

Dominion Line OF STEAMSHIPS.

GREAT REDUCTION IN RATES.
SAILING DATES FROM PORTLAND TO LIVERPOOL:

Liverpool Services:
Dates of sailing:
*OREGON from Portland, 22nd April; from Halifax 24th April. TORONTO 6th May.
*VANCOUVER from Quebec, 13th May; MONTREAL from Quebec, 21st May.
*Paris'ol Service for Avonmouth Dock.
Dates of sailing.—Steamship ONTARIO from Portland about 20th April. Steamship DOMINION from Montreal, about 6th May.
Cabin Quebec to Liverpool, \$50 and \$60, Return—\$90, \$100, \$108 and \$120.
Intermediate and steerage at lowest rates.
These steamers have saloon, music room, smoking room, state-rooms and bath rooms and 'ter tips where but little motion is felt, and are handsomely fitted up, and they carry no cattle.
A discount of 10 per cent, is allowed to ministers and their wives.
Apply to
STUART & MURDOCK, 80 Yonge St., or in Montreal to DAVID TORRANCE & CO., General Agents.

THE NAPANEE PAPER COMPANY, NAPANEE, ONT.

—MANUFACTURERS OF Nos. 1 AND 2—
White Colored & Toned Printing Papers
News & Colored Papers a Specialty.
Western Agency - 113 Bay St., Toronto.
GEO. F. CHALLES, AGENT.
The DOMINION CHURCHMAN is printed on our paper.

SPRING GOODS.

We are offering great variety and extra good value in
Gentlemen's Ladies' AND Children's New Goods,
IMPORTED, AND OUR OWN MAKE
All newest styles
J.D. KING & Co
79 KING ST. EAST, TORONTO

ROCKFORD WATCHES

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

Sunday School Stamps,

For stamping Books, numbering, &c.
SEALS for Churches, Societies, Lodges, School Sections, Corporations, &c., Metal and Rubber Self-inking stamps, every variety.
Kenyon, Tingley & Stewart Mnf. Co.,
72 KING ST. WEST, TORONTO.

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

HAYWARD'S PECTORAL BALSAM


CURES COUGHS, COLDS, HOARSENESS, ETC.



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 malts and hops."

JOHN LABATT, LONDON, ONT.
Jas. Good & Co., Agents, Toronto.

THE Improved Model WASHER AND BLEACHER.



Pat. Aug. 2, 1884.
C. W. Dennis, Toronto.
Only weighs 4 lbs. Can be carried in a small valise
Satisfaction guaranteed or money refunded.

\$1,000 REWARD FOR ITS SUPERIOR. Washing made light and easy. The clothes have that pure whiteness which no other mode of washing can produce. No rubbing required—no friction to injure the fabric. A ten-year-old girl can do the washing as well as an older person. To place it in every household, the price has been fixed at \$3.00, and if not found satisfactory, in one month from date of purchase, money refunded. Delivered at any Express Office in the provinces of Ontario & Quebec. Charges paid for \$3.50.
Toronto Bargain House.
C. W. Dennis, 213 Yonge St., Toronto
Please mention this paper.
Agents wanted send for Circular.

N. P. CHANEY & CO.

330 King St. E., TORONTO,
Feather and Mattress Renovators and dealers in all kinds of FEATHERS, NEW FEATHER BEDS, PILLOWS, MATTRESSES and SPRING BEDS.
Furniture overhauled.
Cash paid for all kinds of Feathers.

TRADE-MARKS, PRINTS, LABELS. PATENTS COPY-RIGHTS, DESIGNS, RE-ISSUES.

Send description of your Invention. L. BINGHAM, Patent Lawyer and Licitor, Washington DC.

McFERRY & Co's SEED ANNUAL FOR 1886.



Will be mailed FREE to all applicants, and to customers of last year without ordering it. It contains about 150 pages, 600 illustrations, prices, accurate descriptions and valuable directions for planting all varieties of VEGETABLE and FLOWER SEEDS, BULBS, etc. Invaluable to all, especially to Market Gardeners. Send for it.
D. M. FERRY & CO., Windsor, Ontario, Detroit, Michigan.

CATARRH SAMPLE TREATMENT FREE!
So great is our faith that we can cure you, dear sufferer, that we will mail enough to convince you, FREE. Send 10 2c-stamps to cover expense & postage. B.S. LAUDERBACH & CO., Newark, N.J.

CHOICE FLOWER SEEDS, ORNAMENTAL AND FRUIT TREES, NORWAY SPRUCE, GRAPE VINES, CHOICE ENGLISH ROSES, WEDDING FLOWERS, FLORAL DESIGNS.



A FULL ASSORTMENT OF CHOICEST ROSEBUDS ALWAYS IN STOCK.
HENRY SLIGHT, NURSERYMAN,
407 YONGE NEAR GERRARD STREET, TORONTO.

DR. STARKEG'S NO PALEN COMPOUND OXYGEN NOT A DRUG

1529 Arch Street, Philadelphia, Pa.
CANADA DEPOSITORY: WELL TRIED TREATMENT For Consumption, Asthma, Bronchitis, Dyspepsia, Catarrh, Headache, Debility, Rheumatism, Neuralgia, and all Chronic and Nervous Disorders.

E. W. D. KING, 58 CHURCH ST. TORONTO, Ont.
Our Treatise on Compound Oxygen to be had free, at 58 Church Street, Toronto, Ont.

MILLMAN & CO., Late Notman & Fraser Photographic Artists,

41 KING STREET EAST, TORONTO.
We have all the Negatives of Notman & Fraser

BARNES' Patent Foot and Steam Power Machinery.



Complete outfits for Actual Workshop Business. Lathes for Wood or Metal, Circular Saws, Scroll Saws, Formers, Mortises, Tenoners, etc., etc. Machines on trial if desired. Descriptive Catalogue and Price List Free.
W. F. & JOHN BARNES, Backford, Ill. No. 320 Hub, St.

FITTS

Leading London Pharmacian Establishes an Office in New York.
From AM. JOURNAL OF MEDICINE
"Dr. Ab. Meserole, who makes a specialty of Epilepsy, has without doubt treated and cured more cases than any other living physician. His success has simply been astonishing; we have a case of over 50 years standing cured by him, he guarantees a cure." Large Bottle and Treatise sent free by P. O. and Express address to "DR. MESESOLE, No. 96 John Street, New York"

LEPAGE'S LIQUID GLUE

Used by thousands of first-class Manufacturers and Mechanics on their best work. Received GOLD MEDAL London 1883, and numerous other awards. For particulars of this superior glue, send for circulars to LEPAGE'S LIQUID GLUE, Boston, Mass. FREE TO OVER 1600 LETTERS PER WEEK

Faircloth Bros., IMPORTERS OF WALL PAPERS

Artist's Materials, &c. Painting, Glazing, Calicoing, and Paper Hanging. In all their branches. Church Decorations. Estimates given.
256 Yonge Street, TORONTO.

H. STONE, SNR. UNDERTAKER,

239 YONGE ST.
No connection with any firm of the same name.

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, 50 Adelaide St., Toronto.

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

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

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

PATENTS BOUGHT OR PAID FOR OR PROCURED FREE. A. W. MORGAN & CO., Patent Attorneys and Brokers, Washington, D. C.

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

FRANKLIN B. BILL, Advertising Manager.

LESSONS for SUNDAYS and HOLY-DAYS.

MAY 9th.—2nd SUNDAY AFTER EASTER.
Morning—Numbers xx. to 14. John 1. to 9.
Evening—Numbers xx. 14 to xxi. 10. 2 Thes. 1.

THURSDAY, MAY 6, 1886.

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

TO CORRESPONDENTS.

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

BISHOP MACLAGAN ON CONFIRMATION CANDIDATES.—The following appears in the *Lichfield Diocesan Magazine*:

My Dear Brethren.—"First of all, as regards the gathering in of candidates. We are not to wait till they come to us. We are admonished in the words of the ordination service 'to seek for the children of Christ who are in the midst of this naughty world.' It is the duty of every Parochial clergyman, in a prospect of a confirmation being held in his neighbourhood, diligently to consider and to inquire what young persons there are in his parish to be confirmed. They must then be sought out as far as possible, one by one. The Parish Priest is responsible for each one of them before God. Some of them may have no wish to be confirmed, and some may have very little fitness. How should it be otherwise when, as is often the case, they have never been taught to regard this blessing as a thing to be desired? But it is surely our bounden duty to go to them, and to plead with them, and constrain them, at least to put themselves under instruction with a view to being confirmed, if even at the last they should withdraw from it, or we should decline to present them, as not duly prepared! How often has it happened that those who have come in a very careless spirit to enter upon their course of preparation, have found in it the crisis of their spiritual lives, a time of real awakening of their heavenward longings, and of true conversion of the heart to God. The

truth is that our children ought to be far more continually reminded than they are of the blessing which is offered to them in the ordinance of confirmation. They can very easily be made to understand it; they can very readily be stirred to desire it; and in any case we are bound to press upon them the offer of God's grace, whether they will hear or whether they will forbear. It is for want of this loving invitation that so many are suffered to grow up unconfirmed, until, by reason of their riper years, they refuse, from a feeling of false shame, to seek for the blessing which, at an earlier age, they might easily have been drawn to desire. When we think of the rows of bright faces in our Sunday schools, and then remember how many of them are brought to be confirmed, we may well fear the question which will be asked of us in the day of account, 'Where is the flock that was given thee, thy beautiful flock?' And yet there is scarcely any labour more remunerative in our parish work than this shepherding of the young; seeking them out one by one and winning their hearts for God."

BEHAVIOUR OF CONFIRMATION CANDIDATES.—Bishop MacLagan writes: "There is a smaller, but not unimportant matter, which I also wish to press upon your notice. There is a considerable improvement in the demeanour of those who come to be confirmed, as regards their seriousness and reverence during the time of the service. But in some cases, I can scarcely think that they have had any careful instruction as to what they have to do on the confirmation day. Here again I cannot do better than quote from one of my former letters: 'A few directions on these points might save them from a good deal of distraction and secure for them an increase of blessing. For instance, how often it happens that a country lad, as he comes up the chancel step to be confirmed, seems at a loss to know what to do with himself when he gets there. In many cases she seems scarcely to know whether he is to stand or to kneel, or if he has been told to adopt the latter posture he does so in a fashion which is far from becoming or reverent. It would surely be well that the clergyman should direct him to kneel upright and to fold his hands (not his arms) as he kneels to receive God's blessing. I should be glad also if the candidates were instructed to say Amen at the close of the prayer of blessing.' Closely connected with this matter is the question of dress, but this of course concerns almost exclusively the female candidates. I venture once more to express my desire 'that they should be encouraged to come in their ordinary Sunday clothes, and not to think it necessary to wear a white dress, or indeed anything unusual. Any unaccustomed attire tends only to distract not only their own thoughts but those of their neighbours. For the same reason a uniform cap or veil of the simplest form is desirable, that no one may be tempted to compare her own with that of her neighbours. In any case I must ask that it should be such as to lie flat on the head, so as to allow the Bishop in the laying on of hands, to conform to the directions of the Rubric.' I am sorry to say that this direction is far from unnecessary. A custom still prevails in many parishes of wearing head-dresses of a most unsuitable kind, rising high above the head instead of lying flat upon it; rendering extremely difficult the proper and reverent administration of the rite by the officiating Bishop. I trust that care will be taken by the clergy to give special direction to their candidates in this matter. I must also request that no veils may be worn so as to cover the face."

DO THE DISSENTERS PAY THEIR MINISTERS.—It is a common rejoinder for the political Dissenters to say that, after Disestablishment, Churchmen must, like them, "pay their own ministers." The claim involved in this ought to receive its quietus by inspection of any of the "*Congregational Year-Books*,"

That for 1886, for instance, informs us that the number of Congregationalist "*Churches*" in England is 2,131, whereas only 1,565 ministers are found to serve both these and some 1,029 mission rooms or stations besides; and only fifty-two ministers died during the year 1885. More than one fourth of the "*churches*" were without resident ministers. In some counties the deficiency was unusually large. Thus Cumberland had only 13 ministers for 27 churches; Nottingham, 15 for 82; Staffordshire, 33 for 70; Warwickshire (including Birmingham), 37 for 67; Wiltshire, 32 for 53; Derbyshire, 24 for 47; even Lancashire, only 197 for 262; and the West Riding only 142 for 197; and in the Bradford section of the West Riding there were only 29 resident pastors for 46 "*churches*." And this is what they mean by "paying their ministers;" that one-fourth of the "*churches*" are to be destitute of resident pastors because there are not funds to support them. This is the bright example which Voluntaryism pure and simple sets before us; this, the non-golden image to which men of greater experience, culture and wisdom, than themselves are directed to bow down. It is not necessary to investigate (if we had the means) how many of the ministers, whom they do pay receive pittance far inferior to their deserts, grossly inadequate to their necessities. The Liberationist Voluntaryists invite Churchmen to welcome the advent of a Legislature which is to place the parishes and the clergy on a similar footing and in a similar position to those of the Dissenting congregations and pastors—that is, they desire one fourth of the parishes to be deprived of a resident clergy, and the bulk of the clergy to be pecuniarily starved down to the status of the under-paid Dissenting ministers. And this is not all. Of 2,131 Congregationalist "*Churches*" only seven provide their pastor with an assistant (or curate). Their demand, therefore, which we have already described, is aggravated by the desire that our curates shall be reduced from some five or six thousand to about fifty or sixty. And this is their love for the souls of the people! They have a theory, on which they act in their own affairs; no one interferes with them. Their object is to compel us by Act of Parliament to adopt their theory, the soundness and theological value of which we deny. For the sake of this theory they are ready to reject an incalculable amount of benefit which the country receives.

The above from the *National Church* could have been illustrated by Canadian Voluntaryisms which leaves three-fourths of our clergy with wretchedly inadequate incomes, while wealthy congregations spend thousands of dollars in putting up memorial windows to people, who left all their great fortunes without a cent being given to Church or charity.

THE WAIL OF THE VANQUISHED.—The *Methodist Times*, London, England, is in terribly distress over the alienation of the people from Methodism. It affirms that the itinerant system is a failure, that it "empties the chapels in town and country," and, woeful to relate, that "Oxford priests have smitten Wesleyanism hip and thigh!" This being interpreted simply means that when the Gospel is presented in all its fulness, and divine worship is made a well spring of spiritual joy and consolation, then the hearts of the people are turned to Church teaching and influences, and the narrowness and harshness and coarseness of sectism, once in favour, are discarded. We get behind the scenes in these wails of of the sects, smitten hip and thigh by the Church revival, and can understand why they scream and rage so furiously together against "sacerdotalism," etc., etc. It simply is the cry of men in despair, just as the same wild, incoherent cry here is the wail of a party conscious of the tide rising which will submerge them in its waters.

—Ten thousand of the greatest faults in our neighbours are of less consequence to us than one of the smallest in ourselves.—*Archbishop Whately.*

WHITHER ARE WE DRIFTING.

UNDER the above caption our estimable contemporary, *The Presbyterian Review*, has the following just remarks:

"With the Saturday papers published in Toronto, in our hand, giving in their advertising columns a list of the attractions provided for the church-going public in this city on the Lord's Day, we ask the question, Whither are we Drifting? At the Pavilion a series of sermons is being delivered on Doubtful Things by a prominent Wesleyan, the Rev. Hugh Johnston; and while the preacher is busy straining out gnats for his hearers, they are drawn in crowds to witness his feats in swallowing camels. While he is busy rebuking card-playing, dancing, and theatre-going, he is not only tolerating, but zealously encouraging, the turning of the worship of God into an opportunity for the display of the musical gifts of operatic singers, and is pleased to find hearers willing to endure the sermon for the sake of hearing Madame So-and-so sing her solo. At another Methodist Church, the papers announced that the Silver Quartet will sing plantation melodies on the Sabbath evening!

"The question, Whither are we Drifting? must be asked, also, as to the thing preached. Read the announcements of the subjects to be treated on the Sabbath. In many cases we find they are grotesque and sensational. The old, old story of the love of Jesus seems to have lost its charm; and so there must be something more "spicy" for a religious public that seems to have of late acquired a depraved taste. The ministers who thus degrade the pulpit are evidently not aware of the crimes against pure and undefiled religion and the simple gospel of Christ they are committing, but we venture to predict that their eyes will be opened one day to the mischief they are working. They are creating an appetite that grows by what it feeds upon. Soon their inventions will tire and their themes will wear out, and then some new orator will appear, who, going further than they are ready to go, will draw the crowd and leave them desolate."

It is only fair to give a hearing to Mr. Johnston who hits back with no little force. He writes thus: "*The Presbyterian Review* charges me with "straining at gnats," while rebuking card-playing, dancing, theatre-going and swallowing camels in tolerating solo singing. In other words, my Christian assailant regards wine-bibbing, dancing, card-playing and theatre-going as incomparably light offences compared with solo singing in the place of worship. Here is a writer who belittles the worldliness of the Church and the laxity of Church members in violating their covenant vows by indulging in worldly follies that are clearly forbidden by the spirit of the Gospel and condemned by the Confession of Faith, in order to pronounce his tirade against certain accessories of public worship."

While our neighbors are busy settling this dispute the Church will have a little rest from their incessant attacks upon her ritual and

order. While they are arranging to add a set of new Commandments to the Decalogue, we shall find it more profitable to seek for grace to keep those imposed, not by man, but by the Almighty.

A COLLEGE KNOWN BY ITS TEACHERS.

WE called public attention a few weeks ago to the scandalous fact that a notorious infidel and communist, a person of revolutionary ideas as to religion, politics and society, had been invited to lecture before the students of University College. Our remarks have called forth a considerable number of comments in the press and in society; we have received, also, several private letters, all couched in the strongest terms of approval. We give one letter below as a fair specimen of the tone of others; the writer is unknown to us:

To the Editor of The Mail.

SIR,—I quite agree with the DOMINION CHURCHMAN (quoted in yesterday's *Mail*) as to the impropriety of Mr. Houston, a member of the Senate of Toronto University, being the means of introducing a professed infidel and a political tramp to any of the societies connected with University College. When the *Varsity*, in some of its late issues, gave publicity to letters attacking the teachings of some of the affiliated colleges and throwing contempt on religious teachers, many friends of Toronto University were pained that young writers should be encouraged to treat sacred things disrespectfully. Mr. Houston's action is of a more serious character, as he, from his position, is supposed to know better. I think he should be called upon to resign his senatorship.

Toronto, April 22. AN UNDERGRADUATE.

Another letter from a prominent Presbyterian, a man of the highest character and a zealous friend of Knox College, reads as follows:

"You have done well to protest against that man Jury being allowed the use of Moss Hall to give a lecture before the students of University College. All I can say is this: it is a great shame to suffer such a scandal, and as a friend of our College, (Knox) affiliated with the University, I do sincerely hope there will be something done to show our disapproval of young men being brought under the baneful influences of an atheist teacher."

A contemporary, however, very rashly has sought to correct our statement. We beg, therefore, to offer evidence that we were well informed in what we said on this matter. We refer to the *Mail* of the 22nd April, page 8, col. 5, there we read:

"An Infidel Communist Agitator" Addresses the University Literary Society.

A Grit agitator named Jury, acting on the invitation of Mr. William Houston, who is a member of the Senate of the University, lately delivered a lecture before the University College Literary Society.

In the *Globe* of 24th March, page 8, col. 5, (a very odd coincidence in the two papers,) we read:

The weekly meeting of the Historical and Political Science Association of University College was held in Moss Hall yesterday afternoon at 5 p.m., the President, Mr. Wm. Houston, M.A., in the chair. Mr. Alfred Jury

delivered an address, taking up and defending the platform of the Knights of Labour.

The *Mail* differs from the *Globe* as to the title of the Society, but that is a very small matter. The point is, that as the *Mail* says: "An infidel communist agitator" addressed the students of an University College Society by invitation of a prominent member of the University Senate.

We have information on this matter from an official source to this effect, that the infidel sympathies of the students of University College are most pronounced and far more general than is realized.

We ask, then, all the Christian newspapers, the *Presbyterian Review* in particular, to stand with us in protesting against the students of the State-paid College being brought under the influence of Anti-Christian teachers. Divinity Colleges, such as Knox, McMaster, and Wycliffe, being affiliated with the University have a clear duty in this matter; they ought vigorously to protest against being thus placed in fellowship with the darkness of infidel teaching and communistic sympathies. Christ and Belial have as much in common as a Christian College has with a University which puts its students under an infidel for tuition.

SANCTIFICATION.

THE salvation of God is an act of deliverance by the exercise of almighty power. It is a twofold deliverance. To be delivered from the guilt and punishment of sin is one thing, but to be delivered from the venom of it, which has infected our whole nature, is another. This is sanctification. Unless the Divine image were restored, we should be unfit to hold communion with God. If our faculties were not renewed, we should not be fit to render Him any kind of service, for "they that are in the flesh cannot please God." Christ came by water and blood; the "blood to expiate our sins, and by water to purify our souls." Heaven would have been no fit place for us if Christ had not purchased our sanctification; but the water of the Spirit flowed out from our smitten rock to cleanse the defilement of our souls, and thus it becomes possible that sin shall not have dominion over us. The first step in sanctification, as well as all subsequent steps, are wrought by the Spirit through the Gospel. We must first be accepted in Christ before we can serve God acceptably. Faith and obedience are inseparable, though distinct. A living branch of the true vine will bear fruit. If the heavenly Husbandman sometimes leave the most fruitful branches untended, and apparently uncared for, He designs thereby to show that their fruitfulness depends not on the rain and sunshine of worldly prosperity, or even of Church privileges, but on His constant care—that the holiness of His people originates with Him, and its continuance depends on Him. We are apt to trust in our own strength, and our fall's let us see where our true sufficiency of grace lies. If we were perfectly sanctified we should be trying to stand on our own ground, and might imagine we had no need

of Christ's righteousness. But God does not intend us to rest with the mere beginnings of sanctification. As people grow in the natural life, so they are to grow in the spiritual life. We are to go on by degrees, so as to live by faith, and admire more and more the righteousness which is in Christ, longing and looking always to be complete in that sanctification in Christ's people, is the effect of the Holy Ghost upon the soul, working in them all graces, small at first, by which they shall be made "meet for the inheritance of the saints in light;" knowledge of Christ, faith in Him, love to Him, humility and true repentance, will all be seen as the fruits of their union with Christ. There should always be a luminous reflection of Him in our souls. The intercourse between Him and us constitutes our chief happiness here, and will be carried on more intimately in heaven. Here, the intimacy with Him is such that it leads us to build on Him as on a rock. It led St. Paul to desire to depart, not to be in heaven, but "to be with Christ." Heaven would have been nothing to him without Christ. He is the fountain head of all happiness to His people. Grace here is more to be valued than anything this world can give; yet here it is mixed with conflict and imperfection. If our "conversation be in heaven," there is much earthly dross mixed with it. Reconciliation with God by Christ must precede sanctification. Devils cannot be sanctified, because they have not been reconciled by redemption. In sanctification the Holy Spirit leads us from pollution to communion with God. Whilst reconciliation and adoption admit us into the family of God, sanctification gives us the family likeness. The Holy Spirit implants faith within us, and purifies our hearts by its means, "purifying their hearts by faith." "With His stripes we are healed." A healing balm flows from His blood which is applied to our sin-sick nature. It is only by this means that we can be fit for God's service. And all this is to be found in, and flows from, the Lord Jesus Christ. "Who is made of God unto us sanctification."—*The Churchman.*

THE GREAT PREACHERS OF ENGLAND.

The Bishop of Peterborough.

The Bishop of Peterborough has not often been heard in London of late years, but whenever he is advertised to preach, crowds flock to hear him. He need not be compared with Liddon, for the personal appearance, style, and opinions of the two men are quite different. But whereas the canon sometimes preaches above the understanding of dull men, the bishop's eloquence never soars much above earth. It is a rousing eloquence, spirited, combative, often sarcastic, and always directed against some evil which is pre-occupying public attention at the time being. Dr. Magee is not merely a hater, but an aggressive enemy of "humbug," clothe itself in what garb it may. With his animated Celtic features, long upper lip, large mouth, energetic nose, and shaggy

eyebrows, with his gruffness and broad smile which breaks up the whole of his face into comical lines, he has all the look of a humorist. The glance all round which he takes of his congregation when he has got into the pulpit, is that of a master. His first words arrest attention, and if some unlucky man drops a book during his exordium, that man will stare hard at the pulpit and pretend to have no connection whatever with the book, lest his lordship's eyes should be suddenly turned upon him like two fiery points of interrogation. Presently, when the bishop warms to his work, his arms hit out from the shoulder like piston-rods wrapped in lawn; down come his hands with great slaps on his book or cushion, and if he is preaching in a church where the beadle has not heard of his little ways and has not been careful to give the cushions a beating, enough dust will be raised to make a fine powdering for the heads of the people in the pew beneath.

The Bishop of Peterborough once said that he "would rather see England free than sober," which amounted to declaring that he would rather men conquered temptation for themselves, than have it removed from their way by legislation which might be oppressive to sober people. His words of course drew a howl from temperance associations, but the inculcation of manliness is the head and front of Dr. Magee's preaching, and he has never swerved from the position that if men cannot be made sober by their own efforts and the encouragements of their friends, the policemen will not make them so.

"Don't let us create artificial sins," he once said. "There are plenty of things against which my cook and housemaid must pray to be guarded; don't try and make the poor souls feel wicked because they enjoy a glass of beer."

A young curate, not very long ago, called on the bishop with a very broad piece of blue ribbon in his buttonhole. His lordship took no notice of the ornament, and this evidently disappointed the curate, who evidently kept turning his lappet to the light, till the bishop opened a New Testament at the passage where the Pharisees are condemned for wearing broad phylacteries. "Let men speak of you as sober," he said, when the curate had digested this little morsel: "you will not need then to advertise yourself as such."

It was in the same spirit that he answered a lady who asked him whether she ought to wear the blue ribbon.

"Put it on, by all means, but remember to how much it will pledge you. If men go wrong from drink, girls are more liable to be led astray through love of finery; and if you want to set a good example, give up jewellery, feathers, furs and silks. Dress in unobtrusive stuffs, buy a plain, serviceable bonnet meant for use not show; and mind you keep always to the same fashions, for I assure you a great deal of foolish extravagance arises out of changing fashions."

The lady winced at all this, so the bishop broke off abruptly:

"Then what is the sense of your blue ribbon? I suppose it cost you no effort to give

up wine and beer; then why make a virtue of renouncing them?"

Such as Dr. Magee is in his private conversations, so is he in the pulpit. Plain-spoken and shrewd, discussing all questions with easy arguments, never stooping to subtleties, clear in his delivery, happy in his choice of words, he keeps his hearers bound like Ogmios, that god of eloquence among the Gauls who used to be represented with chains flowing out of his mouth. On occasions he rises to the highest flights of oratory, but never loses sight of his congregation, who have always been carried along by him through the successive degrees of his own enthusiasm. He should be heard delivering a charity sermon, for this is a duty which he discharges in no perfunctory fashion. He masters his subject thoroughly; speaks of the poor or afflicted for whom he is pleading like one who knows them; and his advice as to supplying their wants is never dictated by philanthropy, but springs from that true benevolence which has common sense for its source. He was being asked to interest himself in a carpenter's clever young apprentice whom some good people wanted to send to college: "Let him first graduate as a good carpenter," said the bishop; "when he has become a skilled craftsman, so that he is proud of his trade and can fall back upon it if others fail, then will be the time to see if he is fit for anything better."—*Ex.*

SYMPATHY.

WHAT a gift is sympathy! Those who can enter into the woes of others, making them their own—pouring balm into the troubled soul and weary heart—lightening the toil-worn road with sweet tender words and unselfish love—those persons are to be envied and blessed above others, for are they not helping another to bear some burden by their sympathy?

Our Lord Himself must have yearned for human sympathy when, in the garden of Gethsemane, He came to His disciples in those agonizing moments of His Passion to find them sleeping, heedless for the time of either Him or His sufferings. Alas! He Himself had ever been ready to give attention and sympathy. What but the keenest and divinest feeling for human misery could have drawn tears from the Saviour's eyes when Mary met Him in the freshness of her grief for the loss of her brother Lazarus? What a volume of meaning is contained in that one expressive verse, "Jesus wept." He did not weep for Himself, for had not He the conscious power to bring to life he who lay in the tomb? It was His human sympathy with grief-stricken humanity; never did He turn from sorrow or suffering, for in every case He put His power at the service of the suppliant. With such a noble and divine Exemplar does it not behove us to be alive to the troubles of others, and not (as is so often the case) listen to the weary mourner with an ear that hears, but does not understand, uttering platitudes meant to convey consolation?

One who has suffered can feel for a sufferer; gold tried in the furnace is brightest; the keen-

est and truest sympathy is often, if not always, given by those whom it has pleased God to chasten more than others. It should always be ready, even as Christ's was; He never once refused comfort, neither should we. Two strangers meeting casually probably enter into conversation; in a very few minutes they will each discover whether or not they have sympathies in common. Kindly sentiments expressed to strangers as well as friends ever leave a pleasing remembrance; those who are about us, and ever near us, should have the first sympathy, kindest acts always being performed for their comfort. What a vast difference it would make if we all thought more of this, if we would try to sympathise more readily with the trials which may have darkened the lives of others. Many a heartache would be spared; a very little serves to brighten some people, a smile even will often dissipate gloom and sorrow, and a smile is easy to give, costs nothing, but means much to those who receive it: "Bear ye one another's burdens." Life is sad to some; the burden and heat of the day are heavy to be constantly borne by some sensitive minds; yet there is comfort in the thought of one earthly friend who is ready with the cheering word and kindly smile; how much both are valued by the weary one. Above all there is that Friend that sticketh closer than a brother, who never forsakes those who put their trust in Him. After all, worldly sympathy may be very sweet, yet what is it compared with the undying love and infinite compassion of the God Man, who, being once as we are (without our sin), can feel for human woes, comforting us as no others have done? A sweet peace fills our sorrow-laden hearts; the peace which is indescribable and which "passeth knowledge" is ours after communing with Him.

In conclusion, I would say to those who perhaps may not have thought of the duty of giving sympathy, if you have not the gift naturally, cultivate it, for it can be cultivated; we all have hearts, and those hearts should be warm with love to God and to His creatures also, never turning any away who crave for kindness, doing all for love of Him who died and gave Himself for us.—*Selected.*

THE PILLAR AND GROUND OF THE TRUTH.

SOME REFLECTIONS ON 1 TIMOTHY III. 15.

COMMUNICATED.

This verse is what the commentators call a *locus vezatisimus*, a much tortured passage. It suggests what, for that matter, all critical study of the Bible suggests, the limits within which we are to expect the guidance of the Holy Ghost in these sacred studies. The popular assumption is, that if we faithfully seek and sincerely rely on that guidance, we are sufficiently equipped for the work of exegesis. What is understood by this guidance, and how far the proposition is believed, it is not easy to say. As Christians we may and must rely in firm faith upon the Holy Ghost for the illumination of our spirits in that necessary and saving truth which "He spake by the prophets," understanding thereby all the sacred writers. But as it is no part of Christian belief that He is the direct author of every syllable they wrote, as if their independence and individuality were abolished, an opinion contradicted by the characteristic traits that abound in each writer. So is it no part of our belief that the Good Spirit's office is to enable us to unravel the grammar or follow the logic of the inspired penmen; although it is most true that the deep insight into the verities of Christian faith which

even the most unlearned may attain to, furnishes a help more precious than learning for unlocking the meaning of Scripture. The general sense of Scripture will be clear enough to any religious and instructed mind following the Church's lead; so that none need doubt that the study of it will be universally profitable. Only it is well, against discouragement, to be forewarned that there are occasional difficulties to which the mass of readers must modestly submit. To apprehend the Divine truths of our creed is one thing, to interpret a book is another thing. The former we owe to the grace of the Spirit, the latter requires in addition the resources of reason and learning. Nothing, perhaps, can bring this distinction home to the ordinary reader better than the actual differences of good and learned men in the interpretation of this verse. I do not design an exhaustive exhibit, yet see the following:

1. The pointing of the words is various. 1. That of the Authorized Version. 2. A period is put after "the living God," which gives the reading:—"A pillar and ground of the truth, and without controversy great is the mystery of Godliness." 3. The words "which is the church of the living God," are put in a parenthesis, and it is read, "How thou oughtest to behave thyself in the house of God, as a pillar and ground of the truth."

2. The translation, too, is varied. The Authorized Version refers the verb to *behave oneself* to Timothy:—"how thou oughtest," &c. But the Revised Version refers it to the people, not to their bishop, Timothy: "how men ought to behave themselves." As might be expected there are many on each side.

3. But the discrepancies multiply when we come to interpretation. Before we come to the real crux, see how many minor differences there are. 1. There is the diverse reference of "behave oneself." 2. There are a half a dozen different reasons for the term "living God." 3. "Pillar and ground" are made into one thing—a pillar with a base. 4. "The church" is taken to mean a visible and particular church, as that of Ephesus. 5. It is taken to mean the Church Catholic and visible. 6. It is taken to mean the Church mystical and invisible, the company of all believers, with no reference to any visible confession. 7. By "The pillar and ground" Cyril of Alexandria, Procopius, and some moderns understand Jesus Christ. 8. Others refer the words to Timothy, as Gregory Nyssen, Erasmus, Gataker, Chillingworth, and Archdeacon Farrar. 9. Others adopt the second pointing above noticed, enviously intending, as Grotius notes with some indignation, to rob the Church of her grand titles. 10. Others suppose the "pillar" not to be meant for support, but for affixing public documents to. But it would be tedious to enumerate all the interpretations put upon "pillar and ground," separately and unitedly. Enough, however, has been adduced to show that men equally good and learned interpret grammar, phrases, argument, quite differently, even when they may well be deemed equally assisted by the guiding Spirit, and equally enlightened as to the verities of the common faith. All which may encourage us to depend upon the Spirit for guidance unto salvation, but not for the infallible interpretation of a book, for surely our being good Christians does not depend upon our taking Timothy, the Church of Ephesus, or the Catholic Church in this passage, as the pillar and ground of the truth.

But now accepting the verse as it stands in our English Bible, and it cannot be bettered, how are we to understand "the church of the living God," and how is it "the pillar and ground of the truth?"

For my part, I take "the church" here, to be the visible church of Christ, first particular and then Catholic; and this, I am sure, is the sense of the great mass of Christians. "He spake it of the Church of Ephesus," says Jeremy Taylor, or "the holy Catholic Church over the world; for there is the same reason of one and all." And so Hammond and Calvin. As for the proposition that the church is the pillar and ground of the truth, it is not to be based on this ambiguous text, but on the nature of things, and on other Scriptures, with which this view accords. 1. The phrase to *behave himself in the house of God*. It would be nothing short of absurd to give a bishop or layman rules of conduct in an intangible or ideal society. Now as a matter of fact, this whole epistle is a book of directions to Timothy as a bishop in the Ephesian Church. "I write you these instructions, (the apostle says in effect to Timothy), though I am hoping to see you pretty soon; but I make this provision for you, in case I should be disappointed in my expectation, so that you may know how you ought to conduct yourself in the several functions of your Episcopal office in the church over which you preside." The instructions relate to bishops, elders, deacons, ecclesiastical widows, their qualifications, behaviour, and remuneration, besides various matters of discipline and worship. Surely it would be as ridiculous to give definite rules for an indefinite thing, as to measure an idea with a foot rule; and no resulting difficulties should prevail against the common sense

reference to the particular church of which Timothy was Bishop. We shall continue the subject in next issue.

Home & Foreign Church News

From our own Correspondents.

DOMINION.

ONTARIO.

MADOC MISSION.—The Easter festival was kept brightly this year. During Holy Week there was daily prayer at 9.30 and evensong with short addresses on the events of the passion. On Friday three services at 11 a.m., 2.30 to 3.30 p.m., and in the evening the story of the cross was sung, with readings and prayers. During the week many skillful hands engaged in preparing the decorations, and on Sunday morning when the church was opened, it presented indeed a bright picture, with flowers and plants in such numbers that the wonder was where they came from. The walls were gay with texts telling the glorious tale of the risen Lord. Too much credit to the loving, zealous hands who contrived the whole cannot be given. A permanent feature is large hanging baskets of flowers placed in the windows by the ladies who are interested, to beautify the temple of God, until winter compels their removal.

At the early celebration twenty-four communicated, at the late, twenty-seven. The late service was well attended, many remaining with those who had already communicated to worship. Evensong was well attended. At the offertories during the day, was received about \$40, for parsonage debt and font.

On Easter Monday a service of sacred song, the "Risen Lord," was sung by choir and Sunday School. The church was crowded and the service was very successfully rendered. The school children sang one chorus by themselves admirably. "Near the tomb where Jesus slept," was sweetly sung by Miss Fanny Coe. "Angels roll the rock away," was well sung by Miss Rosa. The duets, "Bright Easter skies," and "There's a sound of rejoicing," by the Misses Coe, were really effective, and a quartette for trebles Mrs. Werise, Mrs. Beckett, and Miss Mawson, and Miss Greene, and Miss M. Taylor, must also be noticed. The collection was for the Sunday School.

At Queensborough church, the Easter communion was of necessity celebrated on the previous Sunday owing to the mission having but one priest. Twenty-nine communicated, the service was nicely sung by the choir. On Easter Sunday the church was prettily decorated by the ladies, and vases of flowers on the altar and pot flowers placed in the windows. The church looks very pretty with its decorations. The service was hearty and well attended. The subscriptions to the mission fund amounts this year to \$34.70. This mission is now only just really showing a revival of church life under the ministry of a priest and two lay readers, after lying in abeyance for years. It is a fair illustration of the reason why the Church does not prosper in this diocese. For twenty years one priest has alone had to uphold the church in a mission where fourteen ministers of the various denominations, and a small army of local preachers are working with all their might. Methodist churches are in every direction, built and filled by people who were Church people once. Had the help now granted by the mission board been supplied even ten years ago, there would, to all appearances, have been two self-supporting parishes, instead of one struggling mission, it is the old story of too late. There are in the mission now at work, five other stations besides Madoc and Queensborough, and these two alone have churches. A great effort is to be made to build one new church, and purchase a building which can be readily converted into a small church.

The priest in charge earnestly appeals to Church men and women for aid. The church will be of frame, and will cost about \$600, the building about \$200, to get the whole in the mission is about as hopeless as to make a rope of sand. Donations will be thankfully received by A. B. Ross, Esq., Madoc, churchwarden, or venerable Archdeacon Daykin, the parsonage, Madoc.

ADOLPHUSTOWN.—A complimentary resolution by the vestry of St. Paul's Church to the Rev. A. L. Geen, perpetual deacon.

Moved by I. I. Watson, Esq., and seconded by Dr. Young, that whereas the rector, Rev. R. S. Forneri, B. D., has had his hands greatly strengthened by the gratuitous assistance of the Rev. A. L. Geen, whereby he has been enabled to extend the missionary work of our beloved Church in hitherto neglected parts of this parish, and to establish Sunday services in three

new stations, Gosport, Haybay, and Hamburg. He it therefore resolved that we, the members of this vestry, tender the Rev. A. L. Geen our sincere thanks and gratitude for his acceptable services and labours of love, and would recommend that at least his travelling expenses, which he has hitherto declined to accept, be refunded out of available collections, as a slight recognition of his services. Carried, with cordial unanimity.

TORONTO.

GEORGINA.—The parish of Georgina comprises two churches, St. James's in the village of Sutton, and St. George's, which stands on a high bluff over Lake Simcoe, and about four miles distant from the village of Sutton, which is the terminus of the Midland Railway. Easter Sunday will be long remembered in St. James's as a red letter day. The edifice was gorgeously decorated with the choicest of flowers, while the chancel was most artistically decorated with lovely white geraniums and lillies. A very large congregation was assembled on the occasion, while seventy persons partook of the holy communion, the largest number since the incumbent the Rev. G. Nesbitt, took charge of the parish. Few more devout congregations are to be found than that which was assembled on that occasion.

HONEYWOOD.—The Rev. Mr. Roney, on leaving this mission, was presented with an address and a purse of \$20, by the ladies of Cranmer's church, on his taking leave of them. Mr. Roney has been appointed to the mission of Perrytown.

TORONTO CHURCHES—Easter Vestries.—The Easter vestry meetings in Toronto passed off quietly, and the reports were generally satisfactory. The following wardens and lay delegates were appointed and elected.

St. James's.—Wardens: W. R. Brock, and O. A. Howland, delegates.

Holy Trinity.—Wardens: H. P. Blachford and W. Keresteman, jr.; delegates: W. Ince, C. J. Campbell, S. G. Wood.

St. George's.—Wardens: E. M. Chadwick, H. W. M. Murray; delegates: H. W. M. Murray, E. M. Chadwick, and Elmes Henderson.

All Saints.—Wardens: G. Goulding and Dr. Kertland; delegates: C. H. Greene, A. McLean Howard, and H. Symons.

St. Luke's.—Wardens: Walter Taylor and Dr. Barritt; delegates: Clarkson Jones, J. C. Kemp, and H. J. Brown.

St. Stephen's.—Wardens: W. A. Browne, G. M. Adam; delegates: I. Popler, W. A. Brown, N. W. Hoyle.

St. Matthias's.—Wardens: G. W. Verral, jr., W. Thompson; delegates: Ald. Verral, W. Wedd, A. G. Lightbourne.

St. Peter's.—Wardens: T. Hodgins, T. R. McCaffry.

St. Matthew's.—Wardens: Mr. Hiron, A. Mitchell; delegates: A. Marling, C. Ager, and John Alley.

Church of Redeemer.—Wardens: G. Musson, H. W. Evans; delegates: E. Birch, T. Shortis, A. H. Campbell.

St. Paul's.—Wardens: J. R. Roaf, W. B. Evans; delegates: Major Evans, Grant Macdonald, J. R. Roaf.

St. John's.—Wardens: Dr. Spragge, E. T. Lightburne; delegates: A. R. Boswell, R. L. Burwick, J. Wilson.

St. Phillip's.—Wardens: G. M. Evans, H. Mortimer; delegates: R. B. Denison, I. T. Jones, G. M. Evans.

Trinity.—Wardens: I. Gillespie, T. R. Whiteside.

St. Thomas's.—Wardens: C. K. Unwin, I. Payn; delegates: G. R. Farnival, C. K. Unwin, H. Trollope.

Church of the Ascension.—Wardens: I. E. B. Smith, R. H. Temple; delegates: Hon. J. Patton, C. R. W. Biggar, T. D. Delamere.

Grace Church.—Wardens: James Tilt, Q. C., T. Kennedy, jr.; delegates: Dr. Morton, R. Birmingham, T. Kennedy.

St. Anne's.—Wardens: S. A. Denison, W. Wright; delegates: Col. Denison, Gooche, G. Kirkpatrick. At this vestry a slight breeze arose, owing to a sharp letter from the Bishop, reproving the congregation for not paying the rector's stipend. It seems that a few persons cannot either forgive or forget the grudge against the rector for consenting to divide the parish.

The whole trouble is only a little party squabble, as the old parish has suffered no injury, and a new one is added with every hope of ultimate success. If the malcontents would only take up some good, active Church work, they would soon discover that the division of the parish was a wise step. It is high time "the party" gave over barking and biting whenever its edicts are not obeyed.

St. Barnabas's.—Wardens: Dr. Low, W. R. Strickland; delegates: F. Wootten, J. Donaldson, George B. Boyle.

NIAGARA.

BURLINGTON AND NELSON.—The congregation of St. Luke's Church have appointed a committee to enquire for a suitable site, and are taking steps to procure and erect a Sunday-school building. They have also presented their late much esteemed organist, Mrs. Thos. Greene, with a valuable donation in token of their warm regard. Both the village itself and the Church at Burlington, are growing in numbers and energy. The congregation of St. John's Church, Nelson, also presented their organist, Miss Alatheia Ireland, with a well-deserved donation.

DUNDAS.—The Rev. E. A. Irving, late of Guelph, has entered upon his charge as incumbent of St. James' Church. There are bright prospects of the Church here.

GUELPH.—An examination of Sunday School Teachers, in connection with the Church of England Sunday School Institute, is to be held here on May 24th. This is the third year in succession in which such an examination has been held here. The Rev. E. A. Irving is succeeded in the curacy by the Rev. G. Harvey.

HURON.

PORT BURWELL.—Rev. G. Wye, some time incumbent of Trinity Church, and St. Luke's, Vienna, has been appointed incumbent of Trinity Church, Watford; St. Mary's, Warwick; and the fourth line church in the deanery of Lambton.

FOREST CITY.—Protestant Home.—A new Band of Hope has been formed at the Home, with a membership of thirty-seven. Their first public meeting was held on Thursday, April 15th, Mrs. Hyman, president in the chair. His lordship the Bishop of Huron addressed the meeting, and a programme of music, recitations, &c., was presented by the children.

ST. MARY'S.—During holy week, services were conducted in St. James's Church, in which the following clergymen took part, assisted by the rector, the Rev. J. T. Wright. Rev. G. G. Ballard, M.A., Chapter House, London; D. Deacon, M. A., Stratford; E. Davies, M. A., London; G. B. Cook, Palmerston, diocese of Niagara; A. K. Griffin, Attwood; M. Turnbull, Listowel.

The benefit derived from the late mission was seen in the spirit of earnest and reverent attention displayed by all who were present. The addresses were excellent and well chosen, pointing to the finished work of the Lord Jesus Christ, and urging all men to look unto that great sacrifice offered for the sins of the whole world, and be saved. The great and solemn events which marked the closing scenes of the Saviour's life, were pointedly brought forward, and forcibly applied to the life which now is. On the evening of Good Friday, a large congregation assembled in the beautiful church and participated in her solemn and impressive service for the occasion. The Rev. M. Turnbull preached on the love of Christ and His amazing condescension in living and dying for sinful man, selecting for his text the words of Rev. i. 5, 6. At the close of the service the holy communion was administered by the rector to those who realized the greatness and sufficiency of the Redeemer's atonement. On Easter Day the services were well attended, the number of communicants who presented themselves at the Lord's table affording evidence that the Holy Spirit of God had blessed the work of His ambassadors to the awakening of weary souls. Altogether the Rev. J. T. Wright should feel happy in the result of his efforts to do good to those among whom he has so long and so faithfully laboured.

EASTER VESTRY MEETINGS IN THE DIOCESAN CITY.—The reports from the vestry meetings in the city and suburbs is very encouraging. They who rejoice in the prosperity of our spiritual giver, have cause for thankfulness to the Head of the Church for His blessings throughout another year. Our review of the proceedings at the annual meetings must be very brief.

St. Paul's Church, is the parent of the city and suburban churches. The vestry meeting was held on Easter Monday, p.m., in Cronyn Hall. The rector, Rev. Canon Innes, presided, and opened the meeting with prayer. There was a fair attendance of members. The first business taken up was the election of delegates to the diocesan Synod, Messrs. R. Bayley, R. W. Barker, and E. B. Reid being re-elected. The report of the churchwardens calls attention to the large increase and the steady growth of the ordinary collections, the general adoption of the envelope system being recommended. It is proposed to build a new vestry at a cost of \$1,000. The finance report

from Easter, 1885, to 31st March, 1886, shows cash on hand, \$555.48; receipts, new rents, \$2,988.26; ordinary collections \$1,666.30; special collections, \$2,640.99; expenses, disbursements and balance in bank, \$8,019.79. The reports of the several organizations in connection with the church, viz: Sunday School, Church Workers Association, Mothers meeting and Provident Society, the St. Paul's Sewing Society for children, and the St. Paul's and Woodland cemetery were all fully dealt with, and are very interesting to those who feel interested in church work. The rector appointed Mr. J. W. Reid as his churchwarden, and Mr. T. Herbert Marsh was appointed people's warden.

The Chapter House.—The Easter vestry meeting was held in the Chapter House on Easter Monday, p.m. The rector, Rev. G. G. Ballard, presiding. After the opening service the minutes of the last meeting were read and approved. The churchwardens while submitting their annual statement, desire to record the pleasure they have felt at the liberal response that has ever been forthcoming for special collections, either for Sunday School, mission, or other work, the collection for the diocesan mission yesterday amounting to over \$117. They also feel that the warm and earnest manner in which the members of the congregation have worked together is great gratification, and would suggest that some effort be made to increase the stipend of our rector which at present is below that which he is entitled to expect. The churchwardens' financial statement is as follows: receipts including balance on hand, amount to \$1,673.70; disbursements, \$1,647.90; cash on hand and in bank, \$25.79. Mr. J. Danks was elected people's churchwarden, and E. A. Taylor was appointed by the rector. Messrs. Imlach and G. Cox were elected delegates to the diocesan synod. The committee appointed at a previous meeting were instructed to devise a scheme for the building of a suitable church for this parish. Mr. Taylor moved a vote of thanks to the Guild for the energy and enthusiasm they have displayed in raising funds towards paying for a site for a parish church, and their generous offer to see the amount paid.

ST. THOMAS.—Not only has the great festival of the Church been duly observed throughout the diocese as a day of holy rejoicing, but the days of Easter week are a continuous worship and praise in many of the churches of the diocese. In Trinity and St. John's churches in St. Thomas, Elgin deanery, there were the regular church services throughout the week, and so it has been in many of our country parishes. St. John's church opened with a congregation of one family, and now there are thirty families. Truly the rector, Rev. T. L. Smith, has good cause for thankfulness, in seeing the abundant blessing on his labors.

CHATSWORTH.—Deanery of Grey.—Rev. J. K. Fairlie, some time incumbent of St. James's Church, Paris, has been appointed by his lordship the bishop, incumbent of the parish of St. Paul's, Chatsworth.

WIARTON.—The Church of Trinity, Wiarton, will, it is hoped, be occupied next Sunday by the lately appointed incumbent, Rev. W. Henderson, who was lately appointed to that large and important parish by the lord Bishop of the diocese.

PELEE ISLAND.—The Rev. Mr. Ireland, late from England, has been appointed incumbent of the church in Pelee Island. His sphere of clerical labour is confined within narrower limits than any other parish in the diocese. The island is fifteen miles from the mainland. The congregation and scholars are neither of them large. There is also on the island a Methodist place of worship.

RUPERT'S LAND.

MANITOU.—On Friday, April 16th, an unusual service, at least in the Church of England, took place in St. John Baptist's Church, namely admission to the Christian Church by immersion of three adults. The incumbent the Rev. H. E. Jephson was requested to administer the holy sacrament in this manner, and of course he acceded to the request. A temporary font of sufficient size was erected in the church, on the side facing the aisle was the text in crimson "One Lord, One Faith, One Baptism," under this a gold shield with crimson cross, and on the side facing the congregation was the sacred monogram in crimson and at the base of the font a wreath of moss and white everlasting.

At 7:30 the incumbent accompanied by the Rev. C. N. F. Jeffrey, rector of Portage La Prairie, and preceded by the candidates (dressed in white), and their three witnesses, entered the church, when evening prayer was said by the rector of the Portage, special lessons being used. The clergy and candidates then took their places around the font, when

the beautiful and impressive service for the baptism of adults was commenced. Before the vows were taken a pause for private prayer was made and a few earnest words spoken by the incumbent to the candidates. Immediately after the immersion several hymns were sung while the candidates were changing their baptismal robes, on their re-entrance to the church, the baptismal service was concluded, and a short address given from the chancel step, a hymn and the benediction brought the service to a close. It is needless to say that the church was crowded to its utmost capacity, and the behaviour of those present was most reverent, everyone seemed to be struck with the solemnity of the service. Mr. Jephson has been in this mission eighteen months and in that time he has administered the holy sacrament of baptism to forty-four infants and thirteen adults, making a total of fifty-seven.

The three persons who thus entered the Christian Church, are members of the congregation at Musselboro' at which place the people are about to erect a small church, for which they sadly need help, they have provided all the lumber themselves, and will do the work on the church, but all the furniture has yet to be bought. Are there some whom God has blessed with means who will come forward and help on this work? We only ask for the simplest fittings, but do not let us ask in vain, subscriptions might be sent to and would be thankfully received, either by the incumbent at Manitou, or Messrs T. Hughes and A. Wagner, Musselboro, Manitoba, the churchwardens of the parish. Let us not ask in vain.

FOREIGN.

The Rev. Dr. Knight-Bruce has been consecrated for the See of Bloemfontein, South Africa.

The Duke of Westminster is spending £28,000 on a new church, vicarage and schools for St. Mary's parish without the walls, Chester.

The Bishops of London and Bedford have become patrons of the Church Army.

Mr. Gladstone says that the German Emperor and the Archbishop of Canterbury have agreed to abrogate the disastrous arrangement with respect to the Jerusalem Bishopric.

The late Archbishop of Armagh, Primate of Ireland, D. B. Berestord, has left property of the value of £100,000. He bequeathed a portrait of himself to the Church.

On Sunday, March 21st, at a celebration of the Holy Eucharist, in St. John's Church, Ballachulish, Mr. John Wedderburn was ordained deacon, and the Rev. Matthew Whitelaw was advanced to the priesthood.

The largest number of candidates for deacon's and priest's orders since the constitution of the Diocese of Manchester, was presented to the Archbishop of York on April 21st, when he held an ordination.

Speaking at a Church defence meeting at Tiverton, the Bishop of Exeter expressed his belief that glorious as had been the past of the Church of England, her future would be mightier and more glorious still.

It is said that the "Sermons to Children," by the Rev. Richard Newton, D.D., have been preached in every foreign mission field in the world.

Since 1850, the sum of £1,500,000 has been raised by the voluntary contributions of Church people for building and restoring churches in the Diocese of Worcester.

The Bishop of Lichfield, in one of his addresses to his clergy, speaks with much appreciation of the work of the lay evangelists in his diocese, and believes these men will prove a great strength to the church.

The fund for building an episcopal residence for the Diocese of Louisiana is nearly complete. It will be situated in New Orleans.

A Church Unity Society is to be organized in the Diocese of Chicago, whose object is to circulate books and tracts on Church doctrine and polity, without as well as within the Church.

The Very Rev. William Reeves, D.D., Dean of Armagh, has been elected Bishop of Armagh and Clogher by the synodsmen of the united dioceses.

The King of Siam not only welcomes foreign missionaries to his country, but contributes to their support.

The number of Christians in Japan from 1882 to 1884 increased from 5,000 to 10,000, and the government is favorable to the change. Persecution has been entirely done away and Christianity is advocated by the Japanese press.

A Mrs. Haigh, recently deceased, left by her will \$60,000 to be equally divided between twelve churches in the West Riding of Yorkshire, England.

The *New York Times* says: "So far as New York is concerned, and local charity work, the Episcopal Church stands pre-eminently the fore. As a matter of fact, its work is greater than is done by all other Protestant denominations."

We notice that in England last year forty-six churches were made free. The Free and Open Church Association is doing an earnest work in this direction, and it has the co-operation of many of the bishops and clergy.

The Bishop of Durham recently preached to nearly one thousand students at St. Thomas' Church, Edinburgh; the sermon was searching and masterly—on secret sin—and at the close Sir William Muir and three college professors, with a deputation from the students, waited on Dr. Lightfoot to offer him their hearty thanks.

Bishop Stanton, of North Queensland, has declined the English benefice of Sutton (of the value of £1,050 per annum), offered him by Hertford College, Oxford. For this fresh proof of devotion to his colonial work he has been warmly thanked by his Diocesan Synod.

Bishop Jaggar visited St. Paul's Church, Rome, Italy, on Sunday, March 28, and held a confirmation. The church was crowded, and the bishop's sermon made a deep impression. It will give pleasure to the many friends of Bishop Jaggar to learn that he has so far recovered his strength as to be able to preach. He goes at once to Capri for a month of absolute quiet and returns to Rome for Easter.

The northern window in Exeter Cathedral is an offering from the women of Devonshire. The subscribers, who numbered over fifteen hundred, include nobility, gentry, tradespeople, shop employees, household servants, old alms-women, and even children, and many of the offerings do not exceed a penny. The window, which has cost five hundred guineas, was recently dedicated.

Mr. Thompson, who was formerly a minister of the Methodist denomination, in Minneapolis, Minn., was recently confirmed by the Bishop of Wisconsin. The Rev. James Slidell, rector of St. Paul's Church, Hudson, presented the candidate. At a recent meeting of the Standing Committee of that diocese, Messrs. William Wilkinson and Lewis C. Birch, lately ministers of the same denomination, were admitted candidates for Holy Orders, making five in that diocese who have recently entered the Church.

A ten-days' mission was held in Dublin early in March, attended, the reports say, with great blessing. It is said that on one occasion as many as two hundred Roman Catholics were present. Among those who felt that they had been saved from sin through the instrumentality of the Mission was a Romish priest. In the inquiry meetings were many singular incidents. One is related of a poor man, reared in the Romish Church, when told of the simplicity of faith, said, "I beg your pardon, your reverence, but are ye numbuggin' me?" He could scarcely believe that the Gospel could be so simple.

In a remarkable address before the Northampton Church Extension Society, the Bishop of Peterborough said:

"The first principle of all Church extension must be that the Church should be a missionary Church, and that those who were to teach the people and to win them to religion must not look in the first place to be sustained and supported by the people among whom they laboured. They must derive their sustenance and impulse from some central missionary spring, and also energy of purpose, which would sustain them until they had won the people to the Church. He believed they could not make a more fatal mistake in attempting to extend the work of the Church in districts not yet familiarized with the work and the value of the Church, than putting down

in the midst of such a district a grand, handsome church, perhaps half of which would be pew-rented. The people had not learned the value of the Church services, and were strange to them. One of the most important elements in the Church work in the present day was that all the churches should be free and open. They determined from the very first that however tempting might be the resources of the pews, they would not avail themselves of them in their new churches. They desired that their churches should be the churches of the poor."

Correspondence.

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

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

PAROCHIAL MISSIONS TO THE JEWS.

Sir,—In answer to enquiries respecting collections for the Jews taken up on Good Friday, pray allow me to say that collections should be sent to the Secretary Treasurer of the Diocese in which the collection is taken up, for "Parochial Missions to the Jews," with the instruction that it be forwarded to Mr. J. J. Mason, Treasurer of the Domestic and Foreign Mission Board. Mr. Kemp tells me that some collections have been sent in without any instructions. If the clergy who wish their remittances to be forwarded to the "Parochial Missions to the Jews" will say so in remitting, it will save a good deal of unnecessary correspondence.

As a member of the Domestic and Foreign Mission Board, I should like to say to my brethren that it is very desirable for the credit of individual parishes and of the diocese at large, that all extra diocesan collections, whether for the Indian Homes or Algoma, or the Jews or otherwise, should be sent to the Secretary-Treasurer of the Diocese, to be forwarded by him to the Treasurer of the Domestic and Foreign Mission Board. At present, large sums are sent here and there that never appear. For instance, I send a collection to the Shingwauk Home, and it appears only in the Algoma "Missionary News." The Diocesan Report takes no notice of it, and the D. & F. Mission Board is ignorant of it. But if it be sent through the Secretary Treasurer of the Diocese to the Treasurer of the D. & F. Mission Board, it appears first in the Diocesan Report and then in the Report of the D. & F. Mission Board. The parish gets credit, and the diocese gets credit, and each diocese gets its own proper credit before the Church at large. To take the case of the Toronto diocese as an example. Her record before the Church in the whole province is that of fifth in the amount of contributions to Domestic and Foreign Missions. We are credited with \$1,728 for the past year, while Montreal is credited with \$2,568; Huron with \$2,378; Quebec, \$2,175; and Niagara, \$1,846. Why is this? Not because Toronto has given less, but because the clergy in these other dioceses have remitted through their Secretary-Treasurers to the Treasurer of the D. & F. Mission Board, and we have not. For some years past, the orators of the missionary platform have, with some show of reason, compared us unfavorably with the Methodists and Presbyterians; if we are wise, the remedy is in our own hands and Othello's occupation will be gone. I am yours, &c. J. D. CAYLEY.

LAY HELP.

Sir,—In your issue of April 1st, "Plain Dealer," under the heading "A Layman speaks out," writes some very sensible things, and it would be well for all of us to discuss this question calmly and quietly with a view of setting things right. There is no denying the fact that the Church wants all the help she can get, "lay" as well as clerical, and to this end she ought to set herself; but may I ask "Plain Dealer" why it is "in many parishes, the clergyman is not only indifferent about lay help but is strongly prejudiced against it." I think, from practical experience, I can give him the reason. In 1883, I was incumbent of a certain mission. Having been a curate in two very important English parishes and Chaplain to a Dean, I had considerable experience of the value of "lay" as well as "clerical" support. I took the very earliest opportunity of trying to get all the good done I possibly could, with the assistance of my people generally. All went well for a time, but, by and bye, I soon found that not only was my official life to be subject to a trial and testing so painful and galling that no man could bear it; but even the affairs of my private and social existence were to be interfered with. This I could not stand, so I had to resign my charge when the work was at its very brightest. I am still however of the opinion that we cannot do without the laity, nor would I, for one, wish to work in any sphere

where there is not confidence on both sides; but I do think much of the prejudice "Plain Dealer" refers to is begotten of some sad experience like to my own. I could sound the praises of "lay helpers" by the dozen, with whom I have been associated in years gone by, and whose influence for good is still felt in the churches. I am yours,
C.

DOES THE CHURCH NEED TO UTILIZE LAY HELPS.

LETTER No. 3.

SIR,—In my last letter I gave an affirmative answer to this question for two reasons: (1) Because our lay helpers, not finding themselves useful "at home," have been taken up by other religious bodies, or have set up for themselves, or both,—and (2) because of the wonderful growth of Methodism,—a sect which differs from the Church chiefly in its thorough utilization and organization of Lay Help, and which I showed to have grown faster during the past twenty years, than any other religious body in Ontario.

An unexpected proof of my first proposition is furnished by the enclosed item which I clipped from a Toronto daily paper of Saturday last.*

But another strong argument for the use of Lay Help is to be found in the fact that the Church cannot, with her clerical staff alone, begin to overtake the great work committed to her: "Preach the gospel to every creature."

Even in the city of Toronto, where she is stronger and better organized than in her rural Parishes and missions, how many are there who seldom or never hear her message or attend her services. Before me are some statistics compiled four years ago by a leading Toronto paper, whose reporters undertook to ascertain what proportion of the citizens of Toronto attend public worship on Sunday. The figures (which I take to be at all events approximately correct) indicate that over 55 per cent., or more than one half of all the people of that church-going city are not to be found on Sunday in any place of worship. Allowing another 15 per cent for infants, invalids and others who cannot go to church, and we have still 40 per cent. of the population to whom no gospel is preached. If this proportion holds good to-day (and Toronto now contains a population of 150,000), we are confronted by the startling proposition that 60,000 of its inhabitants need some extraordinary effort on the part of the Church to bring them within the range of its influence. Can the clergy—already overburdened with work—accomplish this? Shall we lie on our oars and wait until we have clergy enough to do it? The very statement of the case shews its absurdity. How then shall the Church's message reach these thousands who throng the parks and walk the streets or spend their Sundays in listless idleness, or in positive wrong-doing? I believe the best—the only possible answer is to be found in the organization and employment of bands of lay workers. And if this be true of Toronto, what shall be said of our outlying parishes and missions where a single priest or deacon is striving single-handed to carry the Church's message to hundreds of scattered households? No wonder that discouragement, almost despair, tembls his energies and hinders his work. "The harvest truly is plenteous but the laborers are few."

Let it be remembered that I am proposing no new plan—nothing which has not long since received the approval of the authorities of our Church. Fifteen years ago our Synod unanimously resolved "That there is a sad want all through our Church of means of instruction, even in the first rudiments of our young people, and even more so among those of adult age. This want is not only a grievous present evil, but it is also a growing one. The means of religious instruction now in operation do not keep pace with the increase of population, accompanied as it is by largely increased means of secular teaching, together with a flood of cheap literature, often of a very deleterious description."

(2) That the measure now generally sanctioned by our Bishops, and adopted in many Dioceses, for the employment of the gratuitous services of laymen, willing to consecrate a portion of their time to the more immediate service of the Church, indicates another source from which much valuable assistance may be obtained."

I think these arguments sufficiently warrant the conclusion that, if the Church is to do her Master's work according to His Divine commission, she must learn, however late, the need of utilizing her lay helpers. At the same time, I agree most cordially with your correspondent, "Eirenicon," that Lay Help is to be regarded not as the normal and proper state of things, but only as an exceptional and temporary substitute for the ministrations of our regular clergy. Yours,
R.

*The item reads thus:—"His Worship Mayor Howland will preach in Berkeley St. Methodist Church to-morrow (Sunday evening)."—(Ed. D. C.)

REFORMATORY FOR BOYS PENETAN-GUISHENZ.

SIR,—Will you kindly give me space to place before your readers a way in which they might use part of their offerings to the service of God to very great advantage. I refer to our church and Sunday school in the reformatory. We have boys here from every part of the province, of every denomination and every grade of character. Some are simply unfortunate, others have been thoughtless and giddy and easily led astray, whilst others again are radically bad. Now, Sir, many of these lads are shewing decided efforts to redeem their characters, and I think you will agree with me, that every effort should be made to encourage them to persevere. Will some of your many readers kindly assist in this good work, by sending a contribution for prizes of books, etc., to Yours faithfully,

REV. GEO. LLOYD, Protestant Chaplain.

P.S.—All money contributed by Churchmen will be used for Church boys if so stated. G. E. L.

COLOURS AND SEASONS.

SIR,—I have enjoyed "Catholicus's" letter of April 15th, with its kind "chaff." I hope he will let me remind him as good humouredly, that the example of Moses in Ancient, and (to quote no other) Charles Lowder, in modern times show that there is no incompatibility in God's sight between the most spiritual, devoted, and zealous service for His people, and an earnest and minute care for the dignity and beauty of His worship, extending even to the colours of vestments and tabernacle. To "Common Sense?" I would reply.

1. My previous letter was merely written to prove that certain statements of W, as to Epiphany, &c., were so far from resting as "Sarum" seemed to imagine upon his "ipse dixit" that they were the undoubted practice, for the past fifteen years at least, of the great body of English Churchmen who have revived the due observance of colours and seasons. I am free to admit that a small but respectable body of Ritualists, as at St. Columba's, Kingsland Road, and St. Paul's, Lorrimer Square, in its old days, prefer the antiquarian, and as I venture to think, complicated system of Sarum, they constitute, however, but a small, and I believe, scarcely increasing section.

2. Why in the name of "common sense," when "Sarum" can flourish his "ipse dixit," and "Common Sense," himself blight me with the withering epithet of "Philo-Roman," may I not use the familiar ecclesiastical terms "octave" and "ferial" season? "Common Sense" seems to think that I and my Philo-Roman friends, have "coined" these words to "enslave" his ideas. Would he be surprised to learn that St. Augustine in fifth century, headed some of his sermons "Dominica in Octavis Pasche" "on the Sunday in the octave of Easter," and that old fashioned Bingham, certainly no Philo-Roman, speaks without shuddering, but quite calmly of the "octaves of Easter and Whitsun Day?" The octaves of three great feasts are recognized in the rubrics for the proper preface in the Prayer Book communion office, and Trinity was originally the octave of Pentecost.

3. I should like to say one word for the ordinary modern use of the ecclesiastical colours which is thus adopted by so large a number of Anglican Churches. Is it not simple "common sense?"

White is the recognized colour of joy and purity everywhere, save, perhaps, in China. It is the Church's colour for Christmas, Epiphany, Easter, and all feasts of virgins.

Violet is as generally recognized as sub-mourning. It is as naturally the colour for Advent—which was in early times a fast, e.g., the first Council of Macao orders it to be kept like Lent, and it is now certainly a solemn season of awakening and preparation for the Christmas festival and communion—Septuagesima to end of Lent, all vigil, ember, and rogation days.

Red is the natural emblem for fire and blood. Hence it is fittingly reserved for Whitsuntide, and feasts of martyrs.

*Green is the colour of nature, and fitly used on ordinary or ferial seasons.

Why should this simple, straightforward use be branded as Roman any more than surpliced choir, collections, sermons, or the creeds which we share with Rome?

It seems a little absurd at this time of day, when for many years priests and people all over the Anglican communion, have grown accustomed to the regular use of the modern colours according to their natural and simple order, to be frightened back to the antiquarian rite of Sarum by the well worn bogies cry of "Popery."

D. U. S., April 17th. PRESBYTER ANGLICANUS.

*P. S.—I foresee a crushing retort from "Common Sense" at this point. "Yes," he will say, "Green may well be the colour of your nature." Never mind, I make him a present of this joke in advance, it may be tied on to "Sarum's" "Tyde" we will both tide over it stidly.

TITHES AND CRITICISM.

SIR,—I am not going to worry you or your readers with answers to any piecemeal criticism of my two light letters. I shall by and by say more fully what I have to say, and let it go for what it is worth with thinking people. But even unthinking people might just know that anonymous sneers are not an "orthodox" style of argument; and I expected something kinder and better from Mr. Harding than the charge that I "hint that thirty-five Episcopal patrons are ignorant and insincere." I do not think that my candour deserves that. I had reason to say what I did say, and I hinted nothing. But Mr. Harding did not consider that his own defence of the Bishops (if they need any) is open to an equally disrespectful construction, viz: that they were ignorant or insincere for many a long year past, seeing that they did not, as a plain fact, preach the "dogma" of tithe by divine right. "Defend us from our friends." Yours,

Port Perry, 22nd April, 1886. JOHN CARRY.

P. S.—As to Gen. xxviii. 21, let me beg Mr. Harding to look at the margin of the Revised Bible. J. C.

WRIGHT VS. HURON SYNOD.

SIR,—The DOMINION CHURCHMAN merits the approval and thanks of all churchmen for honestly and impartially making known through its columns affairs which concern the cause of truth. This is the function and province of the Church press. And it is due to this that the Huron litigation is now comparatively well understood; as to its origin and merits, the Rev. Mr. Wright's last letter on the "Clergy Trust" must occasion very great surprise to many, revealing as it does amount of deception too shocking to contemplate, practised upon the Church by misrepresentation of facts.

The matter is so serious that nothing but the most searching investigation should satisfy the members of the Church throughout the diocese. By the unanimous resolution which was passed, condemning Mr. Wright with such severity, it is declared that the Church had proper tribunals to settle the matter, if only opportunity had been afforded the authorities before it was carried to the Civil Court.

Surely, if this means anything at all—it must mean that it would have done so, thereby saving great expense, not to say disgrace to the Church herself. Now, the plaintiff declares in the strongest language that this opportunity was afforded. He declares that no less than three letters were written by his solicitor to the official of the Synod, the proper medium, I should suppose, of communication with the representative body of the Church.

How was it that these letters were not produced? Such injustice makes an honest man's blood to boil with indignation. The burden of responsibility for such unfair conduct is acknowledged by the resolution to rest with the person, who did not "bring the matter before the proper authorities."

But Mr. Wright did do so, and therefore, all the responsibility for the distress, which has been occasioned the Church of Christ can only be attributed to the fact of those documents not having been produced.

Had they been, I do believe from my heart, that all strife and bitter discord might have been spared the Diocese of Huron.

It is to be hoped that the Synod will look into matters, and do what is right in this painful case as soon as it possibly can. Why should it be allowed to go on? Any other Christian body would have settled it long ago. It has never been brought before the Synod at all, so far as I am aware.

May God direct the Synod to a proper decision is the earnest prayer of
TRUTH.

Notes on the Bible Lessons

FOR SUNDAY SCHOOL TEACHERS, ON THE INSTITUTE LEAFLETS.

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

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

MAY 16th, 1886.

VOL. V. 3rd Sunday after Easter. No. 24

BIBLE LESSON.

"Two Blind Men at Jericho."—St. Mark x. 46, 52.

Our Lord was on His way to Jerusalem to attend the Feast of the Passover, verse 52. He comes to Jericho, at that time a busy thriving city, standing in a beautiful plain, abounding with palm trees, it was called the city of palm trees, see Judges i. 16, it was situated about eighteen miles north east of Jerusalem, the road to the latter city being a steep incline rising

DOMINION STAINED GLASS CO.,
FACTORY
No. 77 Richmond St. W.,
TORONTO.
N. T. LYON & CO.

MEMORIAL WINDOWS
Art Glass and every
description of
CHURCH
—AND—
Domestic Glass.

Designs and Estimates
on application.

N. T. LYON W. WAKEFIELD J. HARRISON
Manager P. O. Box 442.



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.

MENEELY & COMPANY
WEST TROY, N. Y., BELLS
Favorably known to the public since
1838. Church, Chapel, School, Fire Alarm
and other bells; also, Chimes and Peals




FIGURE and Ornamental
MEMORIAL WINDOWS
AND GENERAL
Church Glass.
Art Stained Glass
For Dwellings and Public
Buildings

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

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

Jos. McCausland & Son
TORONTO, ONT.
P.O. Box 592.



STAINED GLASS
OF EVERY DESCRIPTION
J. SPENCE & SONS



ECCLESIASTICAL & DOMESTIC
GLASS PAINTERS
GENERAL DECORATORS
CHURCH FURNISHINGS BRASSES & C.
COR. BLEURY & JURORS STREETS
MONTREAL.

TORONTO STAINED GLASS
WORKS.
ELLIOTT & SON
94 and 96 Bay Street,
CHURCH GLASS IN EVERY STYLE
MENEELY BELL COMPANY.
The Finest Grade of Church Bells.
Greatest Experience. Largest Trade.
Illustrated Catalogues mailed free.
Clinton H. Meneely Bell Company
TROY, N.Y.

DOUGLAS BROTHERS,
MANUFACTURERS OF
GALVANIZED IRON CORNICES
And other Sheet Metal Trimming for Building.



WINDOW CAP.
ADELAIDE STREET W., TORONTO.

H. & C. BLACHFORD,
—LEADING—
Boot and Shoe Merchants,
have on hand a large assortment of Ladies' Fine American
Boots and Shoes, Misses' Fine American Boots and Slippers,
Ladies' French Satin and Kid Slippers, Gent's. English Lace
and Gaiter Boots, American Rubbers in great variety.
87 and 89 King Street East,
TORONTO.

MONTREAL STAINED GLASS WORKS.
CASTLE & SON
40 Bleury St.,
MONTREAL.

CHURCH GLASS,
Paint, Lead, Ornamental.

Memorial
Windows.
FIGURES AND
SUBJECTS.


We guarantee this
speciality equal to
imported work.

Designs sent free



THE BARNUM
Wire & Iron Works
OF ONTARIO.
SUCCESSORS TO
THE E. T. BARNUM
WIRE AND IRON WORKS
IN CANADA.

F. BERANO, General Manager.
G. GOUGH BOOTH, Secretary.
GEO. A. EASON, Treasurer.



Manufacturer of
WROUGHT IRON AND TUBULAR
FENCES.
Special inducements to those ordering fences
now, for spring delivery.
Works and offices
WINDSOR, ONTARIO.

Removal!

ESTABLISHED 1886.
S. R. Warren & Son
CHURCH ORGAN BUILDERS.

The Premises formerly occupied hav-
ing been sold, we have erected and entered
upon a commodious FACTORY ON
McMurrich Street,
TORONTO,
which we are fitting up with the most ap-
proved appliances for the business.
December, 1885.

STEEL ENGRAVINGS
PHOTOGRAVURES
COLORED PHOTOGRAPHS,
ARTOTYPES, &c., &c

In good variety at
MATTHEWS BROTHERS & CO'S.
FINE ART EMPORIUM,
93 YONGE ST., TORONTO
Latest styles in Picture Framing.

THE LADIES OF THE CHURCH
EMBROIDERY GUILD
ORDERS FOR ALL KINDS OF CHURCH
EMBROIDERY - Altar Linen, Sets for private Com-
munion, Coloured Stoles, Linen Vestments
Alms Bags, Altar, Frontals Desk and Dorn
Hangings, etc., etc.
Apply to the PRESIDENT,
173 Gerrard Street East, Toronto.


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

Matthews' Lamps



UNLIMITED LIGHTING POWER
Will safely burn the cheapest oil.
M. MATTHEWS,
14 King Street West, Toronto.

Established 25 Years.
J. & R. LAMB,
50 Carleton St., N.Y.
Church Furnishings
Catalogue by Mail Free



McShane Bell Foundry.
Finest Grade of Bells,
Chimes and Peals for Churches,
Colleges, Tower Clocks, etc.
Fully warranted; satisfaction guar-
anteed. Send for price and catalogue.
W. McSHANE & CO., BALTIMORE,
Md., U. S. Mention this paper.



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

OFFICES:
HEAD OFFICE—20 King Street W.
(opp. R. Hay & Co.)
413 Yonge Street.
536 Queen Street West.
Offices and Yards:
Corner Princess and Esplanade Street
Bathurst-st., nearly opp. Bathurst-st.
Fuel Association, Esplanade-street
near Berkeley-street.

TO ORGANISTS—BERRY'S BAL-
TANCE 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-
blow. Numbers have been tested for the last few
years, and are now proved to be a most desirable
process. For an equal balanced pressure requir-
ing an even pitch of tone, while for durability
and economy, they cannot
be surpassed. Reliable references given to some
of the most eminent Organists and Organ Build-
ers. Estimates furnished by direct application
to the Patentee and Manufacturer, **Wm. BERRY**
Engineer, Brome Corners, Que.

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



I CURE FITS!
When I say cure I do not mean merely to stop them for a
time and then have them return again. I mean a radical
cure. I have made the disease of FITS, EPILEPSY or FALLING
SICKNESS a life-long study. I warrant my remedy
to cure the worst cases. Because others have failed to do
reason for not now receiving a cure. Send at once for my
treatise and a Free Bottle of my infallible remedy. Give
Express and Post Office. It costs you nothing for a trial,
and I will cure you. Address DR. H. G. BOOTH,
Branch Office, 37 Yonge St., Toronto.

about three thousand six hundred feet in the distance. Jericho is now a miserable Arab village.

(1) A Procession from Jericho. Numbers of people from Galilee were passing through by this route, not liking to pass through Samaria, they generally travelled down on the east side of the Jordan, crossing the river near Jericho. Here they would rest awhile before undertaking the steep six hours climb leading to Jerusalem. Somewhere close to the gate there sat a blind man. Bartimeus by name, a beggar; he and a companion in misery were accustomed to beg from the passers by. There is a slight difficulty in the three accounts given by the evangelists which the intelligent teacher will do well to master. St. Matthew says two blind men were healed as Jesus left Jericho, St. Mark and St. Luke mention but one, the former stating that he was healed as Jesus went out of Jericho, the latter that the miracle took place as He came in. Probably Bartimeus was the best known; it has been suggested that he cried to our Lord as He went towards Jericho, but that he was not healed till later when Jesus having paid His visit to Zacchoeus was leaving; and that meanwhile Bartimeus had been joined by the second man.

(2) A Pause in the Procession, Jesus standing still. They were accustomed to hear crowds go by, every now and then, some one would give them something. To-day, however, Bartimeus is impelled to ask the reason for the passing multitude, St. Luke xviii. 36. They tell him that "Jesus of Nazareth passeth by," verse 37. This is evidently the first time he heard of our Lord's arrival; he had probably heard of the Prophet of Nazareth and of His miracles. He thinks thus, if He would but have compassion on my pitiable state, then he cries out loudly, "Jesus, Son of David have mercy on me." This title shows that he believed that Jesus was the promised Messiah. Had he not heard in the Synagogues that the Messiah would open the eyes of the blind, Isaiah xxxv. 6, xlii. 7. If we are correct in thinking he cried out to Jesus on entering Jericho, we must conclude that for some wise reason He did not immediately grant his request testing his faith by the delay. If this be so we can better understand the people endeavouring to stop his cries, St. Mark x. 48, they might think that if He had not healed him at first, it was a liberty to address Him again. Besides here was the King of the Jews going up to enter Jerusalem as the Messiah of His nation, and was He to be interrupted and annoyed by a beggar. Ah, but this may be his last chance, so instead of suffering himself to be silenced, "he cried the more a great deal." But how different the Kings thoughts, Isaiah lv. 8, 9. He never turned from the cry of one who really needed His help, and He does not now, verse 49. He stands still and commands that he be brought to Him; then those who would have silenced him at once change their tone, "Be of good comfort, rise, He calleth thee." How happy Bartimeus was to receive such a message, at once he casts away his flowing robe which might hinder his footsteps and comes quickly up to Jesus, verse 50. Jesus asks him what he wants, "Rabboni, that I might receive my sight," he gives Jesus the most reverential title that he knew, using the same word that Mary Magdalene used, St. John xv. 16. And is he refused? verse 52, see also St. Matt. xx. 34. Jesus touched their eyes and they were healed, and with recovered sight they followed Jesus glorifying God, as St. Luke mentions. Thus we see Bartimeus gained everything he wanted simply because he believed Jesus had the will and the power to do what he asked Him. Perhaps, too, his strong faith was shown in persevering petition, like that of the Syrophenician woman, St. Matt. xv. 28.

(3) Jesus stands still now. He is the same as then, Heb. xiii. 8. There is no contempt in His look, no man too bad, He came to seek and to save the lost, but there must be a real persevering cry, and it will reach God's ears, Psalm xviii. 6. He will listen and help us. What is the key to open the doors of heaven? see St. John xv. 16. Prayer. Our access to God's throne is "through Jesus Christ." Jesus is passing by to each of us, 2 Cor. vi. 2. Let us cast away all that keeps us from Him, what have we to cast away? Rom. xiii. 12; Heb. xii. 1. Let us come to Him when He calls. Bartimeus did not loiter. He is calling now, Rev. iii. 20. If we do this we shall have what these blind men wanted, a sight of Jesus, Isaiah xxxiii. 17. Then let us follow Him as Bartimeus did.

Family Reading.

KNOWLEDGE BY HEART.

Why, General, you will soon know that verse by heart."

A nobleman in his study could not help making this remark to a friend who was sitting there with him. There was a fair prospect from the window

of hill and valley; and when all was still you might hear the murmur of a waterfall, and the breaking of the waves upon the shore; but it was none of these things which engaged the attention of the General. Whenever he came into the room his eyes were always fixed on a verse which hung as a motto over the mantel-piece, and this was what it was:—

"In peace let me resign my breath,
And Thy salvation see;
My sins deserve eternal death,
But Jesus died for me."

The General had not been a religious man; he had been a brave soldier. You have heard of the battle of Waterloo: he had fought there, and had served his country well, but had never thought about his God. If his friend the nobleman tried to talk to him about serious things, he always managed to turn the subject. But do you know this simple verse had been God's message to his soul. I dare say his host had been praying for him, and now the prayer was answered.

For the reply the General made to the above remark—"You will soon know that verse by heart"—was brief but very emphatic. "Yes, I do know it by heart now." And nobody after that could have had any doubt that what he said was true. He lived a good and holy life; and in writing to his friend, he always ended with quoting the verse which had been so blessed to him. And when by-and-by he went home to Jesus, these words were the last upon his lips.

Nor had the verse done its mission yet. The nobleman was one day telling its story, when a young officer was present who was quite careless about his soul. He turned away apparently without a thought, but not long afterwards he was taken ill, and rapid decline set in. He sent for the nobleman, and when he came, stretched out his hands with a beaming face. He told him how those lines had come back to him, and how under God they had been the means of leading him to a Saviour. He no longer feared death, for he could truly say "that Jesus died for me." Yes, he too like the General knew the verse "by heart."

How often you use the words! You have a lesson to learn, and you go up to your teacher; and if you say it right off without mistakes he says, "Very good, you have taken pains, you have got it by heart."

But after all it was only in your head, and head and heart are sometimes a long way apart. That head of yours is a many-chambered house, and we would like all the chambers to be full of pleasant riches; but the heart is quite another thing; the head thinks, but the heart feels; and when the General said he knew the "verse by heart," he meant that he not only knew, but felt it to be true. God's Spirit had made the truth real to him that his sins deserved eternal death, but that in Jesus all those sins had been washed away.

GOING HOME.

Well do I recollect, some years ago, when duty had called me away with my regiment to a foreign land, an event which, from the melancholy circumstances attending it, has been graven on my memory. It was the height of summer, and a tropical sun had just set, and a cool refreshing sea-breeze floated over the parched and burning land. A fever peculiar to the climate had prostrated many of all ranks, and proved fatal in some instances; and amongst the convalescent was a young officer in whom I had taken a great personal interest. His strength, however, not recruiting as rapidly as could be wished, the medical authorities advised him to return to England.

Just as the mess bugle had sounded, and I was preparing to dress, he came in in high spirits but with tottering step, to tell me that, as that very evening a steamer was expected, he had obtained leave to embark, and he heartily wished me good-bye. His last words were, "I am going home to-night; and perhaps the steamer will come in before you leave the mess; if not, see me off."

It was midnight before we left the mess-room, and on walking to my quarters I found a lamp burning in my friends room. I looked in and found him sleeping soundly, but apparently breath-

ing very loudly. I went up to him, and found all my efforts to awaken him unavailing. I immediately summoned the doctor, and to my horror all my worst fears were realised, for he at once pronounced him to be dying.

All that medical skill could suggest or that friendship could devise was done, but he never recovered his consciousness; and strange enough, three hours after I had discovered his state, and just as the signal gun was fired to announce the arrival of the steamer in which he had engaged his passage, his spirit passed away. He was gone home. His soul had winged its flight to glory. He had lived to Christ on earth, and he was now at home in the mansions which Christ had prepared for them that love Him.

A blood-vessel bursting in his sleep had caused his untimely end; but by his bedside lay the Bible, which he had just read before he slept that fatal sleep. He had gone from worshipping in a foreign land to worship evermore in the home of his heavenly Father, where no partings ever take place. Earthly friends were expecting him in an earthly home, for he was "the only son of his mother, and she was a widow," but it was decreed that that meeting should never be on earth. Not till the resurrection morn shall that re-union take place.

Should such a sudden summons come to you, dear reader, as it did to him, would you in like manner journey to that home where he now is? The summons will some day come. The little infant that nestles on its mother's breast, the youth whose pulse beats high, and before whom, like to this young and promising officer, the visions of a long life seem to unfold themselves; the middle-aged who have trodden the path, and done battle with the storms of life; the aged whose gray hairs testify to their soon approaching end; all alike may any moment receive this summons.

If you have laid up your treasure in heaven, no summons can be sudden to you. Sudden death is unpreparedness for death. To the ungodly, to the unprepared, such an end is indeed awful to contemplate. But to them who are living to God, such a death can never be sudden, unlooked for; for it is but a translation from prayer to praise, from anticipation to fruition, from a state of pilgrimage and exile to a home where all is joy and peace and love.

Reflect, then, on these things. Strive to learn a lesson from this young Christian officer's early and sudden made grave; for the Son of Man cometh in an hour ye know not. "Watch ye therefore; for ye know not when the master of the house cometh, at even, or at midnight, or at the cock-crowing, or in the morning: lest coming suddenly He find you sleeping."

THE EASTER GUEST.

I knew thou wert coming, O Lord divine,
I felt in the sunlight a softened shine,
And a murmur of welcome I thought I heard,
In the ripple of brooks and the chirp of bird;
And the bursting buds and the springing grass.
Seemed to be waiting to see Thee pass;
And the sky, and the sea, and the throbbing sod
Pulsed and thrilled to the touch of God.

I knew Thou wert coming, O Love divine,
To gather the world's heart up to thine;
I knew the bonds of the rock-hewn grave
Were riven, that, living, Thy life might save.
But, blind and wayward, I could not see
Thou wert coming to dwell with me, e'en me;
And my heart, o'erburdened with care and sin,
Had no fair chambers to take Thee in.

Not one clean spot for Thy foot to tread,
Not one pure pillow to rest Thy head;
There was nothing to offer—no bread, no wine,
No oil of joy in this heart of mine;
And yet the light of Thy kingly face
Illumined for Thyself a small, dark place,
And I crept to the spot by Thy smile made sweet,
And the tears came ready to wash Thy feet.

Now let me come nearer, O Lord divine,
Make in my soul for Thyself a shrine;
Cleanse, till the desolate place shall be
Fit for a dwelling, dear Lord, for Thee.
Rear, if Thou wilt, a throne in my breast,
Reign, I will worship and serve my guest,
While Thou art in me—and in Thee I abide—
No end can come to the Easter-tide.

—Mrs. M. L. Dickinson.

THE CHURCH GUILD SOCIETY... PRESIDENT... LLINGTON... L SOULPTORS... Lamps... TING POWER... HEWS... & R. LANG... WOOD... BERRY'S BAL... BELL FOUNDRY... FITS!

VINEGAR AND HONEY; OR, MATED BUT NOT MACHED.

Steve Bransome and his wife Margaret were mated but not mached. They were paired indeed, but they soon needed to be repaired. To put it plainly, they hit it off badly as man and wife.

There is generally fault on both sides, and in passing judgment on such married folks, it is easier to say right off that "it is six to one and half a dozen to the other." But in Mr. and Mrs. Bransome's case the fault was on one side only, I am bound to say. It was Steve's fault from beginning to end.

Steve Bransome was the vinegar, and his wife Margaret the honey.

Of course it might have been very much worse, and in more than a few cases it is worse. They both might have been vinegar.

Now, I am not going to tell a tragic story. Imagination need not be very vivid to understand how in vinegar and honey families, tragedy is often the upshot of it—the vinegar attacking the honey and turning it sour. But in this case the vinegar had no such victory, to boast of. It was the honey which won the victory and the vinegar which lost the day; and the end of my story (I may as well let my readers into the secret early) is that, Steve Bransome, after a while, actually turned into honey himself, and threw the vinegar down the sink.

And it all happened through the sweetness of honied Mrs. Bransome that the old vinegar, her ugly tempered, snappish, bitter tongued husband, was turned upside down.

How she managed it I will now try and tell you.

In the first place, she kept a quiet tongue in her head. Of course she was strongly tempted to wag a noisy one, and her naturally high spirit sometimes urged her on. But she never took the bridle off that dangerous little member—the tongue, however much provoked. She very wisely came to the conclusion that it takes two to make a quarrel, and that if the tongue can be kept still on one side, the tongue on the other side will soon cease to wag for want of something to wag about. Keep away the spark from the gunpowder and it is not likely to blow up, however inflammable, was her maxim. And it answered so wonderfully well that she never felt the desire to try the other plan of meeting storm with storm.

In the second place, she kept a pleasant smile on her face. There was plenty to frown about, and plenty to raise the furrows on her brow, but she would not dwell upon them, as some women are fond of doing. "Brooding and fretting never mended a trouble yet," she was accustomed to say. Margaret Bransome then felt strongly that just as it is easier for folks to be cheerful and bright when the sun is shining out, so it is easier at home for the temper to keep sweet when there are plenty of smiles about, and this was why she did her best to keep a pleasant smile on her face.

In the third place, she indulged in pleasant little deeds. Some people are smilers and nothing else. But she not only smiled with her face, but made everything else smile as well. She made the house smile, and the meals smile, and the fire, and every little household arrangement smile, even to the very buttons on her husband's shirt. It is astonishing what pleasant little deeds a woman can do if she only tries. She can do what nobody else can do. A wife with plenty of honey in her actions is a wife to be proud of by any man alive.

In fact, Margaret mixed so much of her wifely honey in everything, that it was honey, honey, everywhere.

Now, Steve Bransome, though he was a regular old vinegar barrel, and carried his vinegar manufactory about with him to renew the continual waste that was going on, was not quite proof against such an overwhelming quantity of honey as surrounded him, and after a bit grew quite out of taste with vinegar ways. This was the first step in his recovery. Whereas at one time he used to be proud of his vinegar, he now thought rather badly of it.

The next step was a very natural one. He actually began to wish for a little honey for himself. He wished for a long temper instead of a

short one; for a sweet disposition instead of such a bitter one. This was a very noteworthy step.

Then, having reached this point, he began to make the attempt to sweeten his vinegar with real, genuine honey. Of course his attempts were rather clumsy at first; but they improved by practice, until his bursts of temper grew fewer and fewer, and milder and milder, and instead of snapping at his wife and neighbours, he actually grew to snap at himself.

One day, old Mr. Wilton, the parish clerk, took him to task, and gave him a good talking to before some of the neighbours. Bransome tried as usual to snap him up, but the old gentleman firmly but kindly told him of his fault. "A man that hath friends must show himself friendly," he said as he left, and this set Bransome thinking.

But the finishing touch of all was when he went over to his wife's side in her religious ways of thinking, when he went to church, and read his Bible, knelt down and prayed, and believed the blessed Gospel. Then the victory was gained. The vinegar took its final departure, and the honey made haste to occupy the ground.

Rev. Charles Courtenay.

THE OLD MINE SHAFT.

A Townsman of Badenweiler, in the duchy of Baden, named Mehlin, the father of a poor family, was sent one evening in June, after eight o'clock, with an important dispatch to Staufen, a place in the Black Forest. The path, about three miles in length, passed through the wood over mountains and valleys. He ought to have been home early the following morning, but he was vainly expected the whole of the following day, which caused his family no little trouble and anxiety.

A second messenger was sent to Staufen, and when he returned with the tidings that Mehlin had never arrived there, nothing appeared more certain than that either he had been murdered in the thick forest, or had lost his life by some unfortunate accident. The anguish of the wife and children of this poor man, when all means to find him had proved fruitless, may well be imagined.

Two nights had already passed, and the third day, Whit Sunday, arrived, all search and inquiry had been in vain. The hope of finding even the body of the missing man was given up, and the poor family was in a hopeless condition. Thus far the Lord suffered it to come to pass, that He might show the more manifestly His almighty power and goodness.

On the third day, the wood cutter Karrer had to go to Staufen on business. It struck him that up in the mountain there was a shaft of an old mine, and that it was possible that the missing man had fallen into it in the night and thus lost his life. He at once determined to take the longer and difficult path across the mountains in order to look down into this fearful chasm. Twice, however, he was shaken in his determination by the reflection that the shaft was too far from the path which led through the wood, and that if the unfortunate man had fallen in there deliverance was not to be thought of, as the shaft was eighty-four feet deep.

He had already given up his intention, and was taking the accustomed route, when a third time he was strongly troubled by the thought of this shaft. So now he ascended the mountain side, and came to the fearful abyss. Here he remarked a place where the moss and brushwood which grew around the edge, were torn away, and this he recognized as a probable trace of a fall into the chasm below.

He approached nearer and nearer to the edge, as far as he dared venture without danger, and listened to catch any sound proceeding from below—but all in vain. He then let a little stone fall down the chasm, upon which hollow sounds proceeded from below. Now he cried down with a loud voice, "Who's there below?" and the answer came up through the rocky clefts, "Mehlin of Badenweiler."

What a discovery! Karrer promised to fetch help for him at once, and ran back with great haste to Badenweiler with the news that Mehlin was lying in the shaft still alive. Many men hurried with Karrer to the spot. They had provided

themselves with ropes and a ladder. The ladder was fastened to a rope, and then let down into the shaft. One of the men tried to let himself down by the rope, but the bad air which streamed up forced him back again. But a younger man succeeded in letting himself down into the chasm. Here he first gave the exhausted man a reviving drink, then bound him firmly to the ladder, and then climbed up again safely by the rope. The ladder was then drawn up with the unfortunate man attached to it.

The rescued man related as follows. He had reached Sulzburg safely. From thence he had chosen a shorter way through the mountains, in order to cut off a piece of the road, and thus to reach Staufen earlier. Full of ardour to bring the letter to the appointed place as quickly as possible, and knowing nothing of the old shaft, he had approached too closely and fallen into the abyss. Here he lay stunned for a long time. He only came to his senses for a few minutes now and then, and always sank back into his former state. When his consciousness completely returned, he was seized with the most frightful horror, for how could he think of escape out of this dark pit in the midst of a wilderness? But he cried, with the psalmist, "out of the depths to the Lord, who doeth as He pleases in the earth, and in the sea, and in all deep places."

The bad air in the shaft oppressed him, but the thought of his wife and children roused his spirit. He was at last almost in despair when the stone fell down from his deliverer's hand, and directly afterwards he heard his voice, which sounded to him as that of an angel.

This incident surely teaches us never to doubt, either in small or great things, the watchful and overruling Providence which directs the lot of every individual. It was God who put that thought into the heart of the deliverer, and sent him to that place. It also teaches us never, even in the most desperate circumstances, to restrain prayer to the Lord, who may deliver from temporal, and will deliver assuredly from spiritual danger and death all who cry unto Him in faith.

HINTS TO HOUSEKEEPERS.

Sweet Rusk—1 pint warm milk, $\frac{1}{2}$ cup butter, 1 cup sugar, 2 eggs, 1 teaspoon salt, 2 tablespoons yeast.

Celery Salad.—1 boiled egg, 1 raw egg, 1 tablespoon salad oil, 1 teaspoon white sugar, 1 teaspoon salt, 1 tea spoon pepper, 4 tablespoons vinegar, 1 teaspoon made mustard.

The Medical Journal states that a few handfuls of common salt thrown daily into closets and an occasional handful in o wash-basins goes far toward counteracting the noxious effects of the omnipresent sewer-gas.

Watery Eyes.—Bathe the eyes in a decoction of poppyheads. Good diet and wine recommended, and a shade worn.

Balsam for Bruises.—Mix four ounces of spirits of wine with one drachm of tincture of benzine, and two drachms of saffron.

How to Remove Warts.—Touch them with a strong solution of chromic acid. In a very short time the warts will disappear.

Stuffed Onion.—Remove the centre of large onions and fill the cavity with a stuffing of chicken or liver; bake in a buttered dish until brown.

Fried Bread.—Beat three eggs and season them with salt and pepper; cut some bread in thin slices and dip them in the beaten egg and fry a delicate brown in hot lard.

Poison Antidotes.—Raw eggs and milk are sure remedies for any kind of poison. Also doses of mustard and warm water. Strong coffee and fatty substances in strychnine cases.

Childrens' Department

LADDIE.

CHAPTER III.—Continued.

"'Tis mighty fine!" she said, "but an unked place to my mind; like a church-yard somat."

Her bed-room did not look "unked," however, with a bright fire burning, and the inviting chintz-curtained bed and the crisp muslin-covered toilet-table, with two candles lighted. In the large looking-glass on the toilet-table the figure of the little old woman was reflected among the elegant comfort of the room, looking all the more small and shabby, and old, and out of place in contrast with her surroundings.

"Now make haste to bed, there's a good old mother; my room is next to this if you want anything, and I shall soon come up to bed. I hope you'll be very comfortable. Good night."

And then he left her with a kiss, and she stood for some minutes quite still, looking at the scene reflected in the glass before her, peering curiously and attentively at it.

"And so Laddie is ashamed of his old mother," she said softly, with a little sigh; "and it ain't no wonder!"

As Dr. Carter sat down in his consulting-room by himself, he told himself that he had done wisely, though he had felt and inflicted pain, and still felt very sore and ruffled. But it was wisest, and practically kindest and best for her in the end, more surely for her happiness and comfort; so there was no need to regret it, or for that tiresome little feeling in one corner of his heart that seemed almost like remorse. This is no story-book world of chivalry, romance, and poetry, and to get on in it you must just lay aside sentimental fancies and act by the light of reason and common sense.

And then he settled down to arrange the details of to-morrow's plans, and jotted down on a piece of paper a few memoranda of suitable places, times of trains, &c., and resolved that he would spare no pains or expense in making her thoroughly comfortable. He even wrote a note or two to put off some appointments, and felt quite gratified with the idea that he was sacrificing something on his mother's account. The clock struck two as he rose to go up to bed, and he went up feeling much more composed and satisfied with himself, having pretty successfully argued and reasoned down his troublesome, morbid misgivings. He listened at his mother's door; but all was quiet, and he made haste into bed himself, feeling he had gone through a good deal that day.

He was just turning over to sleep when his door opened softly and his mother came in—such a queer, funny, old figure, with a shawl wrapped round her and a very large nightcap on—one of the old-fashioned sort, with very broad, flapping frills. She had a candle in her hand, and set it down on the table by his bed. He jumped up as she came in.

"Why, mother, what's the matter? Not in bed? Are you ill?"

"There, there! lie down; there ain't nothing wrong. But I've been listening for ye this long time. 'Tis fifteen year and more since I tucked you up in bed, and you used to say as you never slept so sweet when I didn't do it."

She made him lie down, and smoothed his pillow, and brushed his hair off his forehead, and tucked the clothes round him, and kissed him as she spoke.

"And I thought as I'd like to do it for you once more. Good-night, Laddie, good-night."

And then she went away quickly, and did not hear him call "Mother! Oh, mother!" after her, for the carefully tucked-in clothes were flung off and Laddie was out of bed, with his hand on the handle of the door, and then—second thoughts being cooler, if not better—"she had better sleep," Dr. Carter said, and got back into bed.

But sleep did not come at his call; he tossed about feverishly and restlessly, with his mind tossing hither and thither as much as his body, the strong wind of his pride and will blowing against the running tide of his love and conscience, and making a rough sea between them, which would not allow of any repose. And which of them was the strongest? After long and fierce debate with himself he came to a conclusion which at all events brought peace along with it.

"Come what may," he said, "I will keep my mother with me, let people say or think what they will; even if it costs me Violet herself, as most likely it will. I can't turn my mother out in her old age, so there's an end of it." And there and then he went to sleep.

It must have been soon after this that he woke with a start, with a sound in his ears like the shutting of the street door. It was still quite dark, night to Londoners, morning to country people, who were already going to their work and labour, and Dr. Carter turned himself over and went to sleep again, saying, "It was my fancy or a dream," while his old mother stood shivering in the cold November morning outside his door, murmuring,

"I'll never be a shame to my boy, my Laddie; God bless him!"

To be continued.

Coughing, with interludes of wheezing and sneezing are heard in all public places. Everybody ought to know the remedy; and that is Hale's Honey of Horehound and Tar—an absolute and immediate cure of all pulmonary complaints. For sale by all Druggists at 25c., 50c. and \$1.

Glenn's Sulphur Soap heals and beautifies, 25c. German Corn Remover kills Corns, Bunions, 25c. Hill's Hair and Whisker Dye—Black & Brown, 50c. Pike's Toothache Drops cure in 1 Minute, 25c.

THE FOX AND HUNTSMAN.

In a warm land of the East, a fox with a coat of beautiful fur had caught the eye of a covetous huntsman. The huntsman thought, if he could only take that fox, what a fine price he might get for the creature's skin. After watching from day to day for a long time, he at last found the hole where the fox made his home, and determined to set a trap to secure his prize.

He dug a pitfall not far from the fox's hole, and covered it carefully first with slender sticks, which would bear no great weight, then he spread earth over the sticks, that the place might seem like the rest of the ground, and then gently laid a dead hare on the top of the whole, as a bait for the fox.

When the fox, as usual, came out of his hole to look for food, he was drawn toward the trap by the scent of the hare. He was very hungry, and was strongly tempted to seize on the quiet animal for a meal. But when he examined more carefully, he saw that the hare was dead, and began to suspect some trick; for he thought that no wild beast would be so good as to kill a hare and leave it there for him to eat.

"No, no," said he, "when there are two ways before you, never follow the way of danger. I am in a strait between two evils. I am terribly hungry, to be sure, but my hunger may be cured by catching something safely for myself: while if I fall into a trap, I may never get out again alive." So he resolved to resist the temptation, and take his chance of picking up a meal somewhere else.

The scene of our story lay, as we said, in a warm land of the East. Tigers lived there, as well as foxes and hares. And not long after our cunning friend, the fox, had escaped the snare, a strong, fierce tiger, prowling for food, came by, and, seeing the hare, he rushed forward and leaped headlong upon the dainty bait, and down he fell with a crash through the light earth and covering of sticks into the pit.

Meanwhile, the huntsman was hid out of sight in a tree near by, waiting to know the result of his plan. He was rejoiced when he heard the breaking of sticks and fall of the beast. Now thought he, I have secured the fox with the beautiful fur. So down he came from his hiding-place, and hastened to the pit, and without waiting or thinking jumped into it at once. But, wretched huntsman!—instead of seizing the fox for a prey, he himself was torn to pieces by the furious tiger.

We see that the fox chose rather to go hungry than run the risk of harm or death. He is like a wise boy or girl, who resists temptation to evil, and so escapes the pain that follows sin. But the huntsman was so greedy of gain that he jumped without looking into the pit, and was quickly killed by the tiger. And he is like a boy or girl lured on to wrong by hope of pleasure, or seizing on indulgence with a careless haste, and paying the penalty by life-long sorrow or by the death of the soul.

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

A CHILD'S FAITH.

An intelligent and sparkling-eyed boy of ten summers sat upon the steps of his father's dwelling, deeply absorbed with a highly embellished and pernicious book, cal-

SOLID FACTS.

Boys' Tweed Suits, Ready-made and lined throughout, at "One Dollar," \$1.25, \$1.50, \$2, \$2.50, \$3, \$3.50, \$4 and up, at PETLEYS'.

Boys' Jersey Suits at "One Dollar," \$1.25, \$1.50, \$2 and up at PETLEYS'.

Men's Tweed and Serge Suits at "Five Dollars," \$6, \$7.50, \$9, \$10 and up, at PETLEYS'.

Men's Fine Worsted Suits at \$10, \$12, \$13.50, \$15 and \$18, all properly cut and well made, and equal in every way to the best ordered clothing throughout the city.

Lovely Lace Parasols, large size, only 75c. and up, at PETLEYS'.

Fine French Kid Gloves worth One Dollar, selling at "Fifty Cents" at PETLEYS'.

Stylish Spring Bonnets and Hats at from "One Dollar" to \$1.25 at

Petley & Petley

128 to 132 KING ST. E.,

Opposite the Market, TORONTO.

culated to poison and deprave the young mind. His father approaching, at a glance discovered the character of the book. "George, what have you there?" The little fellow, looking up with a confused air, as though his young mind had already been tainted with tales of romance and fiction, promptly gave the author of his dangerous companion. The father remonstrated, and pointed out to him the dangers of reading such books; and having some confidence in the effect of early culture upon the mind of his child, left him with the book closed by his side. In a few moments the father discovered a light in an adjoining room, and on inquiring the cause, it was ascertained that the little fellow had consigned the pernicious book to the flames.

"My son, what have you done?"

"Burnt that book, papa."

"How came you to do that, George?"

"Because, papa, I believed you knew better than I what was for my good."

"But would it not have been better to save the leaves for other purposes, rather than destroy them?"

"Papa, might not others have read and been injured by them?"

Here is a three-fold act of faith—a trust in his father's word, evinc-

ing love, and obedience and care for the good of others. If this child exercised such faith in his earthly parent, how much more should we, like little children, exercise a simple, true-hearted, implicit faith in our Heavenly Father, who has said, "He that believeth shall be saved!" —Banner of the Cross.

HORSFORD'S ACID PHOSPHATE.

UNANIMOUS APPROVAL OF MEDICAL STAFF.

Dr. T. G. Comstock, Physician at Good Samaritan Hospital, St. Louis, Mo., says: "For years we have used it in this hospital, in dyspepsia and nervous diseases, and as a drink during the decline and in the convalescence of lingering fevers. It has the unanimous approval of our medical staff."

THE PIOUS SISTER.

Jacob and Anna were once alone in the house, when Jacob said to Anna, "Come, let us go and find something nice to eat; and let us thoroughly enjoy ourselves!"

Anna replied, "If you can take me to a place where no one can see it, I will go with you."

"Well," said Jacob, "Come then with me into the dairy; there we can eat up a dishful of sweet cream."

Anna replied, "Our neighbour, who is cleaving wood in the street, can see it there."

"Come, then, with me into the kitchen," said Jacob. "In the kitchen cupboard there is a pot full of honey; and we will dip our bread into it."

Anna replied, "Our neighbour, who sits spinning at her window, can look in there."

"Well, let us eat some apples down in the cellar," said Jacob: "it is so pitch-dark there, that no one can possibly see us."

Anna replied, "Oh, my dear Jacob! do you then really think that no one sees us there? Do you know nothing of that Eye far above, which pierces through the walls, and looks into the darkness?"

Jacob was frightened, and said, "You are right, dear sister; God sees us their also, where no mortal eye can see us: we will then do evil nowhere."

Anna was delighted that Jacob took her words to heart, and gave him a pretty picture: the eye of God, surrounded with rays, was painted above; and below was written,—

"Bethink thee, child, that God's all-seeing eye
Can every secret work and thought
descry."

—If there were no enemy there could be no conflict; were there no trouble, there could be no faith; were there no fear there could be no hope. Hope, faith, and love are weapons, and relying on my weapons, I will glory in my sufferings.—Dr. Newman.

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 under name. ROYAL BAKING POWDER CO. 106 Wall St. N. Y.

PRINTING OUTFITS for Young or Old. Low prices. For Merchants, Ministers, or others. Any one can do the work. Descriptive circular free by mentioning this paper. R. L. ZERBE, 188 W. 5th St. Cincinnati, O.

—For the Great Church Light and Frink's Patent Reflector, address I. P. Frink, 551 Pearl Street, N. Y.

"Church and Home,"
A Parish Monthly.
 Should be largely circulated in every Parish.
 Send for specimen copy.
 ADDRESS,
 "CHURCH AND HOME,"
 Box 259,
 TORONTO P. O.

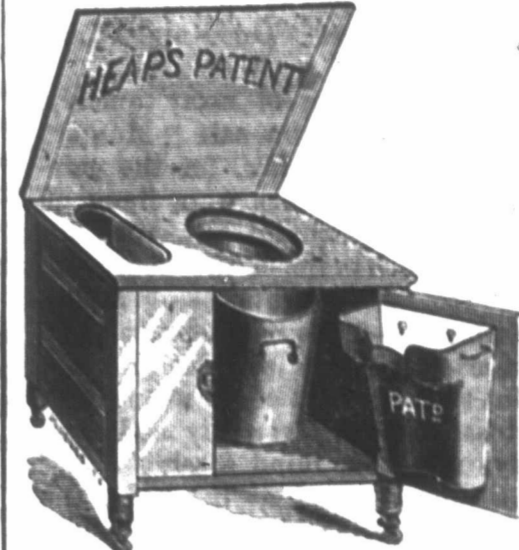
NOTES OF TRIUMPH
 By Rev. E. S. LORENZ & Rev. I. BALTZELL
Two Editions—Round and Character Notes.
 A New S. S. Music Book of Excellence. Bright appropriate, carefully prepared. Large number of writers. Complete. Send for Specimen Pages. Prices Single Copy, 35 cents; Per doz., by express, \$3.60 by mail, \$4.00; Per 100, \$30.00.
 Rev. W. J. SHUEY, Dayton, Ohio

A DOUBLE BENEFIT.—Harry Ricardo, of Toronto, certifies to the benefits received from the use of Hagyard's Yellow Oil as a cure for rheumatism and deafness, his affliction with these combined troubles being a severe one.

CONSUMPTION.
 I have a positive remedy for the above disease. In its use thousands of cases of the worst kind and of long standing have been cured. Indeed, so strong is my faith in its efficacy, that I will send TWO BOTTLES FREE, together with a VALUABLE TREATISE on this disease to any sufferer. Give express and P. O. address.
 DR. T. A. SLOTT,
 Branch Office, 37 Yonge St., Toronto

ONE DOLLAR AGAINST FIVE HUNDRED.—Isaac Brown, of Bothwell, Ont., was afflicted with chronic humor in the blood. He says one dollar bottle of Burdock Blood Bitters was worth more than \$500.00 paid for other medicines. It is a reliable blood purifier.

NO HOUSE SHOULD BE WITHOUT IT.
The "Bedroom Sanitary Convenience."



Neatly made of Black Ash, Varnished, Net Cash, \$10.
 A Most Useful Piece of Furniture.
 Perfectly Inodorous, Supplies
 A Long-Felt Want,
 Is simply Invaluable.

Height, 19 in.; Width, 23 in.; Depth, 19 in.
"HEAPS PATENT" DRY EARTH OR ASHES CLOSET CO., Limited.
 FACTORY AND SHOWROOM—57 Adelaide St. West, Toronto.
 Telephone 63.

ORGANS! ORGANS!

Superior Design and Workmanship.

Every Instrument Warranted Seven Years.

Established, 1865.
THE KARN ORGAN TRIUMPHANT.

COMPETITION OPEN TO THE WORLD.
NEW FACTORIES COMPLETED. Capacity 500 Organs per month.
 Awarded SILVER MEDAL and FIRST PRIZE over all Competitors at the Dominion Exhibition held at St. John, N.B., 1883.
 Received the only Medal awarded Cabinet Organs, Toronto Industrial Exhibition, 1882
 Awarded SILVER MEDAL, Toronto Industrial Exhibition, 1881.
 Awarded 3 Diplomas and 2 First Prizes, Dominion Exhibition, Montreal, 1880.
 These with many other Medals, Diplomas, Prizes, &c., place the "KARN ORGAN" ahead of all others. We call the attention of the public to the facts above.
 We manufacture organs suitable in style for Churches, Parlours, Schools, Lodges, &c. Send for Circulars and Prices to
 Call and see our New Styles, and get Prices at our Toronto Warerooms 61 King St. West.
W. M. SPADEN, Manager.

D. W. KARN & CO., WOODSTOCK, ONTARIO
 A PLEASING DUTY.—"I feel it my duty to say" writes John Barton, of Desert, P. Q., "that Burdock Blood Bitters cured my wife of liver complaint, from which she had been a chronic sufferer. Her distressing, painful symptoms soon gave way, and I can highly recommend the medicine to all suffering as she did."
 The GREAT CHURCH LIGHT
 FRINK'S Patent Reflectors for Gas or Oil, give the most powerful, softest, cheapest & Best light known for Churches, Stores, Show Windows, Banks, Theatres, Depots, etc. New and elegant designs. Send size of room, Get circular and estimate. A Liberal discount to churches and the trade. Don't be deceived by cheap imitations.
 L. F. FRINK, 551 Pearl St., N. Y.

Apostolic Church Restored Or a History of the Great Reformatory Movements.
 Agents Wanted EVERYWHERE TO SELL THIS Great Work.
 This is the title of our New BOOK written by JNO. F. ROWE, one of the most popular Evangelists in the World. It contains 348 pages. No book has ever attracted more attention or is more readable. It is full of most valuable information, which all ought to have, and the interest increases as the reader progresses with the work. Sample copy sent free of postage for \$1.50. G. W. RICE, 94 W. 5th St., Cincinnati, O.

An Unrivalled List.

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

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

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

WE ARE SOLE AGENTS FOR THE

Estey & Co's Organs,

The acknowledged leading instruments of the World

Special rates to Clergymen and Sunday Schools.

Price Lists on application.

A. & S. Nordheimer,

TORONTO: 15 KING ST. E.

Montreal:—NORDHEIMER'S HALL.

Branches:

OTTAWA, LONDON, HAMILTON

EDWARD TERRY,

DEALER IN

Portland, Thorold & Native Cements

—PLASTER PARIS.—

Fire Brick and Clay, Sewer Pipe, Hair, Lime, Land Plaster, Salt.

23 & 25 George Street, Toronto ONTARIO.

GENERAL GROCERIES.

NEW RAISINS, NEW CURRANTS.

CROSSE & BLACKWELL'S

Raspberry, Black Currant, And Green Gage Jams

In 2 lb. Bottles.

R. FLACK

388 Gerrard-st. East Toronto.

\$5 to \$7.00 per day at home. Samples worth \$5 free. Address STINSON & Co., Portland, Me.

CANADIAN BREEDER & AGRICULTURAL REVIEW

THE ONLY WEEKLY.
THE BEST OF ITS CLASS.
LARGEST CIRCULATION.
SEE OPINIONS OF THE PRESS.
\$2.00 PER ANNUM.

TORONTO, CANADA
APPROVED BY PRESS AND PUBLIC
LOCAL AGENTS WANTED
LIBERAL COMMISSIONS.

ADVERTISE

IN THE

DOMINION

CHURCHMAN

BY FAR

The Best Medium for ADVERTISING,

BEING THE MOST

Extensively Circulated
Church Journal

IN THE

DOMINION

Mailed to nearly ONE THOUSAND Post Offices weekly.

RATES MODERATE.

ADDRESS

Frank Wootten,

Publisher & Proprietor,

BOX 2640,

TORONTO

SUBSCRIBE

FOR THE

Dominion

Churchman,

Organ of the Church of England in Canada.

THE MOST

INTERESTING AND INSTRUCTIVE

Church Paper to introduce into the home circle.

Every Church family should subscribe for it at once.

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

Send your Subscription to

Frank Wootten,

Post Office Box 2640,

TORONTO

-P. BURNS-

MAKER

A Great Reduction in HARD COAL.

AND WILL SELL THE

CELEBRATED SCRANTON COAL

Remember, this is the only Reliable Coal, Free from Damage by FIRE.

All Coal Guaranteed to weigh 2,000 pounds to the Ton.

Offices and Yards.—Corner Bathurst and Front Streets, and Yonge street Wharf.
Branch Offices.—51 King-street East, 534 Queen-street West and 390 Yonge-st.
TELEPHONE COMMUNICATION BETWEEN ALL OFFICES.

BRYCE BROTHERS

15 PER CENT DISCOUNT

For all Cash on Delivery Sales During this Month.

BRYCE BROS. are selling off the whole of the

Lumber Piled in their Retail Yard,

CORNER OF BERKELEY AND FRONT STS.

Come early the stock is rapidly decreasing. Grounds must be cleared for building purposes.

W. H. STONE, The Undertaker,

ALL FUNERALS CONDUCTED PERSONALLY

No. 187 YONGE ST., TORONTO.

TELEPHONE No. 982.

HAGYARD'S YELLOW OIL CURES RHEUMATISM

FREEMAN'S WORM POWDERS.

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

ROCHESTER COMMERCIAL NURSERIES

Hardy Trees, Shrubs, Vines, Roses, Clematis, &c. Send stamp for descriptive FRUIT and Ornamental catalogues, 6 cts. Wholesale PRICE LIST free. Fair prices, prompt attention, and reliable stock. Address: WM. S. LITTLE, Rochester, N. Y.

PATENTS BOUGHT SOLD OR PROCURED. Books free.

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

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

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

AGENTS WANTED FOR "CONQUERING THE WILDERNESS"

"New Pictorial History of the Life and Times of the Pioneer Heroes and Heroines of America," by Col. Frank Triplett. Over 200 Superb Engravings. Covers the 8 Eras of pioneer progress (a) Alleghenies to the Mississippi; (b) Mississippi to the Rocky Mountains; (c) California and Pacific Slope; New. 160 Portraits. A work of thrilling adventure in Forest, Plains, Mountains, and Prairies. Outsell everything. 5 large editions called for in 7 months. 743 octavo pages. Price, \$2.75. Send for terms, illustrated description. "Extracts from agents reports etc." E. P. THOMPSON & Co., Publishers, St. Louis, or N. Y. City.



BARNES
Patent Foot and Steam Power Machinery. Complete outfits for actual Workshop Business. Lathes for Wood or Metal, Circular Saws, Scroll Saws, Formers, Mortisers, Tenoners, etc. etc. Machines on trial if desired. Descriptive Catalogue and Price List Free. No. 323 Ruby St. W. F. & JOHN BARNES, Rockford, Ill.

Burdock BLOOD BITTERS.

WILL CURE OR RELIEVE
BILIOUSNESS, DYSPEPSIA, INDIGESTION, JAUNDICE, ERYSIPELAS, SALT RHEUM, HEADACHE, DIZZINESS, DROPSY, FLUTTERING OF THE HEART, ACIDITY OF THE STOMACH, DRYNESS OF THE SKIN,
And every species of disease arising from disordered LIVER, KIDNEYS, STOMACH, BOWELS OR BLOOD.
T. MILBURN & CO., Proprietors, TORONTO.

MY ILLUSTRATED AND DESCRIPTIVE Catalogue OF
RELIABLE SEEDS
OR, CULTIVATOR'S GUIDE FOR THE GARDEN & FARM
MAILED FREE To all intending Purchasers. Send for one.
J. A. SIMMERS, 147 King St. East (south side), TORONTO.

PILES. Instant relief. Final cure in 10 days, and never returns. No purge, no salve or suppository. Sufferers will learn of a simple remedy free, by addressing C. J. MASON, 78 Nassau St., N. Y.

OUT IT.
venience."
Ash, \$10.
Piece of
re.
odorou,
ES
Want,
valuable.
O., Limited.
onto.
TS!
Every Instrument Warranted
Seven Years.
PHANT.
LD.
s per month.
t the Dominion
Industrial Exhibi
1, 1881.
Montreal, 1882.
ORGAN" ahead of
Lodges, &c. Sent
t King St. West.
ADDEN, Manager.
STOCK,
ONTARIO
EAT LIGHT
Patent Reflectors
ive the most powerful
light & Best Light
Stores, Show Windows,
res, Depots, etc. New
ns. Send size of room
and estimate. Liberal
churches and the trade.
red by cheap imitations.
LNK., 551 Pearl St., N. Y.
ts.
This is the
title of our
New BOOK
written by
s in the World.
ention or is more
all ought to have
the work. Sample
h St., Cincinnati, O.

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 1886.

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.

CHAS. W. HENDERSON & Co.,

(Late with Henderson, Mullin & Co.),

Successors to BOLTON, RIDLER & Co.,

WALL PAPERS. . . . WINDOW SHADES.

OUR SPRING STOCK FOR 1886 IS COMPLETE.

152 YONGE STREET, TORONTO.

MR. ARTHUR E. FISHER,
Receives pupils for instruction in
VOICE-TRAINING, HARMONY, *
COUNTERPOINT & COMPOSITION.
Manuscripts revised. Candidates for musical
examinations prepared by correspondence or
private lessons.
Residence, 91 St. Joseph St., Toronto

TORONTO
CHURCH SCHOOL FOR BOYS,
Board and Tuition, private or otherwise, speed
suited for delicate or backward youths.
For terms apply to
RICHARD HARRISON, M.A.
237 Jameson Ave.
Parkdale.

TRINITY COLLEGE SCHOOL,
PORT HOPE.
TRINITY TERM
Will begin on
WEDNESDAY, APRIL 28th,
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.

GLAD TIDINGS TO ALL!
Greatest inducements ever offered. Now is the
time to get up orders for our Teas and Coffees.
No house can give the same quality of goods and
premiums. We stand ahead, and defy competi-
tion. Send for our Illustrated Cata-
logue and Price List, Free.
ADDRESS,
The Ontario Tea Corporation,
125 Bay Street, Toronto, Ont.

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

Try It—Send, at once, twenty-five cents, with
a three cent stamp for reply, and you will learn
how to make ten dollars per day at your home
exclusive of other duties. Answers for ladies
or gents. Ill health no barrier. Address P. S. P.,
Box 584 P.O., Cornwall, Canada.

CINCINNATI BELL FOUNDRY CO
SUCCESSORS BY BELLS TO THE
BLUMYER MANUFACTURING CO
CATALOGUE WITH 1500 TESTIMONIALS
BELLS CHURCH SCHOOL FIRE ALARM
No duty on Church Bells

THE BISHOP STRACHAN SCHOOL
FOR YOUNG LADIES.
President,—The Lord Bishop of Toronto.

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

The building has been lately renovated and re-
fitted throughout.
SCHOOL TERMS.—Michaelmas—From first Wed-
nesday in September to November 9. Christ-
mas—November 10 to February 10 with Vacation
from December 22 to January 13. Lent—Febru-
ary 11 to April 21. Trinity—April 22 to June 30.
Candidates are received and prepared for the
Examination in the Course of study for women
at the University of Trinity College.

Annual Fee for Boarders, inclusive of Tuition
\$204 to \$252. Music and Painting the only extras.
To the Clergy, two-thirds of these rates are
charged.
Five per cent. off is allowed for a full year's
payment in advance.
Apply for admission and information to

MISS GRIER, LADY PRINCIPAL,
Wykeham Hall Toronto.

H. GUEST COLLINS,
Organist of All Saints' Church, resumed
teaching

Piano, Organ, Singing, Harmony
and Counterpoint.

Practice for Organ Pupils on an excellent
two manual organ.

Special Classes in Harmony and in Vocal Music
for both ladies and gentlemen.

Residence - 22 Ann Street, Toronto

SEE
BENNETT & WRIGHT'S
GAS FIXTURES
LARGEST STOCK, NEWEST DESIGNS,
GREATEST VARIETY, LOWEST PRICES.

SHOW ROOMS—FIRST FLOOR,
BENNETT & WRIGHT
72 Queen Street East.
Telephone 42.

ST. HILDA'S SCHOOL,
MORRISTOWN, NEW JERSEY.
Church Boarding School for Girls, under the
care of the Sisters of St. John Baptist. Terms \$2.20
For circulars, etc., address
THE SISTERS IN CHARGE

MR. SPARHAM SHELDRAKE'S
Preparatory School for Boys.
A limited number of pupils of from eight to
fourteen years of age received.
The usual English course, Classics, Mathema-
tics and French, with the comforts and training
of a private family
Address "THE GROVE,"
Lakefield, Ontario.

ONTARIO
Steam Dye Works,
306 YONGE STREET,
THOMAS SQUIRE,
Proprietor

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

PENSIONS for any disability
also to Heirs. Send
stamps for New Laws. Col. BINGHAM, Attor-
ney, Washington, D.C.

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

Good Pay for Agents. \$100 to \$200 per
month made selling our Fine Books and
Bibles. Write to J. C. McCurdy & Co., Phila-
delphia, PA.

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

Best Sets of Artificial Teeth—\$1.00
My gold fillings are unsurpassed by any dentist
in Canada; are registered and warranted for ten
years.

NOVELTY RUG MACHINE,
(Patented March 6 1887.)
For making Rugs, Ties,
Hosiery, Mittens etc. Sent
by mail full directions
Price. \$1.00. AGENTS
WANTED. Manufacturer
of Stamped Rug Patterns on Burlap. BEWARE
OF IMITATIONS. Send for Circular.

WANTED—LADY Active and intelligent, to re-
present in her own locality an
old firm. References required. Permanent position
and good salary. GAY & BROS., 14 Barclay St., N.Y.

THE NORTH AMERICAN LIFE
ASSURANCE CO.

BARRIE, June 8th, 1885.

WM. McCABE, ESQ.,
Managing Director,
North American Life Assurance Co.,
Toronto.

Dear Sir,—I beg to acknowledge the receipt
of the Company's cheque, for payment in
full of Policy No. 1,711 in your Company, on
the life of my late husband.

It is especially gratifying to me, that your
Company (noted for its prompt payment of
claims) has taken such a liberal view in my
case, as under the most favourable circum-
stances the claim was only an equitable one,
and there was ample ground for difference of
opinion respecting it.

Please convey to your Board of Directors
my sincere thanks for the very prompt manner
in which my claim was paid on the day on
which the proofs were completed.

I remain, yours sincerely,
GEORGINA ROGERS

CRATEFUL-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
properties of well-selected Cocoa, Mr. Epps has
provided our breakfast tables with a deliciously
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 re-
sist every tendency to disease. Hundreds of
subtle malaries are floating around us ready to
attack wherever there is a weak point. We
may escape many a fatal shaft by keeping our-
selves well fortified with pure blood and a prop-
erly nourished frame.—"CIVIL SERVICE GAZETTE."
Made simply with boiling water or milk. Sold
only in Packets with Grocers, labelled thus:
JAMES EPPS & Co., Homoeopathic Chemists,
London, England.

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

A PRIZE Send six cents for postage and re-
ceive free, a costly box of goods
which will help all, of either sex, to more money
right away than anything else in this world.
Fortunes await the workers absolutely sure.
Term mailed free. TRUS & Co. Augusta, Maine