio Parool Specis Watki Sustei Exper Balan The perou The day o Chris Shan



stained glass windows just placed in the church in memory of the late John Solomon Cartwright, Esq., M. P., the late Mrs. Chamberlain and the late J. B. McGuin, Esq., and beg to tender their best thanks to the donors. Dr. Rutten was unanimously re-elected delegate.

The Memorial Windows form a highly ornamental addition to the building, and will be a lasting memorial to the Christian love and zeal of those "in pious memory" of whom they have been presented to the church of which they were the liberal benefactors when living. The "Eastern Windows" were erected to commemorate the name of Mr. John Solomon Cartwright, M. P., who, besides other benefactions, built and presented to the congregation the first St. Mary Magdalene's Church in Napanee, in regard to the removal of which there was no little regret expressed at the time. Nor we believe would this removal have been ever undertaken but for the consent and liberal assistance of the sons of Mr. Cartwright, who also donated the site of the existing new church. The subject selected is the Crucifixion, which brings prominently before the eyes of the congregation the central act of Redemption, and those three characters nearest and dearest to the Saviour on the Cross, the Virgin Mother, the beloved Apostle John, and the forgiven, much-loving Mary Magdalene. The treatment by the artist of these figures, which are of sufficient size to be well seen by all the worshippers in the church, cannot be too highly commended. The drawing and coloring are admirable. There is a general harmony of color, which gives a rich effect to the whole window, but the tints are so softened and blended that there is no obtrusive gaudiness to offend the eye. In the details the drawing is equally careful and pleasing. In the upper portion of the central light, over the Redeemer's head, is a bright angel holding a golden crown, and on either side of the cross are passion flowers exquisitely painted. The emblems of the chalice and wheat ears, and grapes and the Agnus Dei, that fills the higher parts of the side lights are all in harmony with the rest, and befit the position in the chancel over the Holy Table. The lower part of these windows are made to open as ventilators, and the whole is guarded with painted wire screens from the outside, thus making the windows complete and secure from injury. Turning now to the opposite wall of the church, we notice two other new painted windows at either side of the Baptistry. Of these one is a very graceful delineation of the widow casting in her mite to the treasury, holding in one hand an orphan child, and most appropriately commemorates the bequest of "all the living that she had" to the church, by the late Mrs. Chamberlain. The other represents the interview of Nicodemus, "a ruler of the Jews," with the Saviour, held by night, and is presented in memory of the late Mr. J. B. McGuin, for many years an active supporter and friend of the church. The design and drawing of the figures in this window deserve special commendation. The faces and attitude are dignified, and the colors particularly good. The money for both these windows was subscribed by the members of the congregation, for the purpose through Dr. Rutten, to whom it may be mentioned is also due the splendid rose window over the Baptistry, that has been always so greatly admired as one of the chief ornamental features of this fine church. The large east window was manufactured at the stained glass works of Mr. Henry Horwood, at Prescott, who superintended the putting in, and deserves to be warmly congratulated on the success of his work; and the two others from the well-known factory of Messrs. Spence & Son, Montreal, on whose good taste and ability these reflect much credit.

KINGSTON.—The meetings of the Diocesan committees were held 18th and 19th inst. At a meeting of Finance Committee the report showed the receipts from parishes and investments to be \$2,075; expenditure \$2,837.90. The showing is very satisfactory, and the receipts are an increase over last year's. During the year \$2,558.84 were collected for foreign missions, and \$2,248.36 expended. At the meeting of the Mission Board the clerical secretary read his report of the finances up to the 16th April, a period of six weeks less than the full year.

Table with financial data: Receipts, Whitesunide collections, Advent collections, Missionary meetings, Parochial collections, Social collections, Watkins' bequest, Sustentation.

Total \$10,772.88; Expenditure \$10,581.77; Balance, April 17th, 1888 \$1,857.41. The balance will be increased, and shows a prosperous state of affairs.

The clerical secretary reported that the Whitesunday collections had not been received from Belleville, Christ church, Gloucester, North Gower, Richmond, Shannonville, Tyendinaga (2) and Queensboro.

Rev. Mr. Nesbitt presented the report of the Classification Committee, which said that after allowing for expenses, pensions, etc., the sum of money available for mission work is estimated at \$10,000, being about \$700 less than last year. The following classification was made:

Class 1, \$100 per annum: Fitzroy Harbor and North Augusta.

Class 2, \$150 per annum: Bearbrook, Lanark, Camden East, Shannonville, Eganville. Lanark was removed to Class 3; Shannonville was struck out; Eganville was transferred to Class 4 and will receive \$250.

Class 3, \$200 per annum: Edwardsburg, Frankford, Franktown, Gloucester, Loughboro, Madoc, Marmora, Marysbur, Mountain, Navin, Selby, Stafford, Stirling, Tamworth, Finch, Pittsburg, Wellington. Marmora will get a special grant of \$100 to the missionary on condition that he keep a horse and do the work now done by the lay readers.

Class 4, \$250 per annum: Kitley, Lansdowne, Front, Lombardy, Queensboro, Newington, Douglas, Bexborough, Eganville.

Class 5, \$300 per annum: Clarendon East, Cornwall, Renfrew, Westport.

Class 6, \$400 per annum: Comberere, Sharbot Lake, Maberly, North Hastings and Parham.

Class 7, \$600 per annum: Upper Ottawa.

Oxford Mills' complement of endowment, \$80, instead of a grant to Odessa, to be at the disposal of the bishop for some centre in the deanery of Lennox and Addington. A grant of \$150 for Shannonville was voted to be at the disposal of the bishop. A grant of \$200 was made to Plantagenet to be expended at the discretion of the bishop. A grant of \$100 was placed at the discretion of the bishop respecting Roslin. In the event of the parish of Finch being divided during the course of the present year, a special grant of \$100 to the bishop from the time of such division was authorized, he to divide the aggregate grant between new parishes in such proportion as to him shall seem meet.

Special grants were made to Ashton, \$200; Murvale, \$200; travelling missionary on Canada Atlantic railway, \$400; Cologgie, \$200; Montreal, road, Ottawa, \$100.

The total amount voted for missions for the year is \$11,780.

It was agreed that a list of the parishes in default for collections be laid on the table for the use of the board at each meeting thereof, with the dates of notification.

The following pensions for the ensuing year were carried after a discussion: Rev. S. Foster, \$200; Rev. J. H. Simpson, \$200; Rev. T. G. Porter, \$100. Total, \$500.

Death of the Hon. Thos. White.—The Hon. Thomas White, M.P., Minister of the Interior, died at Ottawa on the 21st April. This is a most lamentable event for the country as well as for the bereaved family, as Mr. White was eminent among the eminent for ability, and in character as a man and a consistent churchman, was most estimable.

BELLEVILLE.—St. Thomas.—The bishop held a confirmation in this church last Sunday, eighteen males and twenty-nine females were confirmed, six boys and five girls from the deaf and dumb institute were amongst the confirmed. Rev. Mr. Farrar, of North Hastings, assisted the rector at the service.

St. John's.—In the evening the bishop held a confirmation in this church, when six males and nine females were confirmed. The Rev. J. H. Bogart, of St. Albans, Ottawa, assisted the rector at the services. The bishop will assist at the consecration of the Rev. Dr. Courtney at Halifax, and after holding synod in Kingston, at the end of May, intends sailing for England to attend the Pan-Anglican synod.

NIAGARA.

WATERDOWN.—Grace Church was re-opened on Easter Day, after having undergone extensive repairs and alterations. The work done is creditable, and the change in the appearance of the interior is a matter of satisfaction to everyone. A handsome roof of oiled black ash, has replaced the old and unsafe plaster ceiling; and the dismal dingy gray of the nave has disappeared beneath a coating of warm terra cotta kalsomine, with dado in green and gold. A stencilled border in green and gold along the top of the nave walls makes a pleasing finish, the colours blending harmoniously. It is in the chancel, however, that the most striking change has been effected. The roof has been coiled with white pine and the walls are done in straw colour, with a deep dado of crimson and gold. The words Alleluia, Alleluia, Alleluia, executed in gold leaf on a blue ground, shine out high above the altar and at either end. The altar itself has been raised and a crimson dossal with gold colored silk

band and brass pole placed above and behind. The Easter Day services, which were bright and hearty, were attended by large congregations, and the offertory was sufficient to defray the expense of the work. The floral decorations were chaste and added much brightness to the general effect. Rev. S. Bennett is now, and has been for the last nine months, in charge of this parish.

Death of Mrs. Whitcomb.—We deeply regret the death of Mrs. Whitcomb, wife of the Rev. C. E. Whitcomb, assistant rector St. Matthew's Church, Hamilton. We tender our sincere condolences to the bereaved.

HURON.

GALT.—The financial exhibit at the Easter Vestry Meeting was very encouraging. Total receipts for all purposes during the year, \$6,400. Total amount sent out of parish for missionary purposes, \$566.89. The Vestry unanimously voted an additional \$100 to the Rector's stipend, and also added \$50 to the organist's salary. R. S. Strong, sr., was appointed rector's warden, and Dr. Sylvester the people's. Sidesmen—Messrs. T. Peck, C. Warnock, W. Strickland, A. Strickland, J. Scott, J. Wilkinson, A. Cass, R. McMillan. The Rev. J. Ridley, rector, leaves, with his wife and daughter, for England on May 10th, and will be absent four months. He has secured the services of the Rev. J. C. Garrett, rector of Lozelle, Montreal Diocese, who will occupy the parish during his absence.

SIMCOE.—The adjourned Annual Vestry Meeting of Trinity Church was held on Monday evening, the 16th inst. The following are the office-bearers for the ensuing year:—G. A. Curtis, clergyman's warden; D. Matthews, people's warden; J. H. Ansley and Sheriff Deedes, lay delegates to the Synod. The receipts for the past year amounted to \$3,050.13, of which \$500 was raised by the Ladies' Aid Society. The position of the Church has improved very considerably, and it is hoped that before long the debt will be entirely paid off.

GALT.—At the Annual Easter Vestry Meeting of Trinity Church the following resolution was carried by standing vote:—"Moved by R. S. Strong, Esq., seconded by G. R. Blain, Esq., and resolved that this Vestry, at this its first meeting, after the decease of the Very Rev. Michael Boomer, LL.D., Dean of Huron, and thirty-three years rector of this parish, desires to put on record its high appreciation of those eminent qualities of mind and heart which in so distinguished a manner fitted him to fill the position of Rector of Galt; and to perform the duties of his sacred office with such dignity, urbanity and love as to endear himself and the cause of the Master whom he loved to all with whom he came in contact, and that a copy of this resolution be forwarded to Mrs. Boomer and the other members of his family, and that the church wardens are hereby requested and authorized to erect a suitable mural tablet to his memory in Trinity Church, Galt."

Copy of resolution passed at the late meeting of the executive committee of the Synod of Huron:—"Moved by Ven. Archbishop Marsh, seconded by Ven. Archbishop Sandys.—Resolved, that we, the Bishops and members of the executive committee, at this our first meeting since the demise of our esteemed brother the Very Rev. Michael Boomer, Dean of Huron, desire to place on record our sense of the loss that as a diocese we have sustained, and we would offer to Mrs. Boomer and the members of our late brother's family our deep sympathy in their trying affliction, and our earnest hope and prayer that they may receive grace to enable them to say in the words of Sacred Scripture, incorporated in our solemn burial service, 'The Lord gave, and the Lord hath taken away; blessed be the name of the Lord.'" Carried by standing vote.

LONDON AND HYDE PARK.—With the opening of Spring the workmen have re-commenced the building of our new church. The church of St. John in the north end of the city is expected to be opened for divine worship early in September. At Hyde Park the sacred edifice is rising fast, and the unexpected large number lately confirmed there in the school house, 23 candidates, gives promise for a large congregation.

THORNDALE.—At the Easter meeting the incumbent, Rev. Fred. D. Davis, tendered his resignation of the parish, to return to Manitoba, which, a year ago, he was obliged to leave on account of ill health. A work having now offered itself there, which he feels himself physically able to undertake, and knowing the sad lack of labourers in that part of his master's vineyard, he decided to accept, as in the highest sense God's will.



*Vacancies.*—In Huron also there is a demand for additional labourers. The three churches in Wardsville are vacant by the transference of Rev. W. J. Taylor, and there is the vacancy of St. George's, Thorndale.

## FOREIGN.

THE CHURCH: ONE HOLY, CATHOLIC, APOSTOLIC. By EARL NELSON.—The *Nonconformist and Independent* of February 16th, 1888, in an article on "The Office for Unity," put forth by the Home Reunion Society, writes: "If that Society would promote true union between the Churches, it must abandon the dream of submission to Anglicanism and further movement, such as that for interchange of pulpits, &c."

By holding to the Creeds of Christendom we believe in One Holy Catholic and Apostolic Church, and the first thing necessary before any negotiations towards reunion must be an explanation of what the Dissenters really mean by their claim, pretty generally asserted now, to be Independent Churches.

How can such a position be justified by a reference to Holy Scripture or to the history of the Church Catholic, or to the history of their own secession from our branch of it? We need not complicate matters by going outside our own islands. From the first introduction of Christianity among the British, Irish, or Scotch, we have every reason to believe there were the Credenda, and two great Sacraments, and the sacred Ministry; and all Christians since the time of Archbishop Theodore, A.D. 678, were united in one visible Church until the Brownists went out from it, and from this secession the Congregationalists or Independents spring. After this the Pope refused to allow his followers to communicate with us, because we denied the Papal Supremacy. The Baptists and Quakers split off more from the original secession and from one another than from the Church itself. The Presbyterians broke with Episcopacy, but held to the succession of the Priesthood; though even this was irregular by the omission, in their first book of Discipline, of "the imposition of hands." The Wesleyans like the Brownists, have gradually drawn away from the Church itself, and they are so far alike in both having been led by a priest of the Church, who, in the one case, never left it, and in the other, returned to his allegiance to her. Now, how in the face of these facts can any of the dissenting bodies show that they are independent churches? or, after all, what do they really mean by the term?

It is a very new claim; it is not so long ago that you could not insult a Wesleyan more than by refusing to look upon him as a member of the Church of England, and it is within the memory of living men that Independents and Baptists first began to call themselves independent churches. It is a proof of the importance of maintaining the true notes of the Church that, as these bodies assert their claim to be independent churches, they immediately think more of the necessity of credenda, a ritual, and a ministry specially set apart from their lay people.

But these things cannot of themselves make a Church. There are no Credenda but the Creeds of the Church Catholic. Orders cannot proceed from unordained men, and Sacraments are but empty signs unless duly administered.

I do not write these things from any desire to insult Dissenters. God forbid! Neither in asking them to unite with us in one visible Church is any insult intended. The Church was theirs as well as ours before they left it, and would be theirs again on their return. No man made the Church of England as Brown, or Fox, or Wesley originated the bodies connected with their names. We are simply the descendants of those who remained in her. She is in essentials the same from which the original seceders went out, though now greatly strengthened by the number and vigour of her various organizations.

These various secessions damaged the Church as well as the seceders, and the secessions themselves may be fairly looked upon as punishments justly deserved and sent to point out the shortcomings of her fallible rulers who in those days drifting from her old traditions, sought to enforce a rigid uniformity by fines and imprisonments, or, at a later period, were slothful in providing for the spiritual needs of our rapidly increasing population.

There is no doubt that the very fact of divisions, which drove Rome to shackle all freedom of thought by the Tridentine Decrees, also compelled our branch of the Church, and even the sects themselves, to bind the freedom of thought and action more than it ever had been bound in pre-Reformation times.

Where, then, is the insult in asking all to reunite with us under the old Catholic standards? Rejoicing in the freedom from persecuting laws which the Nonconformists have already won, both for us and for themselves; acknowledging their works for Christ during the time of separation; offering them, on our part, the old Credenda, the Apostolic Orders, the true sacraments, which, with the Holy Scriptures,

the old Church has preserved, and which they seem to be feeling after in their new desire to become full and independent churches.

Then, as to the claim for toleration, they cannot consistently "deprecate any attempt to narrow the basis of Christian fellowship," or "ask for toleration of opinions which do not affect loyalty to the Divine Master," and, at the same time, enact new restrictions by denouncing what they call Sacerdotalism and the Sacramental system! I believe that under the creeds, the Sacraments, and Apostolic Orders, there has been of old time, and therefore that there may be again, a toleration of individual opinion as to non-essentials in the Church Catholic, which far exceeds the freedom of the so-called free churches, so long as men do not seek to press their individual opinions upon others as matters of faith; and I have ever held that reforms in things non-essential would be more speedily and effectually carried out by the Church herself, through the co-operation of all her members, than by bodies claiming to be outside or in opposition to her.

We do not ask a return to the evils and mistakes to which their separate secessions severally witnessed, but to the Church freed from a persecuting spirit, and full of that voluntary effort and that missionary zeal so which their example called us. We do not ask a return to a church bound by strict uniformity laws, or where the spiritual authority is hopelessly overruled by the temporal power, but to the Church which, strengthened by the very unity for which we pray, would show forth all her spiritual strength and all her spiritual freedom; to the church which would allow the reunited people, while acting under the recognised authorities of the diocese and province, to maintain their corporate character, with everything relating to their internal government or requirements, as great orders or brotherhoods within the Church, left wholly to their own control.

I venture to think that such a consummation is worth trying for, and that prayers to this end may be asked for without conveying any insult to any who confess and call themselves Christians. It would, when achieved, go far to secure a "fraternal co-operation in all good works among all the disciples of Jesus Christ." It would enable us to present a more solid front against infidelity and sin, and it would gain for all a sure foundation on the truths of Scripture as interpreted by the Creeds, which contain the consensus of all Christendom on the essential doctrines of the Christian faith.

## 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.

### PENMANSHIP.

SIR,—Some profess to read character by the handwriting. The potency of the pen for good or evil is recognized everywhere; that it is "mightier than the sword" is fully admitted. It sometimes does evil when intended for good. There are a great many educated men that are very poor writers. Provocation and disaster have resulted from poor penmanship. It is said bad writing involves a question of morals. Often bad writing finds its way into the hands of a compositor, who is a poor man supporting his family by his daily wages. With ordinary "copy" he can make a fair living, but sometimes the manuscript is so poorly written that the compositor is compelled to jump down from his case, frequently, to hunt up the foreman in order to make out a word or sentence. By this he loses much valuable time and money, and perhaps was led into temptation in the way of profanity. In common with our brethren of the press, we have, among our correspondents, some friends who give us shocking specimens of hand writing. Not long ago I received a letter from an M. P., and also one from a high dignitary of the church, which I could not read, because of the writing being so bad. What a variety of styles checks assume, from the ample sheets of dubious corporations to the simple slips of paper. But one thing I have observed in checks is that the handwriting of the signature is not, generally, as good as that of the filling up. The master or proprietor who signs with rough hand, has usually made his own way in the world. The clerk who writes under his orders has frequently been, what we call educated. Every person occupying a position of responsibility and trust, should write a good hand. In the case of many poor writers it is a mere habit; once they were good writers, but as the use of the pen became more and more imperative, they would write hurriedly until a habit is formed, and their writing assumes the form of a mere scrawl, so that to make out their writing imposes

a task upon their correspondents. Many misunderstandings arise from poor penmanship. Frequently, writers to the press are chagrined reading their own articles, to find words printed that they never intended. If they could look into the composing room and witness the struggle of their manuscript, they would have great charity for the proof-reader and try to write plainer the next time. Writing, whether for the pulpit or the press, ought to be plain. A little care and patience will enable anyone to write a clear, legible hand. Let the writing of an article that no one can read, be discarded. The advent of the typewriter may possibly obviate the difficulty of bad writing.

P. FOCQUE.

### "L. S. T.'s" CONCLUSION.

SIR,—While respectfully thanking the Rev. Dr. Carry for his notice of my former letter, I seriously object to his uncharitable charge of "dangerous fooling" in this matter.

1. As to the doctor's interpretation of my expression—let us be gentle in handling the question—"determining, as he clearly means," may I say that my meaning is rather "to treat; to discourse on; to discuss"—as from the drift of my letter, toleration is my plea, as distinguished from the dogmatic "determining" suggested by my critic.

2. As to the "monstrous" and "unreasonable" question with which I am charged by the learned divine, in asking might not the fruit of the vine be new and unfermented? Permit me to quote the determination of the Divine law-giver—"But I say unto you, I will not drink henceforth of the fruit of the vine, until that day when I drink it new with you in my Father's kingdom, (Matt. 26, 29; Mark 14, 25), may we not, therefore, be allowed to copy the pattern of this heavenly feast, the new wine of which, may be symbolised, however faintly, by the sacramental cup? And, as for an alteration of an element in the eucharist being unallowable, as matter of fact leavened bread is allowed, whereas unleavened bread is the law of the passover: surely then, according to the rubric of common sense, it follows that whereas the Church has ruled that the purest and best wheat bread may suffice, i.e., bread plus leaven—surely "good and wholesome wine," minus fermentation, might be allowed.

3. Again, Dr. Carry's assertion concerning the unbroken practice of the Church for eighteen centuries, certainly doesn't extend to some of the oriental branches of the Church, e.g., in Egypt and other countries where the wine is prepared over night, and is consequently unfermented. Again, I read that "the heads of the two great sections of the Jews in England, those who closely follow the rabbinical traditions, and those who are more liberal in thought and practice, unite in the testimony that the use of unfermented wine, prepared from fresh grapes and raisins, is lawful at the passover."

4. But do we not well to appeal to the temper of the time? e.g., did not Heskiah resort to drastic measures in destroying that sacred "fossil"—the brazen serpent? Because the people idolised it, and burned incense to it. And is it not expedient for the Church, when wine so often causeth my brother to offend and to stumble, and to be made weak, to use new wine, which can never cause a drunkard to relapse, especially when there is excellent precedent for the same.

In conclusion—far be it from me, my respected sir "to avoid the steady effect of the Church by writing anonymously," although I am of opinion that the ruling, even of the Pan Anglican Synod against "new" wine, would not be acceptable to the Church Catholic.

Cote St. Antoine,  
Montreal.

THOMAS EVERETT.

### DIocese of Ontario Superannuation Fund

SIR,—Some definite expression of the administration of the Clergy Superannuation Fund should be given before the meeting of Synod. By report of committee only 48 clergy are contributors, certainly every clergyman should do something for himself to provide against disablement; that only a minority subscribe argues that either the rest cannot afford to do so, or they have no confidence in the power of the fund to do what is desired. I think a clear expression of policy by the committee at Synod or before, would probably remove this distrust. I venture to suggest one or two: In the first place, the early clergy of the diocese are admitted on payment of \$5 yearly, those who have come later pay proportionately to their ages, and quite right too, but it is not clear that they are all placed on the same footing, once the element of proportionate payment admitted, the fund ceases in any way to be "a charity," and becomes a business transaction, in which no length of service can entitle

to priority of clergy if dis- the mission cases. Now are such pay not as an mission fund end means by paying to the mission there that th some years. They will be might in five encroached o that in that cited, and flocks need t case would t men were or retirement, t not the same gain that w regard to the they have n to do justice position the; think many, consideration fund is to be the new fun a right to co be fails to point worth they will s reverse; the and hence p more prosp ingly; say a widows and year in all i break the p and, in the sum of mon he loses all down come trust the co to the fund, the well be of policy, w men for wh present no t more energ it were onc fund would parish, and some one probably pr at present l Deans might visited their

SIR,—I n week's CH corresponde lish mine th Anyone car Carry befo unbroken t the nineteen that wine, languages, This, howe people, wh usage, and mild term, forces itsel the tempe Ignorance minds ever cism, that question is ignorance s us? In n Conference matter at r give it to t to say tha heresy, or remain un would take prelates, s Would Dr. of this sug defence. for correcti of the wor 18th Apr



THE INTERMEDIATE STATE.

No. 7.

BISHOP HORSLEY, A.D. 1782 1806.

The Edinburgh Cyclopaedia says of him:—"Stands unquestionably in the first rank of the scholars and divines of the present age."

Gibbon, speaking of Priestly, says:—"Whose Socinian shield has been repeatedly pierced by the mighty spear of Horsley."

Bishop Horsley was the favourite polemic of the late Dr. Chalmers.

A third Scripture which goes to the proof of the same fact, is that very remarkable passage in the third chapter of St. Peter's first epistle, which I have chosen for my text.

But in them, taken in their most literal and obvious meaning, we find not only a distinct assertion of the fact that "Christ descended into hell" in His disembodied spirit, but moreover, a declaration of the business upon which He went thither, or in which, at least, His soul was employed while it was there.

"Being put to death in the flesh, but quickened by the Spirit, by which, also, he went 'and preached unto the spirits' in prison, which sometime were disobedient."

The interpretation of this whole passage turns upon the expression "spirits in prison;" the sense of which I shall first, therefore, endeavour to ascertain, as the key to the meaning of the whole.

It is hardly necessary to mention, that "spirits" here can signify no other spirits than the souls of men; for we read not of any preaching of Christ to any other race of beings than mankind.

The apostles' assertion, therefore, is this, that Christ went and preached to souls of men in prison. The invisible mansion of departed spirits, though certainly not a place of penal confinement to the good, is nevertheless in some respects a prison.

It is a place of seclusion from the external world, a place of unfinished happiness, consisting in rest, security and hope, more than enjoyment.

It is a place which the souls of men never would have entered had not sin introduced death, and from which there is no exit by any natural means for those who once have entered.

The deliverance of the saints from it is to be effected by our Lord's power. It is described in the old Latin language as a place enclosed within an impassable fence; and in the poetical parts of Scripture it is represented as secured by gates of brass, which our Lord is to batter down, and barricaded with huge, massive iron bars, which He is to cut asunder.

As a place of confinement, therefore, though not of punishment, it may well be called a prison. The original word, however, in this text of the apostle, import not of necessity so much as this, but merely a place of safe keeping, where they are preserved under the shadow of God's right hand, as their condition sometimes is described in Scripture, till the season shall arrive for their advancement to their future glory; as the souls of the wicked, on the other hand, are reserved, in the other division of the same place, unto the judgment of the great day.

Now, if Christ went and preached to souls of men thus in prison or in safe keeping, surely He went to the prison of those souls, or to the place of their custody; and what place that should be but the hell of the Apostles' Creed, to which our Lord descended, I have not yet met with the critic that could explain.

So clearly does this text affirm the fact of Christ's descent into hell.

But this is not all. It agrees with the Apostles' Creed in the time of this event, that it was in the interval between our Lord's death and resurrection; for the apostle affirms that it was in His spirit, that is, in His disembodied soul, that Christ went and preached to those souls in safe custody.

"Being put to death in the flesh, but quickened by the Spirit." "Quickened by the Spirit,"—the Spirit in those English words, seems to be put, not for the soul of Christ, but for the Divine Spirit; and the sense seems to be that Christ after he was put to death, was raised to life again by the Holy Spirit.

But this, though it be the sense of the English translation, and a true proposition, is certainly not the sense of the apostle's words. It is of great importance to remark, though it may seem a grammatical nicety, that the propositions in either branch of this clause, have been supplied by the translators, and are not in the original.

The words "flesh" and "spirit," in the original, stand without any preposition, in that case which, in the Greek language, without any preposition, is the case either of the cause or instrument by which—of the time when—of the place where—of the part in which—of the manner how—or of the respect in which, according to the exigence of the context; and, to any one who will consider the original with critical accuracy, it will be obvious, from the perfect antithesis of these two clauses concerning flesh and spirit, that if the word "spirit" denote the active cause by which Christ was restored to life, which must be supposed by them who understand the word of the Holy Ghost, the word "flesh" must equally denote the active cause by which He was put to death, which, therefore, must have been the flesh of His own body,

an interpretation too manifestly absurd to be admitted. But if the word "flesh" denote, as it most evidently does, the part in which death took effect upon Him, "spirit" must denote the part in which life was preserved in Him, that is, His own soul; and the word "quickened" is often applied to signify, not the resuscitation of life extinguished, but the preservation and continuance of life subsisting.

The exact rendering, therefore, of the apostle's words would be, "Being put to death in the flesh, but quick in the spirit," that is, surviving in His soul the stroke of death which His body had sustained; "by which," or rather "in which," that is, in which surviving soul "He went and preached to the souls of men in prison or in safe keeping."

It cannot, however, be dissembled, that difficulties arise out of the particular character of the souls in custody; to which I shall give such consideration as the time will permit.

The souls in custody, to whom our Saviour went in His disembodied soul and preached, were those "which sometime were disobedient." The expression "sometime were," or "one while had been disobedient," implies that they were recovered, however, from that disobedience, and, before their death, had been brought to repentance and faith in the Redeemer to come. To such souls He went and preached. But what did He preach to departed souls, and what could be the end of His preaching? Certainly He preached neither repentance nor faith; for the preaching of either comes too late to the departed soul.

These souls had believed and repented, or they had not been in that part of the nether regions which the soul of the Redeemer visited. Nor was the end of His preaching any liberation of them from we know not what purgatorial pains, of which the Scriptures give not the slightest intimation. But if He went to proclaim to them (and to proclaim or publish is the true sense of the word "to preach") the glad tidings, that he had actually offered the sacrifice of their redemption, and was about to appear before the Father as their intercessor, in the merit of His own blood, this was a preaching fit to be addressed to departed souls, and would give new animation and assurance to their hope of the consummation in due time of their bliss; and this, it may be presumed, was the end of His preaching.

But the great difficulty in the description of the souls to whom this preaching, for this purpose, was addressed, is this, that they were souls of some of the antediluvian race. Not that it at all startles me to find antediluvian souls in safe keeping for final salvation; on the contrary, I should find it very difficult to believe (unless I were to read it somewhere in the Bible), that of the millions that perished in the general deluge, all died hardened in impenitence and unbelief, inasmuch that not one of that race could be an object of future mercy, beside the eight persons who were miraculously saved in the ark, for the purpose of re-peopleing the depopulated earth. Nothing in the general plan of God's dealings with mankind, as revealed in Scripture, makes it necessary to suppose, that, of the antediluvian race who might repent upon Noah's preaching, more would be saved from the temporal judgment than the purpose of a gradual repopulation of the world demanded; or to suppose, on the other hand, that all who perished in the flood are to perish everlastingly in the lake of fire. But the great difficulty, of which, perhaps, I may be unable to give any adequate solution, is this: for what reason should the proclamation of the finishing of the great work of redemption be addressed exclusively to the souls of those antediluvian penitents? Were not the souls of the penitents of later ages equally interested in the joyful tidings? To this I can only answer that I think I have observed, in some parts of Scripture, an anxiety, if the expression may be allowed, of the sacred writers to convey distinct intimations that the antediluvian race is not uninterested in the redemption and the final retribution. It is for this purpose, as I conceive, that in the description of the general resurrection, in the vision of the Apocalypse, it is mentioned with a particular emphasis, that the "Sea gave up the dead that were in it;" which I cannot be content to understand of the few persons, few in comparison of the total of mankind, lost at different times by shipwreck (a poor circumstance to find a place in the midst of the magnificent images which surround it), but of the myriads who perished in the general deluge, and found their tomb in the waters of that raging ocean. It may be conceived, that the souls of those who died in that dreadful visitation might, from that circumstance, have peculiar apprehensions of themselves as the marked victims of divine vengeance, and might peculiarly need the consolation which the preaching of our Lord in the subterranean regions afforded to these prisoners of hope. However that may be, thither, the apostle says, He went and preached. Is any difficulty that may present itself to the human mind, upon the circumstances of that preaching, of sufficient weight to make the thing unfit to be believed upon the word of the apostle? Or, are we justified, if, for such difficulties, we abandon the plain sense of the apostle's words, and impose upon

to priority of claim. Again, fully three parts of the clergy if disabled have no means of support at all, but the mission fund has been used for pension in such cases. Now that the Superannuation Fund is formed are such payments to cease definitely, (it would seem not as an annuitant was elected last year). If the mission fund is to be available few men with straightened means will straighten their income still further by paying to the Superannuation; if, on the contrary, the mission fund be closed to them, what security is there that this new fund will, after they have paid for some years, be in any way in condition to help them? They will be shy in embarking in the boat. The fund might in five years reach say \$6,000 capital, if not encroached on. It is not an improbable contingency that in that period five or six clergy might be incapacitated, and for the good of themselves and their flocks need to be retired, an indication of how such case would be met is desirable. It may be replied men were ordained knowing there was no means of retirement, and they are no worse. But the case is not the same quite, for they will have paid money to gain that which, after all, is not forthcoming. With regard to the many abstainants, are they to understand they have no claim at all to superannuation? If so, to do justice, it should be made clear in what better position they will be placed by joining the fund. I think many, including myself, are influenced by this consideration. If the mission or any other established fund is to be regarded as a security for a season, until the new fund reaches a stage of maturity, no one has a right to complain, when by lack of entitling himself he fails to be superannuated. There is one other point worth notice, as men get older it is not probable they will get more lucrative cures, probably the reverse; the more laborious the cure the worse pay, and hence people will accept the services of men whom more prosperous places will not, and they pay accordingly; say a man has entered at 20 or 35, and paid to widows and orphans, as well as the fund, about \$20 a year in all in his new cure, this will be the feather to break the proverbial camels back. He has entered and, in the course of years, has paid a considerable sum of money, which now he cannot continue to do; he loses all this, and at the same time when the break down comes is penniless. Can this not be met? I trust the committee will not accuse me of any hostility to the fund, indeed, I believe it to be inseparable from the well being of the Church, but I invite explanations of policy, which will make it acceptable to the very men for whom it is intended. As I read it there is at present no security to warrant a man joining it. A more energetic move would be advisable, I believe if it were once explained and set before the laity, no fund would be more popular. A canvass of each parish, and in some places a meeting attended by some one qualified to set it before people, would probably produce in one year as much capital as will at present be accumulated in five; possibly the Rural Deans might justify their existence as officials, if they visited their constituencies with this intent.

Yours faithfully,

X.

WASTE OF INK.

SIR,—I notice a letter, Rev. Dr. Carry, in last week's CHURCHMAN, which so fully answers your correspondents "Hope," that I beg of you not to publish mine that I sent you last week to the same end. Anyone can see that it is absolute waste of ink, as Dr. Carry before observed, writing to prove what the unbroken catena of evidence from the first century to the nineteenth, renders as evident as an axiom, viz., that wine, as defined in all scientific works in modern languages, has been always used in the sacrament. This, however, appears to have no effect in preventing people, who think there might have been a better usage, and thinking "Hope" so from asking, to use a mild term, unnecessary questions. The conviction forces itself on us, that those who are afflicted with the temperance mania are impervious to reason. Ignorance has an affinity for ignorance, and weak minds ever impressionable, give great crops of fanaticism, that is so industriously cultivated. But the question is can nothing be done to stem this tide of ignorance and fanaticism that threatens to overwhelm us? In my humble opinion the coming Lambeth Conference offers a golden opportunity to set the matter at rest, at least, for churchmen. Let us not give it to the other branches of the Church Catholic to say that we of the English branch are lapsing into heresy, or that heresy can show itself among us and remain unrebuked. What if the Bishops of Canada would take the matter up, lay it before the assembled prelates, and urge that a final decision be given. Would Dr. Carry kindly say a word as to the feasibility of this suggestion offered reluctantly, and with all deference. I now take occasion to thank the doctor for correcting me some three weeks since in the import of the word "convenient." Obediently,  
18th April, '88. Veritas.



**DOMINION STAINED GLASS COMPANY**

No. 77 Richmond St. W., Toronto

**MEMORIAL WINDOWS,**

And every Description of Church and Domestic Glass.

Designs and Estimates on application.  
W. WAKEFIELD. J. HARRISON.  
Telephone 1470.

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

OFFICES:  
North of Scotland Chambers,  
Nos. 18 & 20 KING ST. W., Toronto.  
Telephone No. 1439.

**TORONTO STAINED GLASS  
WORKS.**

**ELLIOTT & SON**  
94 and 96 Bay Street,

CHURCH GLASS IN EVERY STYLE

HOUSEKEEPER'S EMPORIUM.

RANGES, WOOD COOK STOVES,  
COAL OIL STOVES,  
CUTLERY, PLATED WARE,  
CRANDELIERE, LAMPS,  
BABY CARRIAGES, ETC.

Every family should have one of our  
**Self-Basting Broilers.**

**HARRY A. COLLINS**  
90 YONGE STREET, WEST SIDE


**The GREAT CHURCH LIGHT**



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

**MENEELY BELL COMPANY.**  
The Finest Grade of Church Bells.  
Greatest Experience. Largest Trade.  
Illustrated Catalogues mailed free.  
Ollinton H. Meneely Bell Company  
TROY, N.Y.

**HOW PRINTING PAYS**



"The Proof of the Pudding," etc. How richly it pays to own a Model Press is shown in a handsome little book, containing several hundred "proofs," from the 15,000 people who have Model Presses. For men, Clergymen, Teachers, boys, Girls, persons out of work, everybody interested. A Press and Quilt complete, from \$5.00 to \$10.00 and up. Book mailed free. Address:  
The Model Press Co., Limited,  
915 Arch St., Philadelphia, Pa.

**RUPTURE**  
Have you heard of the astounding reduction for DR. J. A. SHERMAN'S Famous Home Treatment, the only known guarantee comfort and cure without operation or hindrance from labor? No steel or iron bands. Perfect retention night and day, no chafing, suited to all ages. Now \$10 Only. Send for circular of measurements, instructions and proofs. Get cured at home and be happy, office 24 Broadway, New York.

**COMMON SENSE BOOTS & SHOES**

FOR LADIES, MISSES AND CHILDREN.

Wigwan Shoes for Picnics and Home wear.

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

**H. & C. BLACHFORD,**  
87 and 89 King Street East, Toronto.

**JONES & WILLIS,  
Church Furniture**

MANUFACTURERS

Art Workers in

Metal, Wood, Stone & Textile Fabrics.

48 GREAT RUSSELL STREET,  
LONDON, W.C.

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

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

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

N.B.—Postal Cards Ignored.

**WALL PAPERS.**

Embossed Gold Parlor Papers.

New ideas for DINING ROOM decoration. Plain and Pattern INGRAINS BEDROOM PAPERS in all grades. A large selection of cheap and medium price papers of the newest designs and shades. Our specialties are

Room Decorations and Stained Glass.

**JOS. McCausland and SON,**  
72 to 76 KING ST. W., TORONTO.

**GRATEFUL-COMFORTING.  
EPPS'S COCOA.  
BREAKFAST.**

"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected Cocoa, Mr. Epps has provided our breakfast tables with a delicately flavored beverage which may save us many heavy doctors' bills. It is by the judicious use of such articles of diet that a constitution may be gradually built up until strong enough to resist every tendency to disease. Hundreds of subtle maladies are floating around us ready to attack wherever there is a weak point. We may escape many a fatal shaft by keeping ourselves well fortified with pure blood and a properly nourished frame."—Civil Service Gazette.  
Made simply with boiling water or milk. Sold only in packets, by Grocers, labelled thus:  
**JAMES EPPS & CO.,** Homeopathic Chemists, London, England.

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

**INTRODUCTORY PAPERS:—**  
No. 1. TESTIMONIES OF OUTSIDERS. Now ready \$1.00 per 100, 8 pages.

**IN PREPARATION:—**  
No. 2. TESTIMONIES OF THE BISHOPS.  
No. 3. " " STATESMEN AND OTHERS.

**PUBLIC MEN**  
No. 4. TESTIMONIES OF THE SECULAR PAPERS.  
These papers may be had from the Rev. Arthur O. Wagborne, New Harbour, Newfoundland, or from Mrs. Rouse S.P.O.K. Depot, St. John's Newfoundland. Profits for Parsonage Fund.

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

**Altar Furnishings.**

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

J. & R. LAWES,  
59 CARMINE STREET, NEW YORK.

ESTABLISHED 1836.

**S. R. Warren & Son**

CHURCH ORGAN BUILDERS.

PREMISES:  
39 to 45 McMurrich St.

TORONTO.

Builders of all the Largest Organs in the Dominion.

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

**PEN and PENCIL STAMP 25 CENTS.**

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

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

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

**Sunday School Stamps,**  
For stamping Books, numbering, etc.  
**TOOLS** for Churches, Societies, Lodges, School Sections, Corporations, etc., Metal and Rubber Self-Inking stamps, every variety  
**Kenyon, Tingley & Stewart Mfg. Co**  
72 King St. West, Toronto.

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

**BALTIMORE CHURCH BELLS**  
Established 1844. 1st Prize at the New Orleans Exposition 1884-6. For circulars prices, etc., address  
**J. Register & Sons, Baltimore, Md.**

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


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

**MENEELY & COMPANY**  
WEST TROY, N. Y., BELLS  
Favorably known to the public since 1836. Church, Chapel, School, Fire Alarm and other bells; also, Chimes and Peals

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

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

**Elias Rogers & Co.**



**COAL & WOOD.**

HEAD OFFICE—20 King Street W.  
BRANCH OFFICES—409 Yonge Street, 765 Yonge Street, and 522 Queen Street W., 244 Queen St. E.  
YARDS AND BRANCH OFFICES—Esplanade East, near Berkeley St.; Esplanade, foot of Prince St.; Bathurst St.; nearly opposite Front St.

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

**CLERGYMEN!**

Send 2-cent stamp for samples of  
**CONFIRMATION CARDS,  
Marriage Certificates,  
Baptismal Certificates.**

**OXFORD PRESS,  
Timms, Moor & Co.,**  
PROPRIETORS,  
23 ADELAIDE ST., E., TORONTO.

**W. STAHLSCHEMIDT & Co.,**  
PRESTON, ONTARIO.  
MANUFACTURERS OF  
OFFICE, SCHOOL, CHURCH.

**Lodge Furniture.**



The "Garvel" School Desk.  
Patented January 14th, 1896.  
**GEO. F. BOSTWICK,**  
56 King St. West,  
Representative at Toronto.

them another words, though m the understandin other Scriptures place He could n in safe keeping; but be supposed them; and a p might be the me tion, to a genera assertions of H account of diffic mind to arise or believed in rever religion. We m of stonement, of by faith, withou by the influence part at once wit are the dead rai come?" are que unless it may b them to the pro God to make gc

**SKE**  
4TH SUNDAY

Passag

Most of you large, heavy, d Who are confi and women Prisons in anc i.e., dark, gloo cruelty these p There was s may visit it i lesson.

I. The Pri It is Samson, reading. But shaven off. He And, far wors both his eyes. works as a sla ing labour th wretched is t degraded, hel Philistines.

and all that s and to think, this is due. his sad state l to God.

II. The Fe in Gaza. Th to do honour half-fish. T ready to give meet at the t the roof. W tive Israelite sport for the building ring

III. The weary. He h him near the there he pra strength only to the Great grasps the ce and bowing b returns to his rush—awful fallen. The Samson dies he slew at his slew in his li

HEAT AND At this season a host of simi question, the most economi fills these req most economi remedy, and sample bottle it. Large bo



them another meaning, not easily adapted to the words, though more proportioned to the capacity of the understanding, especially when it is confirmed by other Scriptures that He went to that place? In that place He could not but find the souls which are in it in safe keeping; and, in some way or other, it cannot but be supposed that He would hold conference with them; and a particular conference with one class might be the means, and certainly could be no obstruction, to a general communication with all. If the clear assertions of Holy Writ are to be discredited, on account of difficulties which may seem to the human mind to arise out of them, little will remain to be believed in revealed, or even in what is called natural religion. We must immediately part with the doctrines of atonement, of gratuitous redemption, of justification by faith, without the works of the law, of sanctification by the influence of the Holy Spirit; and we must part at once with the hope of the resurrection. "How are the dead raised up, and with what body do they come?" are questions more easily asked than answered, unless it may be an answer, to refer the proposer of them to the promises of Holy Writ, and the power of God to make good those promises.

### SKETCH OF LESSON.

4TH SUNDAY AFTER EASTER. APRIL 29TH, 1888.

Samson's Death.

Passage to be read.—Judges xvi. 21-31.

Most of you have seen a gaol. It is generally a large, heavy, dull-looking building, closely guarded. Who are confined there? Criminals, wicked men and women who have committed some crime. Prisons in ancient times were generally dungeons, i.e., dark, gloomy vaults; and much misery and cruelty these places have seen.

There was a dungeon like that in Gaza, and we may visit it in thought to-day while we study our lesson.

I. *The Prisoner.*—What poor prisoner is this? It is Samson, of whose deeds we have been lately reading. But how changed? His long hair is shaven off. He is bound in heavy "fetters of brass." And, far worse, the cruel Philistines have put out both his eyes. Nor is he suffered to be idle. He works as a slave, grinding corn—the most degrading labour that he could be made to do. How wretched is the once strong man! Poor, blind, degraded, helpless, the mock of these insulting Philistines. Time passes very slowly in prison, and all that Samson can do is to review the past, and to think, as conscience tells him, to whom all this is due. Certainly the fault is his own. But his sad state brings him to his senses, and he turns to God.

II. *The Festival.*—It is a great day of rejoicing in Gaza. The Philistines assemble in their temple to do honour to Dagon, their idle image—half-man, half-fish. To this false God these idolaters are ready to give the honour of their victories. Crowds meet at the temple. 8,000 people are gathered on the roof. When all have assembled, the poor captive Israelite—blind Samson—is led in to make sport for them, and their jeers and taunts make the building ring again.

III. *The Death.*—The unfortunate captive is weary. He begs the boy who leads him to place him near the pillars of the temple. As he sits there he prays earnestly to God to grant him strength only once more, and then he offers his life to the Great Being whom he had forsaken. He grasps the central pillars which support the roof, and bowing himself with all his might his strength returns to him again. The temple shakes—a wild rush—awful cries of anguish—and the temple has fallen. The Philistines perish in thousands, and Samson dies with them. "And the dead which he slew at his death were more than they which he slew in his life." (v. 80).

HEAT AND COLD are never-failing causes of disease. At this season of the year neuralgia, toothache, and a host of similar diseases are rampant. The great question, then, is to find the quickest, surest, and most economical remedy. Polson's Nervine exactly fills these requirements. It is prompt, efficient, and most economical, for it exceeds in power every known remedy, and is as cheap as inferior articles. A 10c. sample bottle will give every person a chance to test it. Large bottles only 25c.

### RESURRECTION.

Christ is risen; a thought to comfort us in the gloom of adversity, a belief to raise us into the high privilege of sons of God. They that are fallen asleep in Christ are not perished. Look into the Saviour's empty and angel-haunted tomb; He hath burst for us the bonds of the prison-house; He hath shattered at a touch the iron bars and frozen gates; He hath rifled the house of the spoiler, and torn away the serpent's sting; "He is not here; for he is risen, as he said." They that sleep in all those narrow graves shall awake again, shall arise again. The dead men shall live; they that sleep in the dust of the earth shall arise; out of the dust of the earth shall they unfold the wings wrapped within the sunlight, and shake from their stained cerements the ashes of mortality and death. In innumerable myriads from the earth, and from the river, and from the rolling waves of the mighty sea, shall they start at the sounding of that angel trumpet; from peaceful churchyards, from bloody battlefields, from the catacomb and from the pyramid, from the marble monument and the mountain cave, great and small, and thronging multitudes of unknown martyrs and unrecorded heroes, in every age and every climate, on whose forehead was the Lamb's seal—they shall come forth from the power of death and hell. What a mighty victory! What a giant spoiling! What a trampling of the last enemy beneath the feet! What a change in thought of life! Bravely and happily let us walk through this dark valley; for though the rocks overshadow, and the phantom haunts it, at the end of it is a door of hope—a door of immortality that opens on the gardens of heaven, and the trees of life. A dim, weary, troubled life here perhaps, if God sees fit, ended by a spasm, a struggle, an agony—and then to a whole soul flooded by the sense of a newer and grander being, and our tears wiped away by God's own hand. This is the Christian's hope, and truly herein Christ maketh us conquerors; more than conquerors, for we not only triumph over the enemy, but profit by him, wringing out of his curse a blessing; out of his prison a coronation and a home. "It is sown in corruption, it is raised in incorruption; it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body."—Canon Farrar.

### THE THREE SIEVES.

"Oh, mamma," cried little Blanche Philpot, "I heard such a tale about Edith Howard! I did not think she could be so very naughty. One—" "My dear," interrupted Mrs. Philpot, "before you continue, we will see if your story will pass three sieves." "What does that mean, mamma?" inquired Blanche. "I will explain it. In the first place is it true?" "I suppose so; I got it from Miss White, and she is a great friend of Edith's." "And does she show her friendship by telling tales about her? In the next place, though you can prove it to be true, is it kind?" "I did not mean to be unkind; but I am afraid it was. I would not like Edith to speak of me as I have of her." "And is it necessary?" "No, of course not, mamma; there is no need for it at all." "Then, put a bridle on your tongue. If you cannot speak well, speak not at all." As we put flour in sieves to get the good apart from the bad, so let us ask, when we are going to say something about others, these questions: "Is it true?" "Is it necessary?"—Selected.

HOW TO GAIN FLESH AND STRENGTH—Use after each meal Scott's Emulsion; it is as palatable as milk. Delicate people improve rapidly upon its use. For Consumption, Throat affections (and Bronchitis) it is unequalled. Dr. Thos. Prim, Ala., says: "I used Scott's Emulsion on a child eight months old; he gained four pounds in a month." Put up in 50c. and \$1 size.

### AMMONIATED BREAD.

Ammoniated baking powders—that is, baking powders in which carbonate of ammonia is used as an ingredient, and which exhale an odor of ammonia when heated—are classed by many eminent physicians and sanitarians as superior to all others. Professor Hassell, of London, who is recognised as the highest authority on the subject of food hygiene, commends in the strongest terms the use of carbonate of ammonia as a leavening agent, stating its great advantage to be in its perfect volatility, which permits it to be, by the heat of baking, entirely thrown into leavening gas whereby the bread is raised. The experiment with heat would seem to indicate the superior, not the inferior, value of such baking powder. The little heat that is imparted to it when held over a gas jet, lamp or stove, suffices to resolve the carbonate of ammonia into leavening gas and throw it off. The first heat of baking, therefore, will effectually develop all the gas, thoroughly leaven the loaf and dissipate the gas producing ingredients of a powder of this kind; and this is the highest test of a perfect baking powder. Where other alkalies alone are used they are not infrequently retained, unresolved, through the whole process of baking, and remain an unwholesome ingredient in the finished bread. The carbonate of ammonia cannot be used as a substitute for cream of tartar.—N. Y. Weekly Tribune.

### HINTS TO HOUSEKEEPERS.

**BEEF TEA.**—For very weak patients, when even weak meat broths are thought to be too strong, what is called beef tea is often made use of. This article is greatly overrated as an article of diet or sustenance, as it can possess but very little nutriment, and the patient must be very feeble, indeed, that cannot bear something stronger. It is made as follows: Take one-half pound of lean fresh beef, cut in thin slices, put into a small vessel or bowl, pour over one pint of boiling water, and let it stand by the fire to steep, but not to boil; then pour off, squeeze out the juice from the meat a little, season with salt, and give this "tea" or liquid to the patient. It should be taken moderately warm.

**CHICKEN PANADA.**—Boil a young grown chicken until nearly done, in about two quarts of water; then take out, remove the skin from the breast, and when cool enough cut off the breast, or white meat; cut into small pieces, put into a mortar or other strong vessel, and with a pestle or piece of hard wood, properly prepared, pound and mash to a paste, adding a little of the broth in which it was boiled. Season properly with salt; then boil to the consistency you wish by adding sufficiently of water, boiling slowly for a few minutes. It should be as thin as gruel. Toasted bread may be given with it.

**CHICKEN BROTH.**—This may be best made by taking a rather old chicken and boiling it down to shreds, seasoning with salt; keep thin by adding water, and when done, skim and strain. It can be placed away in a suitable vessel of stone, to be used from daily in such quantities as the patient may require, by taking a little and warming it, and, if need be, thinning it, and, perhaps, adding other ingredients, as toasted bread, boiled rice and the like.

**CALF'S FEET BROTH.**—Take two calf's feet, well dressed; split open and cut off all the fat; add about one-fourth pound of lean meat, veal or beef; boil in plenty of water, three or four quarts, slowly, and for several hours, down to about three pints. In the meantime add to it a piece of wheat bread crust and salt. When it has boiled to a jelly let stand, skim and strain, when it is ready for use.

**TO MAKE GRUELS.**—The most common gruel is made of corn meal and water, with a little salt. Take two tablespoons of sifted meal, stir it into one teacup of cold water, then put it into a saucepan with one and one-half pints of boiling water, and boil slowly for half an hour. To be eaten with milk and sugar.

COMPANY  
Y., BELLS  
the public school, Fire Alarm  
bells and Pans

FOUNDRY.  
1710 for Churches,  
Halls, etc. FULL  
of all kinds of  
Castings, &c.

S & Co.

WOOD.

Street W.  
Street, 705 Yonge  
344 Queen St. E.  
Esplanade West,  
Foot of Princess  
St. Front St.

RY'S BAL-  
AN BLOWER  
specially adapted for  
Organs, as they  
never over-heat,  
for the last few  
years a most decided  
pressure pro-  
fessionals  
they cannot  
be given to some  
and Organ Build-  
ers, WM. BERRY

EN!

samples of

CARDS,

ates,

tificates.

ESS,

& Co.,

TORONTO.

OT & Co.,

RIO.

OF

CHURCH.

iture.

Desk,  
1888.

NICK,

toronto.



(OATMEAL GRUEL.—Made the same as cornmeal.

BARLEY GRUEL.—Boil four ounces of pearl barley, or one teacupful, in three quarts of water; boil it down to one quart; strain and return to the saucepan; grate into it a little cinnamon, if you like, and sweeten; add from one-half to three-fourths pints of fresh milk; warm up and use as wanted.

"I SHALL GIVE IT UP."

(To Teachers and Church Workers.)

"I shall give it up, Jane; I have quite made up my mind, and shall write and tell Mr. Thompson to-morrow!"

The speaker, Ethel Simpson, was one of the Sunday School teachers at St. George's, Stoneby. The afternoon school was just over, and she had gone out for a short walk with Jane Moorhouse, another teacher in the same school.

"You ought not to speak like that Ethel," replied Jane; "you don't seem to know how wrong it is to even think of such a thing."

"Oh! I'm so thoroughly sick and tired of the work, I can't go on with it; I've been thinking about resigning for a long time."

"I know that you and Miss Smith, the Superintendent, haven't been getting on very well together lately; but, Ethel, I don't think all the fault lies on her side."

"I never said it did; but if girls are going to be moved out of my class without my leave, and new teachers put over the heads of old ones, I'm not going to stop."

"Don't you remember that you were away from school on the Sunday the girls were moved up, and then Miss Whittaker, the new teacher you refer to, is both much older and better educated than either you or I, and so is capable of taking a higher class."

"It's no use arguing with me, Jane, for I have made up my mind to leave; there are lots of things besides these that I have not liked lately."

"Don't talk in that way Ethel; but see, here we are at our house, I know there's no one in, for father and mother have gone to take tea with a friend. I wish you would come in and have a chat about this matter."

The two went in together, and after they had had tea, Miss Moorhouse said to her friend, "Now, Ethel, I'm not going to let you go away till you promise me you won't mention a word about resigning to either the Vicar or the Superintendent. You ought to be ashamed of yourself to think of such a thing. It's nothing else than deserting our Divine Master's cause in the day of battle. It's like turning our backs upon Him and refusing to give Him the help He asks us for."

"How do you mean, Jane? I don't understand you."

"I mean this, that Jesus called you to be a teacher in these schools. What was it that made you take the work up if it was not his spirit moving you to it? You ought to regard being called upon to teach those children as a great privilege. They are His little ones, and it's a great honor to be allowed to work for and to work with Him. I hate to hear people talking so lightly of giving up work. I know you'll say, 'it does not matter to the children for they can easily find another teacher,' but whether it matters to them or not it does matter most seriously to you, Ethel. For the very act of your giving up may be putting a means of offence in the way of both your scholars and fellow teachers."

"I never thought of it in that way," replied Ethel.

"Well, do you think of it now. Think of what Jesus said both about offending the little ones, and of what St. Paul said about doing things whereby our brethren are offended. But there's another way in which I should like you to think about this sin of giving up, for I do believe it would be a sin if you did so."

"What is the other way, Jane?"

"I'll tell you. I said just now it was a great privilege to be allowed to teach. And it is so for many reasons. Those who try to teach conscientiously and faithfully are, I am sure, always learn-

ing while they teach; I am sure Jesus teaches me whilst I teach the children, if I pray to Him to do so. And then I feel that I am brought very near to Him when I am trying to do His work, and He has blessed me whilst I have been a teacher in other ways, in making me much more careful in setting a good example and keeping out of the way of bad companions, and in feeling that whilst I am ever so unimportant an officer in His great army, yet it is my duty to see that His cause and His little soldiers receive no harm from my carelessness and negligence."

"I never thought of all these things," said Ethel; "I'm afraid I thought too much about helping Mr. Thompson and Miss Smith, and not enough about Jesus and His little one, and I never thought about it being a privilege to teach, and that it would do me much good."

"I'm very glad you see it in the true light now. I think there's far too much talking about giving up work of all kinds. I'm always hearing of some one doing what they call 'threatening to give up,' if something doesn't quite please them, or if they are a bit 'put out.' But I always try and show them what a high privilege and what a sacred thing every kind of Christian work is, and I try to get them to look at the matter in two ways:—First, the injury to the work itself, for which, remember, they are answerable, but also the other way as well, that is the terrible injury they do themselves, and how they make light of their high privileges, and run the chance of falling into terrible temptations and very grievous sin. There are two verses in the Bible I think exactly express my meaning:—

"They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever."—Dan. xii., 8.

"No man, having put his hand to the plough, and looking back, is fit for the kingdom of God."—Luke ix., 62.—S.P.C.K.

A TRUE INCIDENT.

At one time the outposts of the Southern, or Confederate army, were on hilly ground on one side of a valley, and on the other, not more than two hundred yards away, were the outpost of the Federal troops. These consisted of several bands of sharpshooters, concealed in rifle pits, at some distance apart, and watching for the least movement on the part of the enemy. Every now and then the Confederates, seeing some movement on the opposite hill-side, would fire across the valley; and whenever any of the Confederates ventured in sight some sharpshooter of the Federals was sure to pick him off in a moment.

As usual, Harry Hesketh and Charlie Marsh were together, and two or three more men were also in their pit, when, in the course of the morning, a stray shot hit Charlie, wounding him severely in the body. The other soldiers did all they could for him in the limited space and with such remedies as they had at hand. They managed to check the flow of blood, and to make him a rude sort of bed with the bracken which grew near and a coat laid upon it. But the day was intensely hot, and although Charlie bore his sufferings heroically, after a while Harry was shocked, as he looked upon him, to see how pale and exhausted he appeared.

"Look here, old fellow," said he, bending over poor Charlie, "is there anything I can do for you? Tell me if there is, for you know I would give my life for you any day."

"You're a brick, Harry," murmured Charlie faintly, "but I suppose there is nothing for it but to endure a little longer. It is our business to endure whatever comes, isn't it?"

"But can't you think of anything that will help you, if it is ever so little," persisted Harry; "you couldn't eat a hunk of bread and cheese now, could you?"

"No," replied Charlie, with a faint smile at the offer of the only luncheon within reach; "but oh! if there was only some water to be had. The pain and this intolerable heat make me feel as if I should die of thirst."

There was silence for a few minutes, and as Harry anxiously watched his friend he fancied he

saw a change come over his face—his eyes had a fixed, unnatural look in them, and he kept moving his lips, as if trying to speak. Presently he said feebly, and in a strange, monotonous voice, "There is no water like that in mother's well; so cool, so fresh. I'll wait till I get home. How long you are, Lucy, bringing the glass!" he went on more fretfully. "I've been mowing in that ten acre lot till I am as dry as a chip, and don't you see how tired I am? So tired; why do you stand staring at me, instead of bringing me the water? Oh, mother! mother! I shall die of this dreadful thirst, and Lucy will not bring me one drop."

Harry had never seen any one delirious before, and as he watched Charlie he felt sure that he must be dying—dying in this comfortless rifle pit for want of a drink of water. Harry had seen men that he knew, and whose friendship he valued, shot down beside him and had no time for more than a passing thrill of horror; but now, to see his special chum, the man whose mother had done many a kind deed for him, and whose fair young sister had watched the soldier boys go off with so much pride; to see Charlie lying there talking unconsciously and imagining himself at home, and quite oblivious to the tragedy of the present time, was more than he could bear. The tears were in his eyes and a strange choking in his throat.

"Is there no water?" asked he of the other men.

"Not a drop," was the reply, "we used the last there was to bathe his wound."

"And no spring near?"

"There is one down the valley," said one of the men with a short laugh, "in full sight of the enemy. If anyone is utterly tired of his life he had better try to get some water from there, for the attempt would be certain death."

Harry took up the field glass and looked towards the place indicated by the other man. There was the spring, two hundred yards away, in open sight of the Confederates. He looked, and for a moment hesitated, for he was not tired of life; in truth, life had never seemed more full and complete than it did now, and the thought that, although at this moment he stood there a strong and vigorous young man, he might so soon be lying bleeding and dead in the valley beneath, was terrible to him.

But, then, there was Charlie, pale and exhausted, staring upward with a blank, vacant expression in his blue eyes, and babbling of green fields and cool draughts of water, and of the dear ones he had left at home, and his courage revived. In fact, all his hesitation had passed during the few seconds that he was looking through the glass; and when he laid it down he quietly took up an empty canteen.

"You are never going to venture it!" exclaimed one of the men, aghast at such daring.

"I am," replied Harry, shortly. "Charlie will die if he does not get the water, and I will try to save him at any rate. But if I never get back, please send this letter to my mother. I have kept it by me in case of accident, and add a postscript to tell her that I tried to do my duty. Now here goes." And then tightening his belt and pulling his cap down a little over his eyes that he might shield them from the blazing sun, and so be able to see his way the better, he dashed out of the rifle-pit and bounded swiftly down the hillside into the valley.

He was instantly caught sight of by the Confederates, and every rifle along their line was turned upon him. Bullets showered around him like hail, but his courage was up and with all speed he ran towards the spring. It was a race for life—for two lives—but whether it was the glare of the sun confused their aim, or whatever was the cause, not a shot struck him; and as he neared his destination and it became apparent to the enemy what his object was, they seemed to realize the whole situation at once—that a brave man was risking his own life to fetch water for a wounded comrade—and when he stooped to fill his canteen the firing ceased, as suddenly as it began, and all along the Confederate lines rose up a ringing cheer for the man who had dared to be so brave.

For a short while all differences were forgotten; the soldiers were Federals and Confederates no longer—they were merely men joining as men in a common admiration of one of the most manly characteristics—a true and unselfish courage.—From *Brave John Norse and Other Tales*.

The following is a true story of a man whose friends and neighbors whom you know and conviction to any degree of gratitude are been afflicted but are sons giving them a that others, troubled the means of cure. you should be longer stomach troubles. as others. Do not but to-day obtain the to permanent health 296 McNab St. Nov. 2, 1886.—I had twenty years from a side of the head, an eat scarcely anything disagreed with me. cians who examined had enlargement o was impossible to c that I was suffering f mation of the blad chitis and catarrh. for me to live. The weeks without mak my condition. I c ner's Safe Cure" at acting strictly up to took thirty-six bottl of health ever since to be 180 lbs. Wh ner's Safe Cure" I now weigh 210 lbs.

mol 89

St. CATHERINES, About six years ago from kidney disease the while. I had walk straight and street. The pains unbearable, and I even temporarily ner's Safe Cure," s found relief, and a was completely cu

Manager for Ameri

TOMONTO, (18 D —Three years ago was taken ill wi kidneys. The be was tasked to the she was racked w eight hours. Ou went away sayi After she came c was very weak a doctor had left concluded to try after having tal several bottles of saw a decided ch condition. After there was a comp now a splendid h than she ever di

CHATHAM, ONT I was completely severe pains in sev re that at ti treated. A loss o urinate, without coming from me urine was of a l considerable for fied that my k state, and that l Finally I conclu Cure," and in f taken the remed black as ink, co pus and gravel. many hours bef straw color, alt able sediment. subsided as I cc and it was bu completely reli and I can truth

Jo



ONTARIO TO THE FRONT!

A MATTER OF VITAL IMPORTANCE. The following unsolicited opinions from your friends and neighbors, men and women, whom you know and respect, ought to carry conviction to any doubting mind.

eyes had a... pt moving... ly he said... e, "There... so cool, so... long you... t on more... en acre lot... ou see how... nd staring... ter? Oh, d... ful thirst,

ous before, at he must... e pit for... seen men... alued, abot... ore than a... his special... ne many a... ; sister had... uch pride;... consciously... be oblivious... more than... yes and a

other men... sed the last

one of the... the enemy... had better... he attempt

red towards... There was... open eight... r a moment... n truth, life... lets than it... gh at this... id vigorous... leeding and... to him.

l exhausted,... pression in... lds and cool... he had left... fact, all his... econds that... d when he... pty canteen... " exclaimed

Charlie will... I will try to... r get back... I have kept... a postscript... Now here... and pulling... at he might... so, be able to... f the rifle-pit... to the valley... the Confed... was turned... im like hail... ped he ran... life—for two... the sun con... cause, not a... destination... what his ob... role situation... g his own life... -and when he... ased, as sud... Confederate... man who had

re forgotten;... afederates no... g as men in a... t manly char... arage.—From

GALT, ONT., Jan. 27th, 1887.—For about five years previous to two years ago last October, I was troubled with kidney and liver trouble, and finally I was confined to my bed and suffered the most excruciating pain, and for two weeks' time I did not know whether I was dead or alive. My physicians said I had enlargement of the liver, though they gave me only temporary relief.

John Gues

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

PLUCK.

A few have it, more need it. The few conquer in life and reign as kings and queens over the conquered realms. The many are conquered in life. Its burdens, its trials, its temptations, its encompassing army of material or moral forces, win the battle and take captive a great host of men and women.

It is one thing to dare to do; it is a better thing to do. Pluck implies both. It is surprising what an amount of needless sympathy is expended upon those who start life without social or monetary help. We almost feel that they are most to be congratulated who have at the beginning a rough time of it; who learn to "endure hardness as good soldiers." John Ruskin set it down as one of his misfortunes that in early life he had "nothing to endure." His dejected and irritated old age gave proof of the need of an early training in the school of adversity. Quite as wise was the young man who said to us the other day, after having searched for weeks in vain for employment, until he was brought to the last dime of his reserve funds, when suddenly we found a door of hope opened for him, "Thank God! it has come at last; I never had an experience like this before; now I can appreciate a blessing; the blessing of work." His unflinching pluck in the search had been our admiration. A weaker spirit would have surrendered to the seemingly inevitable, and given himself up to despair or the help of

Drummond's "Natural Law in the Spiritual World" is far away the most widely read work in the religious literature of the present day. BISHOP DOANE pronounces it: "A Great work." BISHOP COXE: "Grand reading." The Christian Union: "Almost a revelation." The Churchman: "Those who fail to read will suffer a serious loss." Dr.

From \$1.50 To 25 Cents CHAS. F. DEEMS: "If you read only one book this year, let it be Natural Law in the Spiritual World." The Chicago Standard: "One of those rare books which find a new point of view from which old things become new." DR. HENSON: "None of the nonsense of the new theology, but the old theology splendidly illuminated." The Non-conformist: "A most original and ingenious book, instructive and suggestive in the highest degree." Aberdeen Free Press: "It is difficult to say whether the scientific or the religious reader will be the most surprised and delighted as he reads." This work was first published in this country at the price of \$1.50, then reduced by competition to \$1.00. I have just issued a new and beautiful Ideal Edition, unabridged, large type, handsomely bound in cloth, price 25 cents; postage, 8c.; an extra copy free for a club of five.

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

JOHN B. ALDEN, Publisher, NEW YORK: 393 Pearl St.; P. O. Box 1237. CHICAGO: Lakeside Building, Clark and Adams Sts. Canadian Purchasers will add to Catalogue prices 15 per cent. for duty and 2 1/2 per cent. for copyright. TORONTO: FRANK WOOTTEN, General Agent, 80 Adelaide St. East.

others. This quality, so strengthened by exercise, will now make him worth more to his employer. Now he need not, will not, try to beg his way to fortune; but he will achieve it. There is no brawn of character without compulsory exertion. The inertia of native laziness must be overcome, and the world, which will not move for us, we must make move. The men who stand royally on social, political, financial or religious mountains, have gotten there by climbing. "Misfortune is a rough nurse; but she raises giants." Let our young people take the adverse influences and circumstances of their lives and use them as they use the parallel bars and dumb-bells and clubs of the gymnasium by which to get muscle for the strife God is always on the side of the man who does his best. "I'll try" is good, but "I will" is better, if the end to be gained is right. "Whosoever will, let him come," is but another way of saying "Strive to enter in at the straight gate." "The Kingdom of Heaven," not only, but every other kingdom, "suffereth violence, and the violent take it by force."

had been placed. When food was put into the cage, the poor old bird could only look at it longingly, without having the strength to drag itself within reach of it. Then it was that the younger birds manifested a singular spirit of kindness. Quickly, and even with an air of tenderness, as it seemed, they carried food to the decrepit old bird, and fed it as if it had been only a fledgling. Struck by this spectacle, the naturalist examined the nest from which the birds had been taken, and found it full of the husks and remains of insects, showing plainly that the old bird must have been maintained a long time by its vigorous companions, which probably were its own offspring. Farther study of other birds of the same species convinced the naturalist that it was the custom for the old and infirm birds to be cared for by the young and strong.

WHAT AILS YOU?

Do you have obstruction of the nasal passages, discharges from head and throat, sometimes profuse, acrid and watery, at others, thick, tenacious, mucous, purulent, bloody, putrid and offensive; dull, heavy headache most of the time, with occasional "splitting headaches"; are your eyes weak, watery, or inflamed; is there ringing in the ears, with more or less deafness; do you have to hack, cough and gag, in your efforts to clear your throat in the morning; do you expectorate offensive matter, scabs from ulcers, perhaps tinged with blood; is your voice changed and is there a "nasal twang" to it; is your breath offensive; are your senses of taste and smell impaired? If you have all or any considerable number of these symptoms, you are suffering from the most common and dangerous of maladies—chronic nasal catarrh. The more complicated your disease has become, the greater the number and diversity of symptoms. No matter what stage it has reached, Dr. Sage's Catarrh Remedy, which is sold by druggists at only 50 cents, will cure it. The manufacturers of this wonderful remedy offer, in good faith, \$500 for a case of this disease which they cannot cure.

DETECTIVES WANTED,

to ferret out and discover, if they can, a single case were Dr. Pierce's Golden Medical Discovery has been used for torpid liver, indigestion, impure blood, or consumption in its early stages, without giving immediate and permanent relief; provided, of course, that the directions have been reasonably well followed.

DUTIFUL BIRDS.

The celebrated naturalist Levaillant, who has told us so many interesting things about the birds of Africa and South America, says that he discovered a barbet's nest in which there were five birds. Four of them were young and vigorous, but the fifth was so old and weak that when it was put into a cage with its comrades it could not move, but lay dying in the corner where it



INFANTILE Skin & Scalp DISEASES cured by CUTICURA Remedies.

FOR CLEANSING, PURIFYING AND BEAUTIFYING the skin of children and infants and curing torturing, disfiguring, itching, scaly and pimply diseases of the skin, scalp and blood, with loss of hair, from infancy to old age, the CUTICURA REMEDIES are infallible. CUTICURA, the great Skin Cure, and CUTICURA SOAP, an exquisite Skin Beautifier, externally, and CUTICURA RESOLVENT, the new Blood Purifier, internally, cure every form of skin and blood diseases, from pimples to scrofula. Sold everywhere. Price—CUTICURA, 75c.; SOAP, 35c.; RESOLVENT, \$1.50. Prepared by the FORTIER DRUG AND CHEMICAL CO., Boston, Mass. Send for "How to Cure Skin Diseases." Baby's Skin and Scalp preserved and beautified by CUTICURA SOAP. KIDNEY PAINS, Backache and Weakness cured by CUTICURA ANTI-PAIN PLASTER, an instantaneous pain-subduing plaster, 80c.

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

Mrs. S. Hurlberg

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

Mrs. J. B. Burns

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

J. M. Moody



FROM EASTER TO ASCENSION-TIDE.

The Easter sun has set in all its glory, and on the first day of the week came Mary Magdalene early. While it was yet dark—to the sepulchre in which the body of the Lord was laid, and seeing the great stone which had been at the door of the cave moved away, she ran and told Simon Peter and other disciples whom Jesus loved, that the Lord had been taken away—the friends of Jesus were very much troubled to think that their dear Lord's body had been taken away—and as they talked one with another in troubled tones, Jesus Himself appeared in their midst, and said "Peace be unto you," at first they did not know Him, but when He revealed himself to them, their joy was great, to behold their risen Lord and Master, and they said "abide with us for it is toward evening and the day is far spent," and Jesus stayed with them a while and talked with them and told them to go amongst all people and teach and preach to them as He had done. Then he disappeared again, and the disciples went to Jerusalem and said to the people, "the Lord is risen indeed."

Jesus told his disciples many loving and comforting things at this time, he told them that he was going to Heaven to prepare a place for them and for all who loved God, and He said "whatsoever ye shall ask in my name ye shall receive, for the Father himself loveth you, because ye have loved me. In this world ye shall have tribulation, but fear not, I have overcome the world," and what he promised then to his disciples, He promised to us and to you, dear children; He has ascended into Heaven to prepare a place for you, and He will come again in the clouds, to receive you unto Himself, and every eye shall see Him. While our Lord yet spoke with His disciple, He was taken up into Heaven and a thick cloud received Him from their sight—and the wondering disciples stood and gazed up steadfastly into Heaven, where their dear Lord and master had departed—this, dear, children, is the story which our church teaches us at ascensiontide, Jesus has conquered death and the grave, His sorrow and trouble are all over, and with last messages of love and counsel to those who loved Him on earth, He has ascended in glorious majesty into Heaven, and sits on the right hand of God, and there was joy in that day among the angels hosts of Heaven, and the beautiful gates were open wide that the King of Glory might come in. And there He still is, and pleads with the Father for us, that where He is there we may be also, we are not told exactly what the joys of Heaven are, for eye hath not seen nor ear heard, neither hath it entered into the heart of man to conceive the things which God hath prepared for those who love Him. But we know that when we awake "we shall be satisfied for we shall see Him as He is"

Far out of sight, while so rows still unfold us, lies the fair country where our hearts abide, and of its bliss is nought more wondrous told us than these few words, "We shall be satisfied."  
C. L. P.

LIKE A THIEF IN THE NIGHT.—Croup is a disease which strikes quickly and severely. To be prepared for this dangerous disease a bottle of Hagyard's Yellow Oil should be kept in the house, it is a prompt and sure remedy.


**ROYAL**  
FULL WEIGHT  
ROYAL BAKING POWDER  
ABSOLUTELY PURE



**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 Canada. ROYAL BAKING POWDER CO. 106 Wall St N. Y.

**THE DUPLEX CORSET.**  
(Double Bones, Steels, and Seams.)  
These Corsets give grace, ease, and style to the figure. No bones over the hips to break and vex the wearer. Need no breaking in. Adjusts itself to the figure, is the most durable Corset made. HIGHEST PREMIUM wherever exhibited. Sample Corset, \$1.00; English Seton, \$2.00. (By Express.) Remit by Postal Note, Money Order, or Registered Letter. Catalogues free. Agents Wanted. Stamp this paper.  
**DUPLEX CORSET CO.**  
No. 218 6th Ave., New York.



Over 6,000,000 PEOPLE USE  
**FERRY'S SEEDS.**  
D. M. FERRY & CO.  
are admitted to be  
The LARGEST  
SEEDSMEN  
in the world.  
D. M. FERRY & CO.'s  
Illustrated Descriptive Price List  
SEED ANNUAL  
For 1888  
will be mailed  
FREE TO ALL  
applicants, and to  
last season's customers  
without ordering it.  
Send no money to us. Every one  
is welcome to it. Address  
D. M. FERRY & CO., Windsor, Ont.



GOOD LITTLE STEWARDS.

We find in the New York Observer a pastor's noble plan for teaching his Sunday school the meaning of the parable of the pounds. Early in the year he procured a roll of two hundred new cents. He gave one to each child in his school, and asked that the cent should be used in such a way as to bring in something more for the Christmas offering. The report read at the Christmas festival surprised every one. One child reported, "I took my cent and bought yarn, and knitted a pair of garters, which I sold for ten cents; with the ten cents I bought card board and ribbon, and made two book marks which sold for fifty cents. The fifty cents bought white and colored twine, with which I made three tidies, which I sold for fifty cents each." That child's cent brought in one dollar and a half. Another made ten dollars, beginning by selling the bright cent for two old ones. These bought tissue paper for lamp lightes, selling for ten cents. Ten cents bought ice cream enough to sell for twenty-five cents to her companions. This was spent in material for

JOHN KAY, SON & CO.

SEASON 1888

THE CURTAIN DEPARTMENT

IS NOW REPLETE WITH ALL THE LATEST FABRICS; in New and original Designs for INTERIOR DECORATIONS,  
A large shipment of the famous LISGAR CURTAINS in all the new Shades is just to hand. These goods are manufactured specially for our own trade and can be seen nowhere else in the Dominion.  
Our stock of TURCOMAN CURTAINS and Piece Goods is larger than ever before and comprises some original designs.  
A magnificent assortment of MADRAS, CREPE and SILK GAUZE Curtains has just been received.  
The famous CATALIAN CURTAINS in cream, ecru, suede, and brown. MULLHOUSEN, SMYRNA and the GREAT RAGWORT CRETONNES.

THE NEW MARBLE SILK

PLUSH

24 and 48 inches wide, for Curtains and Coverings, now introduced for the first time. These are the most effective goods produced in that line.

A SPECIALTY FOR THIS SEASON IS THE SCABIAN VELVET.  
NAGPORE, MYSORE and SHANGHAI SILKS for sash curtains and window draperies.  
Visitors are cordially invited to examine these goods. Samples forwarded, post free, to all parts of the Dominion.  
POLES of every description and price. BLINDS in olive, cream and Art Holland with fringes to match, VENETIAN LACE BLINDS made to any size.

JOHN KAY, SON & Co.,

34 King Street West, Toronto.

four mats, selling for twenty-five cents apiece, the proceeds buying card board for painting mottoes, these bringing three dollars, which she spent in books and more mottoes, and so finally gained ten dollars to hand in at Christmas time. These are examples of many others. Of the whole two hundred, only five or six returned the cent without any addition. More than sixty dollars was the result of these investments. What are we doing with our pennies?—Church Year.

—The voyage from maiden fair to womanhood is often attended with many perils. Mothers should insist upon their daughters being prepared with every means of safety. Universally acknowledged as the reliable "Life-preserver" on this rough sea of uncertainties, is Dr. Pierce's Favorite Prescription. It has averted many a disaster. It has rescued many a periled life! This popular remedy is prepared especially for Woman. It is the only remedy of its class sold by druggists under a positive guarantee to give satisfaction. This guarantee has been faithfully carried out by the manufacturers for many years.

—A venerable saint who could scarcely walk by reason of bodily infirmity, was in the habit of repeating these words: "Let us thank God for our mercies, and make as little as possible of our ills. God is alike good in both."

REMOVE THE CAUSE.—To remedy an evil the cause must be removed. It is by opening the clogged avenues of the system and thus removing the impure poisonous and worn out matter which is the cause of disease that B. B. B. is so uniformly successful in overcoming all diseases of the Stomach, Liver, Kidneys, and Blood.

THE FOUR CARDINAL POINTS.—The four cardinal points of health are the stomach, the liver, the kidneys and the blood, any failure of their action brings disease and derangement to the whole system. Regulate their condition with Burdock Blood Bitters to secure perfect health.

Manufa

MANUFAC

Are two

The authorized

PRESI

VICE-PRESIDENT

EDITORS:—H. J. HI

Secretary Bc

ISSUED

LIFE INT

Pioneer

Issues Pol

Liability for s

for Injuries'

Policies. Prei

Agen

OF

Superior Design and Workmanship.

THE

ST

3,500

Over

SI

D.



# Manufacturers' Life Insurance Co.

AND THE

## MANUFACTURERS' ACCIDENT INSURANCE COMPANY,

Are two separate and distinct Companies with full Government Deposits.

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

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

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

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

### POLICIES

ISSUED ON ALL THE APPROVED PLANS.

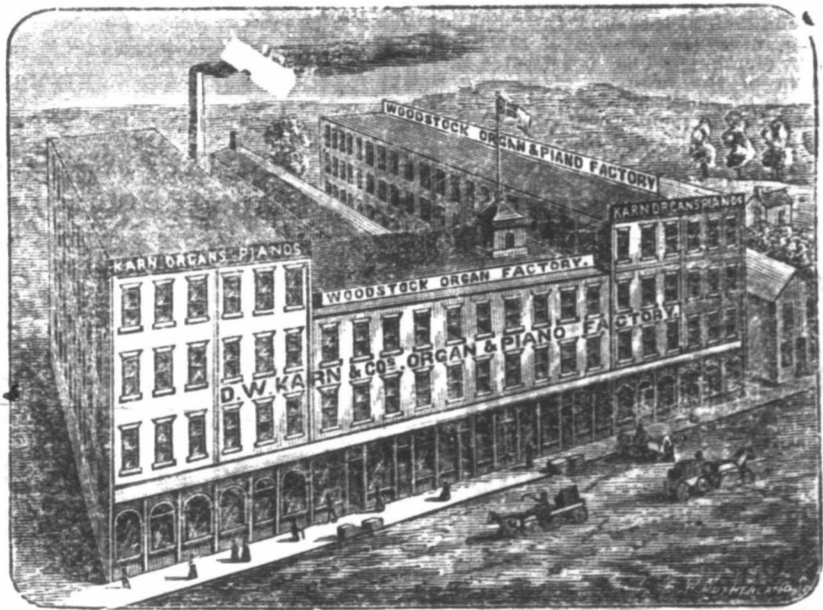
LIFE INTERESTS PURCHASED AND ANNUITIES GRANTED.

### Pioneers of Liberal Accident Insurance.

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

Agents Wanted in Unrepresented Districts.

## ORGANS. ORGANS.



Superior Design and Workmanship.

Every Instrument Warranted Seven Years.

Established, 1865

## THE KARN ORGAN TRIUMPHANT.

SUPERIOR TO ALL OTHERS.

3,500 Sold at the Colonial Exhibition, Eng

THIS MAKES 245 CAR LOADS.

Over 75 Styles to Select From,

Suitable for Church, Hall, Lodges, School and Parlor.

SEND FOR CATALOGUES

D. W. KARN & CO., WOODSTOCK ONTARIO

R. C. WINDEYER, ARCHITECT.

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

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

### A QUARTER IS NOT MUCH!!!

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

### HAVE YOU NASAL CATARRH?

Use Dr. James' three preparations of East India Herb; they will prevent the Catarrh entering the Bronchial tubes or lungs, thereby warding off Consumption, and keep the disease located until positively cured. Put yourself fully under the influence of these remedies, and as sure as the sun shines upon you a complete cure will be made of that loathsome disease. N.B.—This remedy speaks for itself. A single bottle will satisfy the most skeptical, and will break up a fresh cold in twenty-four hours. Ask your druggist for DR. JAMES' CANNABIS INDICA, and if they fail you, send to us direct \$2.50 per bottle, or three bottles for \$6.50. Pill and Ointment, \$1.25 each. Address CHAS. D. DUCK & Co., 1634 Race St., Philadelphia, Pa.

### WE WANT Agents

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

## ADVERTISE

IN THE

# Dominion Churchman

BY FAR

The Best Medium for Advertising

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

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

Mailed to nearly ONE THOUSAND Post Offices weekly.

RATES MODERATE.

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

## THE CANADIAN MISSIONARY

AND

### Church and Home Magazine

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

### THE BEST MISSIONARY MAGAZINE

IN CANADA.

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

PRICE, 50 CTS. A YEAR.

STRICTLY IN ADVANCE.

SIX COPIES FOR \$2.50.

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

Advertisements, subscriptions and communications should be addressed to

### "THE CANADIAN MISSIONARY,"

BOX 239 TORONTO, CANADA.

## SUBSCRIBE

FOR THE

# Dominion Churchman

The Organ of the Church of England in Canada.

Highly recommended by the clergy and laity as the

### MOST INTERESTING & INSTRUCTIVE

Church of England Paper to introduce into the home circle.

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

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

Send your subscriptions in a registered letter to

FRANK WOOTTEN,

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



# MULLIN & MUIR,

SUCCESSORS TO

## HENDERSON, MULLIN & CO.,

136 YONGE STREET, TORONTO.

We have greatly improved the PREMISES and have increased our STOCK, which comprises all the latest DESIGNS AND COLORINGS for 1887.

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

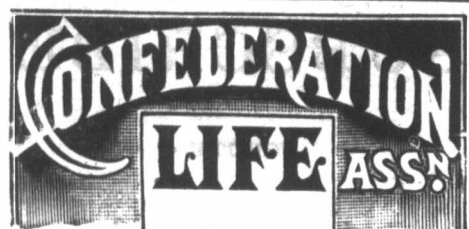
Painting, Graining, Paper Hanging, Coloring, and Fresco Painting in connection with the WALL PAPER Store. Yours Respectfully

**MULLIN & MUIR, 136 Yonge Street, Toronto.**

**H. GUEST COLLINS,**  
Receives pupils for instruction on the  
**ORGAN AND PIANO,**  
AND IN  
**Voice Culture and Musical Theory.**  
Special attention given to the training of  
Choirs and Choral Societies.

Harmony taught in classes or by correspond-  
ence.  
Terms on Application.  
Residence - 21 Carlton St., Toronto

**TRINITY COLLEGE SCHOOL,**  
PORT HOPE.  
**TRINITY TERM**  
Will begin on  
**WEDNESDAY, APRIL 18th**  
Forms of Application for admission and copies  
of the Calendar may be obtained from the  
**REV. C. J. S. BETHUNE, M. A. D. C. L.**  
HEAD MASTER.



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

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

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

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

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

**THE BISHOP STRACHAN SCHOOL**  
FOR YOUNG LADIES.  
President,—The Lord Bishop of Toronto.  
Vice-President:  
The Lord Bishop of Niagara.

This School offers a liberal Education at a rate  
sufficient only to cover the necessary expenditure,  
the best teaching being secured in every depart-  
ment.  
At the Examinations at Trinity and Toronto  
Universities, several pupils of the School obtained  
good standing in honors.  
The building has been lately renovated and re-  
fitted throughout, and much enlarged.  
Early application is recommended, as there  
are only occasional vacancies for new pupils.  
Lent Term begins Feb. 11th, and Trinity Term  
April 22nd.  
Annual Fee for Boarders, inclusive of Tuition  
\$204 to \$252. Music and Painting the only extras.  
To the Clergy, two-thirds of these rates are  
charged.  
Five per cent. off is allowed for a full year's  
payment in advance.  
Apply for admission and information to  
**MISS GRIBER, LADY PRINCIPAL,**  
Wykeham Hall, Toronto.

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

**THE BOOK OF THE CENTURY!**  
Ridpath's "Cyclopedia of Universal History".  
A complete account of the leading events of the  
world's progress from 4000 B. C. to the present  
time. 2438 pages; 1210 high-class engravings; 72  
maps and charts. Agents wanted everywhere.  
Congenial and profitable employment for Clergy-  
men and Teachers who have leisure. For illus-  
trated specimen pages, descriptive circulars and  
terms, address **BALCH BROTHERS**  
104 Adelaide St. E., Toronto.

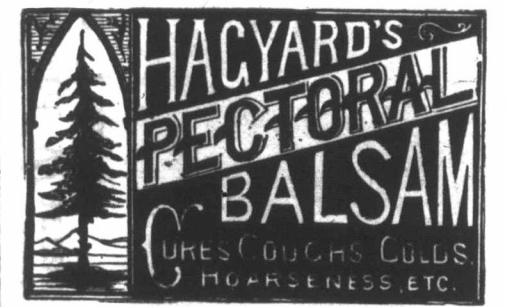
**HOMOEOPATHIC PHARMACY**  
394 Yonge Street, Toronto,  
deals in stock Pure Homoeopathic Medicines, in  
Tinctures, Dilutions and Pellets. Pure Sugar of  
Milk and Globules. Books and Family Medicine  
Cases from \$1 to \$12. Cases refitted. Vials re-  
filled. Orders for Medicines and Books promptly  
attended to. Send for Pamphlet.  
**D. L. THOMPSON** Pharmacist

**AGENTS WANTED**—To sell the  
Journals of His  
travels with the twelve Disciples in the Holy  
Land. Beautifully Illustrated. Maps, Charts  
&c. Address  
**MENNONITE PUBLISHING CO.** Elkhart

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

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

**THE SEMI-TONTINE RETURN PREMIUM**  
PLAN  
Provides that should death occur prior to the  
expiration of the Tontine period, the whole of  
the premiums that may have been paid will be  
payable with, and in addition to, the face  
of the policy—thus securing a dividend of  
100 per cent. on the premiums paid, should death  
occur during said period.  
**THE COMMERCIAL PLAN.**  
The large number of business and professional  
men who have taken out large policies on the  
Company's Commercial Plan, show the demand  
for reliable life insurance relieved of much of  
the investment elements which constitutes the  
over payments of the ordinary plan, is not  
confined to men of small incomes, but exists  
among all classes of our people.  
For further information apply to  
**WILLIAM MCCABE,**  
MANAGING DIRECTOR:  
TORONTO.



**SHORT HINTS**  
—ON—  
**Social Etiquette.**

Compiled from latest and best  
works on the subject by "Aunt  
Matilda." Price, 40 cts.  
This book should be in every  
family desirous of knowing "the  
proper thing to do."  
We all desire to behave pro-  
perly, and to know what is the best  
school of manners.  
What shall we teach our chil-  
dren that they may go out into the  
world well bred men and women?  
**"SHORT HINTS"**  
Contains the answer and will be  
mailed to any address postage pre-  
paid on receipt of price.

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

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

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

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

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

**THE WINE FOR THE HOLY**  
**COMMUNION.**  
**ALICANTE,**  
\$4.00 Per Gallon.

It is also largely used from its blood-  
making properties for invalids.  
**TODD & CO.,**  
WINE AND SPIRIT MERCHANTS,  
(Successors to Quetton St. George),  
16 King West, Toronto.  
Orders by letter or Telephone No. 876 promptly  
attended to.

**LEPAGE'S**  
**THE ONLY GENUINE**  
**LIQUID GLUE**  
UNEQUALLED for CEMENTING  
wood, glass, china, paper, leather, &c. Always  
ready for use. Pronounced strongest glue known.  
**(IS MADE BY THE) AWARDED TWO**  
**Russia Cement Co.,** Gloucester, Mass.  
Sample Societys



Vol. 14.]

**How**  
**TUM**

Eighteen mon  
that no prepara  
**MATCH**

For years lost  
a burden seen  
had to lay up  
burden has tun  
hearty at all  
worn sufferers  
what I say.  
For Catarrh,  
I also find it a  
with milk.  
WM. M.  
For dyspepsi  
with meals. F  
Hot in o'sinat  
JAMES GOO  
grocers and des  
Street West an

**ANNO**

DEAR SIR:—  
We have no  
Tweeds, Worst  
ters and style  
and we guaran-  
always been  
garments of th  
ably made at  
succeeded in  
business, and  
by our patron  
Any order fo  
which you ma  
ful attention.  
Faithf  
GEO

Clerical  
receives o  
43 K

**THE S**  
Words on  
With mu

**REV.**

**WITNE**

A Cont  
getics. F

**WIL**  
Professor  
College, T

This v  
annual c  
BALDWIN  
the Hob  
of Mich  
Decembe

12 mo  
**Row**  
74 &