

The Evangelical Churchman.

A CANADIAN FAMILY NEWSPAPER.

Vol. VIII.—No. 49. Whole No. 413. TORONTO, THURSDAY, Apr. 17, 1884.

\$2.00 per Annum in Advance
Single Copies 5 Cents.

The Evangelical Churchman
PUBLISHING COMPANY,
TORONTO, CANADA.

DIRECTORS.

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HON. S. H. BLAKE, Q.C. J. GEORGE HODGINS, Esq., LL.D.
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SOWING AND REAPING.

BY WILLIAM BRYANT.

The Master has broad, fair acres,
And harvesters many and strong,
Some are sowing the seed in the spring time,
Some are chanting the harvest song.
Some scatter the seeds of promise
With many a falling tear;
They sow, but they see no fruitage,
They may not be reapers here.
Some plant, and then leave their labors
For others to till and tend:
And they in turn cease toiling
And hope and labor end.
The Master has other gardens,
In a world beyond our own:
And often he calls earth's toilers,
To travel that way alone.
Here they were often weary,
Seeing no fruit of their toil:
Now they work in a larger harvest
And a nobler, richer soil.
What matter who does the planting?
What matter who tends the field?
What matter who gathers the harvest?
What matter who counts the yield?
Each works for the same great harvest,
Each is serving the self-same Lord:
And when the last sheaf is garnered
All will share in the great reward.
O we long for that sweet home-bringing,
When the sower and reaper shall stand,
With the ripened sheaves before them,
In the bright, immortal land.
There many a faithful toiler,
Who was little thought of here,
Shall be crowned with a harvest garland
By the Master standing near.

"Well done," both sower and reaper,
The work and reward are one:
The harvest is safely garnered,
Brave harvesters, "well done."

THE EFFECT OF CHRIST'S DEATH UPON HIS DISCIPLES.

The conduct of Christ's disciples after His death was exactly the opposite of what might have been expected. They held together. The natural thing for them to do would have been to disband; for the one bond was gone; and if they had acted according to the ordinary laws of human conduct they would have said to themselves, Let us go back to our fishing-boats and our tax-gathering, and seek safety in separation, and nurse our sorrow apart. A few lingering days might have been given to weep together at His grave, and to assuage the first bitterness of grief and disappointment; but when these were over nothing could have prevented Christianity and the Church from being buried in the same sepulchre with Jesus. As certainly as the stopping up of the fountain would empty the river's bed, so surely would Christ's death have scattered His disciples. And that strange fact, that it did not scatter them, needs to be looked well into and fairly accounted for in some plausible manner. When John the Baptist was martyred, his little band of disciples melted away. The end of John's school gives a parallel which brings the singularity of the conduct of Christ's disciples into stronger relief; and looking at these two groups as they stand before us in Matt. 14: 12, and 28: 8, the question is irresistibly suggested, Why did not the one fall away into its separate elements, as the other did? The keystone of the arch was in both cases withdrawn—why did the one structure topple into ruin while the other stood firm?

Not only did the disciples of Christ keep united, but their conceptions of Jesus underwent a remarkable change on His death. We might have expected indeed that, when memory began to work, and the disturbing influence of daily association was withdrawn, the same idealizing process would have begun on their image of Him, which reveals and ennoble the character of our dear ones who have gone away from us. Most men have to die before their true beauty is discerned. But no process of that sort will suffice to account for the change and heightening of the disciples' thoughts about their dead Lord. It was not merely that, as they remembered, they said, Did not our hearts burn within us by the way while He talked with us?—but that His death wrought exactly the opposite effect from what it might have been expected to do. It ought to have ended their hope that He was the Messiah, and we know that within forty-eight hours it was beginning to do so, as we learn from the plaintive words of disappointed and fading hope: "We trusted that it had been He who should have redeemed Israel." If, so early, the cold conviction was stealing over their hearts that their dearest expectation was proved by his death to have been a dream, what could have prevented its entire dominion over them, as the days grew into months and years? But somehow or other that process was arrested, and the opposite one set in. The death that should have shattered Messianic dreams confirmed them. The death that should have cast a deeper shadow of incomprehensibility over His strange and lofty claims poured a new light upon them, which made them all plain and clear. The very

parts of His teaching which His death would have made those who loved Him wish to forget, became the centre of His followers' faith. His cross became His throne. Whilst He lived with them they knew not what He said in His deepest words, but, by a strange paradox, His death convinced them that He was the Son of God, and that that which they had seen with their eyes, and their hands had handled, was the Eternal Life. The cross alone could never have done that. Something else there must have been, if the men were sane, to account for this paradox.

Nor is this all. Another equally unlikely sequel of the death of Jesus is the unmistakable transformation effected on the disciples. Timorous and tremulous before, something or other touched them into altogether new boldness and self-possession. Dependent on His presence before, and helpless when he was away from them for an hour, they became all at once strong and calm; they stand before the jury of a Jewish mob and the threatenings of the Sanhedrim, unmoved and victorious. And these brave confessors and saintly heroes are the men who, a few weeks before, had been petulant, self-willed, jealous, cowardly. What had lifted them suddenly so far above themselves? Their Master's death? That would more naturally have taken any heart or courage out of them, and left them indeed as sheep in the midst of wolves. Why, then, do they thus strangely blaze up into grandeur and heroism? Can any reasonable account be given of these paradoxes? Surely it is not too much to ask of people who profess to explain Christianity on naturalistic principles, that they shall make the process clear to us by which, Christ being dead and buried, His disciples were kept together, learned to think more loftily of Him, and sprang at once to a new grandeur of character. Why did they not do as John's disciples did, and disappear? Why was not the stream lost in the sand, when the head-waters were cut off?

THE FAITH OF CHRIST'S DISCIPLES THE PROOF OF HIS RESURRECTION.

The disciples' immediate belief in the Resurrection furnishes a reasonable, and the only reasonable, explanation of the facts. There is no better historical evidence of a fact than the existence of an institution built upon it and coeval with it. The Christian Church is such evidence for the fact of the resurrection; or, to put the conclusion in the most moderate fashion, for the belief in the resurrection. For the natural effect of our Lord's death would have been to shatter the whole fabric: and if that effect were not produced, the only reasonable account of the force that hindered it is, that His followers believed that He rose again. Since that was their faith, one can understand how they were banded more closely together than ever. One can understand how their eyes were opened to know Him who was "declared to be the Son of God with power by the resurrection from the dead." One can understand how, in the enthusiasm of these new thoughts of their Lord, and in the strength of His victory over death, they put aside their old fears and littlenesses, and clothed themselves in armour of light. "The Lord is risen indeed" was the belief which made the continuous existence of the Church possible. Any other explanation of that great outstanding fact is lame and hopelessly insufficient.

We know that that belief was the belief of the

early Church. Even if one waived all reference to the gospels we have the means of demonstrating that in Paul's undisputed epistles. Nobody has questioned that he wrote the First Epistle to the Corinthians. The date most generally assumed to that letter brings it within about five-and-twenty years of the crucifixion. In that letter, in addition to a multitude of incidental references to the Lord as risen, we have the great passage in the fifteenth chapter, where the apostle not only declares that the Resurrection was one of the two facts which made his "gospel," but solemnly enumerates the witnesses of the risen Lord, and alleges that this gospel of the resurrection was common to him and all the Church. He tells us of Christ's appearance to himself at his conversion, which must have taken place within six or seven years of the crucifixion, and assures us that at that early period he found the whole Church believing and preaching Christ's resurrection. Their belief rested on their alleged intercourse with Him a few days after His death, and it is inconceivable that within so short a period such a belief should have sprung up and been universally received if it had not begun when and as they said it did.

But we are not left even to inferences of this kind to show that from the beginning the Church witnessed to the resurrection of Jesus. Its own existence is the great witness to its faith. And it is important to observe that, even if we had not the documentary evidence of the Pauline epistles as the earliest records of the gospels, and of the Acts of the Apostles, we should still have sufficient proof that the belief in the resurrection is as old as the Church. For the continuance of the Church cannot be explained without it. If that faith had not dawned on their slow sad hearts on that Easter morning, a few weeks would have seen them scattered: and if once they had been scattered, as they inevitably would have been, no power could have reunited them, any more than a diamond once shattered can be pieced together again. There would have been no motive and no actors to frame a story of resurrection when once the little company had melted away. The existence of the Church depended on their belief that the Lord was risen. In the nature of the case that belief must have followed immediately on his death. It, and it only, reasonably accounts for the facts. And so, over and above apostles, and gospels, and epistles, the Church is the great witness, by its very being, to its own immediate and continuous belief in the resurrection of our Lord.

A DEAD MESSIAH.

The mission upon which the disciples were sent forth was, that they were to be Heaven's appointed witnesses to the fact upon which the whole scheme of redemption turned, viz., the Resurrection of Jesus. The rulers had thought by that death to prove conclusively the imposture of His claims. He had died like the rest of his race—died as a transgressor; and there was the perfect demonstration that He was not the Holy One of God—the living Saviour promised to Israel with sovereign power over death and the grave. He could not even keep alive His own soul, much less open the graves of His saints. The fact has been overlooked that it was the universal belief of the Jewish nation that the Messiah was not to be subject to death. "We have heard out of the law that Christ abideth forever, and how sayest thou that the Son of man must be lifted up? Who is this Son of man?" This shows how the Jews understood their Scriptures. They expected that the Messiah would continue, that is, live without seeing death; and for this opinion there was no slight foundation. The Scriptures did promise that He should live—that His Name should endure forever. "His Name shall be continued as long as the sun; and men shall be blessed in Him; all nations shall call Him blessed."—Ps. lxxii. 17. Numerous statements are found like these. Besides this, also, He was

the promised One to prevail against death, and put that enemy, with all others, under His feet.

It is not strange, therefore, that the doctrine was accepted by all, that the Messiah was not to come under the power of this destroyer. Neither can we properly understand the Gospel narrative, without keeping in mind this popular Jewish faith. Here was the incomprehensible mystery of his sufferings and death to the disciples, of which Jesus so often spake to them, which he laboured in vain to make them understand, and of which they were afraid to ask Him. When, therefore, He was delivered over to the grave, even they gave up all hope, regarding the matter as settled that He could not have been the Saviour they looked for. "We trusted that it had been He which should have redeemed Israel." But alas, our fondest hopes have all been blasted. We have seen death triumphing over Him, and His body laid in the sepulchre. We fondly trusted that this was Death's Conqueror.

The joy of the rulers, however, was unbounded. They had proved themselves at last to be in the right. Their triumph was complete.

This argument and demonstration against Jesus must be set aside, and that in the most powerful manner. This was done by His Resurrection. God put His seal upon Him as His Holy One and Well-Beloved, by reversing the Decree of Death and bursting his iron bars. It was to this fact that the disciples were made witnesses, and in addition to this human testimony, there was the infallible witness of the Holy Ghost, whose presence was manifested in the Church and in Jerusalem, just as clearly as that of the Apostles themselves. Christ had promised that he would send Him: "When the Comforter is come, whom I will send unto you from the Father, even the Spirit of Truth, which proceedeth from the Father, *He shall testify of Me.* And ye also shall bear witness of Me, because ye have been with Me from the beginning."—*Economy of the Ages*

Missionary.

WALDENSIAN CHURCH MISSIONS IN ITALY.

No. II.

One interesting department of the work of this Italian mission is carried on by colporteurs, who go from house to house and from village to village selling and giving away bibles and religious books. The incidents they related speak for themselves:—

In the early part of the month of August I met a gentleman from Alba. I offered him some books; and after various difficulties he bought a Bible and the 'Biography of Luigi Desanctis.' Perceiving that he confused Christianity with the errors of Rome, I tried to show him the immense difference between them, insisting especially on the grand doctrine of free salvation through the blood of Christ. Some days afterwards the same gentleman returned to the town (Savigliano), with his wife and daughter. As soon as he saw me he made signs to me to come to him, and said, 'Here are my wife and daughter; I have brought them with me that you might speak to them about the Saviour, as you spoke to me the other day. This I did with all my heart, beseeching God to teach me what to say.'

The priests are, of course, most unwilling that the people should read the word of God, and are ever trying to hinder the work, as in the following cases:

"We arrived at Dolo, where, in the public square, we find the Bible-carriage surrounded by a number of people. A man has just bought a Scripture portion. Is he going to take it home delighted to read it? No, he tears it in pieces, and throws it at the carriage, calling out, 'Go to hell, you and your books!' It is sad! But it comforts us a little to hear those present sharply rebuke the poor fanatic, and oblige him to retire in confusion before the general disapprobation."

"On August 14th I was at Marrotica. About twenty persons stood round the Bible-carriage, listening to the reading of some passages of Holy Scripture. A young girl drew near, carefully examined a New Testament, bought it, and went away. Half-an-hour afterwards I saw her returning in a state of agitation. 'I entreat you to take back your book, and return me my money.' 'Why?' 'My mother desired me to bring it back. She says it is not made for young girls.' 'Well, make a present of it to your father and mother.' 'No, no; take it back, I beseech you, I would willingly lose half the price.' I felt that I could not insist further; so I took the book, and gave her the money. What was my surprise to see the girl rejoin a priest, who was evidently waiting at a little distance to know the result of the advice he had given. The next day, at Bassano, the same thing occurred with a young man, who, after having bought a Bible, brought it back, saying that the priest had forbidden him to read it. Before taking back the book I endeavoured to make him understand why he was forbidden to read it. 'You have intelligence enough to judge for yourself. Read the book, which is the Word of God, and you can always get rid of it if you find it bad.' After remaining some moments in thought, he exclaimed, 'You are right; I will read it.' And shaking my hand, he went away quite satisfied."

Ah! if the priests would not interpose themselves between the Word of God and the poor people! Is it not as if some one removed from the lips of a thirsty traveller the glass of clear, fresh water to give him that which was polluted?

Let us pass into the Romagna. At Pesaro, the colporteur offers a Testament to a person, who refuses it with rudeness. "It is the Word of God; you ought not to refuse it in that manner." "I don't know what to do with your pretended Word of God. I am an unbeliever. I listen to no one, but follow the dictates of my own conscience." "Well, may God bless you, and cause to shine on you the light which you need!" Struck with these words, our unbeliever recalled the colporteur, who was going away, apologised for his want of civility, and not content with making purchases himself, urged several of his friends to do the same.

Sometimes the evil dispositions of enemies manifest themselves otherwise than by bad words. Thus, at Castelfidardo the colporteur was attacked one evening by a man armed with a knife. It was well for him that he is strong and muscular, and that he was able to disarm his adversary without any other injury to himself than a slight wound in the hand. We might add to what we have already written, but the few simple facts we have given will suffice to show how much faith, self-abnegation, love and courage are needed in order that the colporteur in Italy may have some fruit of his work. The persons who have been spoken to by our colporteurs during the past year may be counted by tens of thousands.

Opposition diminishes in force from year to year, and those who have sympathised with us in the secret of their hearts now speak plainly of their new manner of looking at these things. It is by no means rare to hear persons unknown to us boasting of the books they have procured from our agents, and urging others to buy for themselves. At Pesaro a colporteur offered some Gospels to a priest, who, instead of breaking forth in invectives, like so many of the same cloth, took them and examined them, saying, "I do not take them, because I have them already, but I assert that they are all good books." All those who heard him hastened to become purchasers.

There are also signs of revival in old fields of martyrdom. Among the new centres opened to evangelization we note Savigliano, a pretty town of 20,000 inhabitants, at two hours' distance by train from Turin. We began our work there only last December, and already thirty catechumens give the best hope, so that a pastor has been placed there.

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The Waldensian Church once had flourishing congregations in Piedmont and other parts of Italy, but they were completely destroyed by the great persecutions of the 15th and 16th centuries. We have waited long and anxiously for a sign which might indicate that the time had come to sow anew these fields baptised with the blood of our fathers.

In December, 1882 came the first appeal, to which we immediately responded. God grant that those once living churches, such faithful witnesses for the truth, may rise and live again. It is a corner of Italy explored by us this year for the first time, the tidings from which have profoundly moved our hearts. We refer to that part of Calabria inhabited by the Waldensian colony which was formed there in the 12th century. It is well known that in 1560 this colony was entirely destroyed, massacred by the emissaries of the Inquisition. A small number managed to escape and to return to the valleys after unheard-of sufferings. It was believed in the valleys that all the rest had perished, and that not one Waldensian remained in Calabria; but search proved that was incorrect.

Their descendants are still found; they have preserved the traditions intact, and know well what persecutions their fathers endured. An old priest to whom I gave a Bible said with tears in his eyes, "Thank you, this is the book of our people."

"The descendants of the Waldenses number 5,000 souls, divided among different villages. Guardia Piemontese is the principal nucleus of this little population, which, although Roman Catholic, and three hundred years have passed since the terrible persecution, has preserved its peculiar physiognomy and its dialect without intermingling with the other inhabitants of the country. The fact that they are Roman Catholics makes this separation still more remarkable. If they had remained Protestants, it would be easy to understand their preserving their individuality as a people, as has happened in the valleys of Piedmont. But while nothing appears to separate them from their neighbours, yet they live apart. Is this the result of chance, or has God in reserve for them a work, in view of which He has hindered them from confounding themselves with the other inhabitants of the country? The explanation which tradition gives of this phenomenon is very touching—that the men were all killed by the cruel emissaries of the still more cruel inquisitors, also many of the women. That a certain number of the latter, with infants at the breast, embraced the Romish religion in order to save the lives of their babies. That to their children grown up and educated by the priests they would tell the story of the persecution of their fathers, and thus from generation to generation the remembrance has been perpetuated down to our own day. One characteristic trait is their repugnance to confession."

The Waldensian narrator thus concludes:—God grant that next year we may have more interesting tidings to tell of these brethren, who are Roman Catholics and yet our *brothers*. That we might be able to say of them, "This thy brother was dead and is alive again, and was lost and is found."

Their schools, too, are progressing, having more than 2,000 scholars in the Sunday Schools, and almost the same in the day schools, while 460 pupils are gathered into the night schools.

Young hearts are the easiest to reach, and we find interesting stories of the work among their children. In the little village of Viering, where 23 children attend the school, one day a little girl, hearing her mother and some other women expressing pity for the priest who had to carry the Santissimo (the viaticum) to a sick person who lived at the top of the mountain, exclaimed, "It is not necessary to carry the good little paste, God there, the great God of heaven and earth is up there."

The following is told of a youthful Protestant

in another village:—"The bishop having come to Riesi to confirm the children, a little boy six years old refused to submit to the ceremony, saying 'Jesus Christ has already confirmed me, what has the bishop got to do?' The parents, struck with the child's conduct, so incomprehensible to them, determined to see and judge for themselves, and began at once to attend the evangelistic services."

At Riesi, a little girl of seven years of age, had the upper hand in a religious discussion with a man and woman. The latter, after much arguing, thought to get out of the difficulty by saying: "Take care, to-night the priests will come and kill you." "I am not afraid," replied the child, "I know that the Lord watches over me and protects me."

In the school at Catania, a new scholar took from her pocket an image, and began to kiss it. "What are you doing?" asked two of her companions. "I am giving the Lord Jesus some kisses." "The Lord Jesus is in heaven, and besides God is Spirit; this image is not Spirit! Do you not know that the commandments of God forbid us to do such things?" The image did not appear at school again.

Oh, if we knew how to besiege the throne of grace with the faith of the woman of Canaan, should we not see great things? The facts which we have gleaned from among many others seem to mark the presence of Him who said, "Suffer the little children to come unto Me." And if He is present the triumph must be near.

The Waldensian evangelists add a practical appeal for help to carry on this work under special difficulties:—"We have made you the sharers of our joys and hopes; may we not now be permitted to speak to you of a difficulty which presses upon us heavily? We refer to the funds necessary to maintain the work of evangelization in its onward march. God has miraculously sustained us hitherto, and He will continue to do so; but as, for this, He makes use of his own children, it is necessary that you should be informed as to the state of matters. A financial revolution took place last year in Italy, by which the profit on the exchange of gold (ten per cent.) disappeared. As eight-tenths of our funds come to us in gold, they have suffered, and still suffer, a loss of 20,000 francs a year. That is to say, this sum converted into Italian money yields us 20,000 francs less than in 1881. During the last financial year some generous Christians have helped us by extraordinary gifts to overcome the difficulty, and to close our accounts almost without a deficit. But alas! the same difficulty presents itself again this year, for it has been impossible for us to increase the number of our subscribers, and the contributions of our own churches sufficiently to meet it. And yet we do not fear, for we trust in God, who will not leave us without means to carry on His work we are sure. It is you, dear friends, who will show by your sympathy that we are right in trusting God and in committing our cause to Him, that He may incline the hearts of His children to help this work."

The Lord reigneth, and He who is now putting into the hearts of a goodly number of Italians a thirst for the truth and a hungering after righteousness, will not leave them unsatisfied. "I have no pleasure in the death of the wicked; but that the wicked turn from his way and live."

British & Foreign News.

ENGLAND.

In a canopied recess in the north wall of the chapel at Rugby School, just below the recumbent figure of Dr. Arnold, has just been placed a full-length recumbent effigy of Dean Stanley by Boehm.

Lord Shaftesbury, at a crowded and enthusiastic meeting held in Exeter Hall, to protest against over-pressure in elementary schools, expressed the greatest

confidence in Mr. Mundella, whom he knew to be opposed to tyranny and oppression. Other speakers adduced evidence in proof of the reality of the evils of the present system of education. Dr. Forbes Winslow gave a gloomy list of ailments to which children were rendered liable through over-pressure, and Mr. S. Leighton, M.P., condemned the present Education Code. A resolution, declaring that the matter demanded the serious attention of the Government, and a second resolution, attributing the over-pressure to the conditions under which the education grant is administered, were adopted.

The proposal to erect a monument to Admiral Coligny in Paris is sure to command much practical sympathy in this country. As one of "noble army of martyrs," the memory of the brave Huguenot is almost as precious to us as that of Cranmer, Ridley, Latimer and those who laid down their lives in securing for us a Protestant and Reformed Church. The meetings which have been held during the week in the library of Canterbury Cathedral, at Westminster Abbey, and elsewhere, are the natural outcome of the national enthusiasm, and are both gratifying and re-assuring, showing that the Protestant faith is still dear to Englishmen, and that there is little danger of our forgetting at what a price the privilege of "an open Bible and a preached Gospel" was won.

In the House of Lords a noteworthy debate took place upon a resolution favorable to the opening of museums, galleries and libraries in London on Sundays. Lord Shaftesbury again led the opposition to this dangerous innovation by proposing an amendment in similar terms to that moved by him last session, setting forth the desirability of opening the British Museum and like institutions during three week-day evenings. He affirmed that the great mass of the people were opposed to Sunday opening, adding in illustration of his argument that 2,412 Trades Unions, representing 501,075 persons, as well as the great majority of the clergy and ministers of religion, agreed with his view of the question. Lord Thurlow, the Duke of Westminster, the Duke of Somerset, Lord Carlingford, and the Earl of Hardwicke supported the motion, which was opposed by the Archbishop of Canterbury, the Bishop of Oxford, Lord Walsingham, and Lord Bray, and ultimately rejected by 46 to 38.

A warm debate took place in the Commons on Mr. Willis's Motion, to the effect that "the legislative power of the Bishops in the House of Lords was a great hindrance to the discharge of their spiritual functions, prejudicial to the Commonwealth, and fit to be taken away by Bill." Mr. Willis dilated upon the shortcomings of the Bishops in regard to the Church of England, and contended that in the exercise of their political functions they had never studied the interests of the public. They had, he urged, opposed all the good measures of the Liberal party, and the time had now come when the first steps should be taken towards increasing their real influence by letting them attend to their proper work. Sir W. Harcourt replied that since the question was distinct from Disestablishment, or the abolition of the House of Lords, the arguments in favor of retaining the Bishops in the Upper House were stronger than those against it. The Bishops, he added, were emphatically the portion of the House of Lords which was not hereditary; they owed their position to their own talents and labors. Mr. Waddy, Mr. H. Fowler, Mr. Biddulph, and Mr. Mellor supported the motion, which was opposed by Mr. Beresford Hope, Sir R. A. Cross, Sir S. Northcote, and Mr. Newdegate. Ultimately the motion was negatived by 148 to 137.

SCOTLAND.

REVIVAL OF AN OLD CUSTOM.—It is never too late to mend, either in Church or State; and the resumption of a good custom long suspended will be commended by all who are not wholly strangers to the spirit of grace. One good custom was resumed in the Moray Aisle of St. Giles' Cathedral, Edinburgh, lately, by the opening of a daily religious service at three o'clock. The Rev. Dr. Lees, who, after the devotional and musical part of the service, preached a short sermon, explained that such a service was not altogether new in the Church of Scotland. In St. Giles', for instance, and in all the large churches throughout the country, immediately after the Reformation, there was daily religious service which the Bishops got the credit of stopping in 1650. The resumption of the custom will partially supply a want which has been much felt and talked of in recent years. Hitherto the open public-houses we have always had with us, but no open churches, which have been shut during the week-days, as if to keep out not only thieves and robbers, but

decent Christian sinners, weary with spiritual burdens, which might be greatly lightened by an occasional hour's devotion during day of gloom. There must be many such wandering spirits in a great city, and it is little to say that miseries and wrongs might be soothed and averted by the turning of the mind in happier ways of thought. An open church door is an invitation which would have been like a flash from heaven to poor men and women who have drifted to destruction in the absence of some such harbor of salvation.

UNITED STATES.

The Committee on Alcoholic Liquor Traffic of the House of Representatives have reported adversely the bill to establish a commission to investigate the evils of liquor traffic, on the ground that it is doubtful if Congress possesses jurisdiction for such a subject. This plausible pretext may postpone, but cannot defeat this just and reasonable measure.

Bishop Gilmour, of the Roman Catholic Diocese of Cleveland, Ohio, has excommunicated the people of a Bohemian Roman Catholic church in his diocese. The church was guilty of some show of opposition to an edict of the Bishop, and he has sent forth a sentence against its members. And lest they should not understand the full meaning of the penalty he expounds it after this fashion:—"My interdict," he says, "means that neither mass shall be said nor the sacraments administered, and the dead shall be buried without funeral service. Nor shall the members receive the sacraments in another parish, or at the hands of any other priest in the Diocese of Cleveland."

"Symbolism" was in the ascendant at St. Clement's Episcopal church, Philadelphia, on Palm Sunday, April 6th. The ceremony of "Blessing the Palms" and of "Knocking at the Door" were duly performed, and a reporter said that the whole services were "nearly identical in their main features with those at the Cathedral of St. Peter and St. Paul" round on Logan Square. The "Knocking at the Door" symbolized the entrance of Christ into Jerusalem, and this ceremony was performed by striking the foot of the cross, which is borne in the processions, against the door of the church!—*Philadelphia Paper.*

In a sermon on "The Modern Migrations of Nations," by the late Rev. C. T. Collins, attention is called to the fact of the great multiplication of secret organizations in our modern American Society. In Cleveland, for example, it is stated that "there are 159 churches, synagogues, chapels, and inns, and 283 of what are practically secret societies of sufficient importance for the directory." The *Vermont Chronicle* adds: "This condition of things, which prevails more or less everywhere, is worthy of serious attention in connection with the question of the re-actionary influence of such societies or any of them, upon the Christian Church. Is it a sufficient reason in the case of Christian people for establishing or joining a new society that its moral aim is worthy or its associations harmless? Is there not danger that when Christian men or women throw their energy into these organizations it will be at the expense of the pecuniary ability of the Church and the interest and devotion which that properly calls for from its members? We by no means take the ground that the Church is the exclusive form of association for benevolent, or social, or reformatory purposes, which is open to Christian people. But we have a right to judge of other forms of association by their fruits. And in so far as these tend to weaken the Church, or lessen devotion to it, their influence is to be deplored. The family, the State, and the Church are the three Divinely ordained centres for the crystallization of human society in its different relations, and whatever interferes with the arrangement of society about these, interferes with its healthful order. No society has a right, on Christian principles, to live, which is a rival to the Church. It can claim Christian support only when its work and influences are auxiliary to the attainment of the objects for which the Church exists—at the most when its influence is not detrimental to the Church."

The ladies of the New York Bible and Fruit Mission are doing a noble work. Their coffee-house, mission-room, and lodging-house for homeless men is located directly opposite Bellevue Hospital. At the foot of East Twenty-sixth Street the discharged paupers and prisoners are landed from the institutions of Blackwell's Island at the rate of about fifty thousand a year. Before the establishment of the coffee-house there were about forty places where liquor was sold between the dock and the corner of Third Avenue and Twenty-sixth Street, so that the moment the sick and

discouraged and helpless wretches returned to the city they were assailed by the very temptation which was the cause of their downfall. Police records bear testimony to the fact that many times these poor wretches were remanded to the institutions within twenty-four hours after their discharge. To counteract this great evil the coffee-house was opened some three years since, and is now self supporting. Within the last year the Association has erected a lodging-house capable of accommodating about one hundred and fifteen men. Here lodgings can be obtained for fifteen cents per night, including warm and cold baths, and the privilege of the reading-room. Tickets are sold twenty for \$1.00, to give to applicants for food at the basement doors of the houses in the city. The ladies attempt to do more than this: they sell to the poor of the neighbourhood the broken food from the table at the very lowest figures; it is an invariable rule that nothing shall be given away. Soup is sold at five cents a quart. As many of the women in the neighbourhood either work in factories or take work home, and so, previous to the establishment of the coffee-house, rarely had a warm meal from Sunday to Sunday, because they could not afford the time to prepare one for their families, one is able to judge of the immense blessing which the coffee-house must be to them. During a recent visit of the writer a woman rushed in in a great hurry with a tin pail, and purchased broken bread and soup enough for her family. It was discovered that each day she left the factory a few minutes before the twelve o'clock whistle blew, rushed to the coffee-house, bought her warm dinner, and had it on the table before her children came from school. In reply to a query, a look of such relief passed over her face, as she said: "Ah, you don't know how much the children think of it! Poor things! it is a new thing for them to have a warm bit in the middle of the day."

FOREIGN.

A mission in Morocco is announced among the leading supporters of which are mentioned the Rev. Wm. Arthur, Lord Radstock, and the Rev. H. Grattan Guinness. At Tangier, as the centre of operations among the Kabyles, it is proposed to erect a large building comprising a residence for the missionaries, an orphanage, and an hospital.

At the annual meeting of the Evangelical Alliance of Japan, on January 10th, eighty-six churches were represented, reporting a membership of 5,498. Seventeen churches not reporting bring the membership at that date up to a total of 6,590. The contributions of native Christians were given at 16,166 yen (about \$14,000.) Twenty-five years ago there were no native Christians and no native literature in Japan. The increase of membership during the last year has been nearly equal to the total membership after seventeen years' work.

Home News.

DIocese OF TORONTO.

THE EASTER MEETINGS IN TORONTO.

St. James'.—Owing to the absence of Mr. J. K. Kerr, churchwarden, the vestry meeting of St. James' Cathedral was adjourned until Monday evening, the 28th inst.

St. Peter's.—The Rector, Ven. Archdeacon Body, presided. The meeting was opened with prayer. The minutes of the last meeting were read and approved. The receipts were shown to be as follows:—

Balance from Easter, 1883	\$ 396 39
Pew rents	2,426 50
Offerory—Subscribers	\$1,201 56
“ Non-subscribers	1,171 39
Subscriptions for church repairs and improvements	2,372 95
Other special funds	1,972 95
	786 30
Total	\$7,955 09

The total disbursements amounted to \$2,215 83 leaving a balance of \$13 71.

The report of the Sunday school, which was read by the superintendent, Mr. Richardson, showed that branch of the church work to be in a very satisfactory condition. This report, as well as the statements regarding the various charitable associations such as the "Woman's Sewing Club," the "Willing Workers,"

"Zenana Mission," etc., which were read by Mr. Massey, were received and ordered to be printed. The election of church officers was next proceeded with. The rector stated that his churchwarden of last year, Mr. Dalton, had consented to act for another year. On the motion of Sheriff Jarvis, Mr. Tomlinson was re-elected as the people's churchwarden. The sidesmen elected for the year were Messrs. Aikers, Musson, and Pierson for the north side, and Lee, Marriott, and Smallpiece for the south side. On the motion of Mr. Mason, seconded by Mr. Black, Messrs. Richard Thorne and A. Midgley were re-elected auditors. The following gentlemen were next appointed as an advisory committee:—Messrs. Dr. Canniff, J. H. Mason, C. E. Blatchford, John Massey, and Francis Marriott. The customary votes of thanks were then passed to the choir and the officers of the Sunday school. At the subsequent congregational meeting the following gentlemen were appointed delegates to the Synod:—Capt. J. S. Douglass, Sheriff Jarvis, and Mr. M. Caldecott.

Church of the Redeemer.—Rev. Septimus Jones, M. A., rector, was in the chair. Mr. W. H. Lester, vestry clerk, read the report of the vestry meeting of 1883, which was adopted. The financial report presented, Mr. George Mussen showed the receipts to be \$7,757 92, and the expenditure within \$73 17 of that sum. Subscriptions to the amount of \$557 40 were received towards the building fund, and the debt on the church had been reduced during the year. The treasurer of the poor fund reported an expenditure of \$182 60, with a balance due the treasurer of \$13 19. The Sunday School has contributed toward the building fund \$732 17.

The report of the Fuel Club showed the amount collected to be \$7,176 76, and the delivery of fuel to subscribers has been 200 tons in excess of last year.

The Nominating Committee then presented their report, as follows:—Churchwarden, Mr. George Mussen; Sidesmen, Edward Burch, John Glanville, William Wyndow, R. A. Barton, Jos. Harris, T. Godson, R. Y. Eddis, H. W. Evans, W. Roaf, Henry Smith, G. L. Whiton, H. G. Charlesworth, T. Arnoldi, J. L. Brondon, Thomas Shortiss, J. O. Buchanan. Vestry Clerk, W. H. Lester. The report was adopted unanimously.

The Rector then asked his Warden, Mr. W. S. Battin, to hold his office for another year.

The Rector made a few remarks showing the prosperous condition of the Church. The pew rents were larger than last year, and so in reality were collections. The envelope system had worked well, and, indeed, it might be said that the envelopes were the mainstay of the church. There were now some sixty envelope contributors, and to these the church owed its success. The Rector thought if the envelope system were more generally adopted, the debt of the church would be reduced fully \$1,000 per year.

The collection on Easter Sunday was \$127, a much larger sum than they ever collected before, while the number of communicants was constantly increasing. He congratulated the vestry on the prosperous condition of the church.

The usual votes of thanks were passed.

At the close of the regular vestry meeting the following gentlemen were elected lay delegates to the Diocesan Synod:—Messrs. Campbell, Kingsford, and Shortiss.

St. Paul's Church.—At St. Paul's Church, Bloor street east, the rector, Rev. T. C. DesBarres, presided. The Churchwardens reported that the receipts of the past year amounted to \$3,986.78 and the disbursements to \$3,860.18. It was estimated that for ordinary expenditure for the current year \$3,039 would be required. The report showed that a deficiency of \$564.36 existing last Easter had been entirely removed, and that in other respects the financial condition of the church was good. The rector re-appointed Mr. W. B. Evans as his churchwarden, and for the congregation Mr. D. Mitchell McDonald was elected to succeed Mr. C. B. Jackes. On motion the salaries of the sexton and the organist were increased to \$250 per annum each. Thanks were voted to several officials and the ladies of the Mite Society. Messrs. Blackwood, Donaldson, Scadding Roaf, and Gray were named as sidesmen for the current year. It was moved by Mr. Roaf, and seconded by Col. Moffat, that the vestry authorize the construction of the necessary additions to the rectory and a new infant school-room as soon as funds are provided for the purpose. This was carried, and on motion the churchwardens were authorized to borrow the funds required, and a committee was appointed to co-operate with the churchwardens for the purpose of carrying out the alterations devised. The vestry then adjourned for three weeks. At a subsequent meeting Major Evans and Messrs. W. R. Evans and R. J. Roaf were appointed lay representatives to the Synod for the present year.

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St. Philip's Church.—The meeting was pretty large, and a good deal of interest was maintained throughout. The Rev. Mr. Sweeny, rector, occupied the chair. Mr. T. Mortimer was appointed clerk of the vestry, and the minutes of the last vestry meeting were read and approved. The Rector addressed the meeting briefly on the subject of the church in the parish, and the successful result of the labors of the Building Committee. Mr. Telfer, churchwarden, read the financial statement for the year, showing a balance on hand of \$161.35. The report was adopted with favor. Mr. Evans, Superintendent of the Sunday School, read the report for the year. There were 242 children and 25 teachers. The amount of collections received from the children was \$144.29. The churchwardens elected are: George M. Evans, elected by the people; J. H. Telfer, named by the rector. The sidesmen are J. Hickson, H. E. Trent, J. Eastman, W. Hurst, W. Wilson, J. A. Telfer, J. Scully, F. Hurst, Arthur Curzon, Thomas Mortimer, W. H. Jones, C. Denison. Mr. Evans, Chairman of the Building Committee, read the report, which was favorably received. Mr. Mortimer, Treasurer of the Building Committee, read his report and made a statement of the financial position, which was accepted as satisfactory. It is understood that the former delegates, Col. R. B. Denison, G. M. Evans, and J. T. Jones, were re-appointed.

Trinity Church.—The vestry meeting of Trinity Church, King-street, was held in the morning, the rector in the chair. The Rector's warden appointed was Mr. Lewis Reford, and Mr. Ross Cameron for the congregation. Messrs. Norman Sansum, James Coulter, and Albert Dewdney were appointed sidesmen, and Messrs. James Coulter and John Rogers delegates to Synod. Votes of thanks were tendered to the retiring churchwardens and sidesmen, to the choir and organist, and to members of the congregation who exerted themselves during the year to collect funds for certain Church purposes. The meeting then adjourned for two weeks, when the accounts will be presented.

Church of the Ascension.—A large number of the members of the vestry attended the meeting in the school-room of the Church of the Ascension. The rector, Rev. H. G. Baldwin, occupied the chair. The report of the wardens had been previously distributed. It showed that the matters in dispute between the church and the executors of the late Mr. S. B. Smith had been settled in accordance with the resolution passed at the special meeting of the vestry held on the 2nd of October last, whereby the two parties agreed to withdraw their claims against one another, thus extinguishing the debt on the church, with the exception of some small amounts, for which they hold subscription notes sufficient. The wardens reported a considerable reduction in the ordinary offertory collections, amounting to about 17 per cent. The financial statement showed that whereas at the close of the last financial year they had \$2,026.23, at the close of the present one they had only \$921.21 on hand, a reduction of \$1,105.02. Considerable discussion on the finances of the church ensued, after which the election of officers took place, and the old officers were again chosen. Messrs. R. H. Temple and J. E. Berkeley Smith are thus Churchwardens for the ensuing year.

St. Stephen's.—Dr. Machell read the report of the churchwardens. The outstanding debts of the church for the present year are only \$325, as against \$365 this time last year, in addition to which arrears of upwards of \$200 on last year's deficit had been paid. Mr. Fuller was elected people's warden, and the rector nominated Mr. E. B. Brown. The following gentlemen were elected delegates to the Synod for 1884:—Mr. N. W. Hoyles, Dr. Machell, and Mr. Oliver.

St. George's.—At the Vestry meeting of St. George's Church Monday evening Mr. E. M. Chadwick was chosen rector's warden, and Mr. G. F. Harman was elected warden as the vestry's representative. A discussion took place on a few details of the service, especially the question of having a surpliced choir; Mr. Barlow Cumberland opposed the cassocks, while other members preferred a uniformity in dress as more fitting. Messrs. Elmes, Henderson, Chadwick and Murray were elected delegates to the Synod.

St. Thomas' Church.—The vestry meeting of St. Thomas' Church was held in the church last evening. The churchwardens are J. Jamieson and E. Ristall; lay delegates to the Synod, L. Moffatt, Geo. Furnival, and J. Stratton.

St. Bartholomew.—At the meeting at St. Bartholomew Church the rector appointed Mr. W. McTear, churchwarden, and the congregation appointed Mr. W. Dowding. The financial statement showed a surplus of \$52 on hand.

St. Luke's Church.—The accounts for the past year were submitted, showing the receipts to be \$3,969.46,

and expenditures \$3,716.23, leaving a balance of \$253.23. A discussion, which occupied nearly the whole evening, then ensued, in regard to the interest on the debt of the church, in which nearly all the members present expressed their views. It was decided to start a subscription list to wipe out the \$1,000 arrears, and a paper was at once handed around, which resulted in \$286 being obtained towards that end. The rector nominated Mr. Walter Taylor, and Mr. Pattee was elected people's warden.

St. Anne's Church.—The receipts were \$1,262.73 which had been expended, in addition to \$6.54 of a deficit; there was a balance of \$65 on hand for the building fund; there had been a decrease of over \$300 in offertory collections and pew rents; there were \$411.77 of pew rents overdue, and the liabilities over what was collectable of the pew rents amounted to \$136.82. On motion of Mr. Denison, Messrs. Kirkpatrick and Gooch and Col. Denison were re-appointed lay delegates to the Synod. The meeting then adjourned for a fortnight.

Holy Trinity.—At Holy Trinity Church Rev. Mr. Pearson presided. The report of the churchwardens showed the receipts for the past year to be \$7,850.98 and an expenditure of \$7,096.06, leaving a balance of \$754.92 on hand. The following were elected churchwardens:—Mr. Wm. Kersteman and Mr. H. P. Blatchford. Messrs. W. Ince, C. G. Campbell and S. G. Mead were elected lay delegates to the Synod.

St. Mark's Church.—At St. Mark's the Rev. C. L. Ingles occupied the chair. The Treasurer's report showed the receipts for the year to be \$2,180.51, and the expenditure \$2,126.67, leaving a balance on hand of \$53.84. During the year \$266.12 of overdue interest for 1882 had been paid off, and the floating debt had been reduced to \$170. The debt on the church is very large, amounting to \$5,000. The following nominations were made:—People's warden, Mr. Goodman; minister's, Dr. M. J. Walker. Messrs. McLean, Shaw, and Wilson were appointed to represent the Church at the Diocesan Synod.

St. John the Evangelist.—The report of the churchwardens showed that whereas at the last vestry meeting there was a balance of \$49.93 against the Church, this year there was a balance in its favour of \$53.78. A committee on the erection of a new church was appointed. Chief Justice Spragge, and Messrs. James Wilson and T. Bright were re-elected delegates to the Synod.

Grace Church.—The financial statement showed the receipts to be \$9,188, with an expenditure of \$9,067, leaving a balance on hand of \$121. During the year the church debt has been relieved to the extent of \$4,389.70. The following were elected churchwardens—Dr. Morton and Mr. Thomas Huston (re-elected).

St. Matthew's.—The incumbent, in presenting his report, stated that progress had been made in the financial condition of the church. They had not only paid the interest on the debt, but had paid off \$100 of the principal. The proceeds of a concert given in St. Peter's church in aid of their funds amounted to \$50. Mr. A. Mitchel was appointed minister's warden, and Mr. J. Otter people's warden for the ensuing year.

SYNOD OFFICE.—Collections, etc., received during the week ending April 10th, 1884:

MISSION FUND.—*January Collection.*—St. John's, Port Hope, \$10.37; St. Paul's, Minden, \$2.01; Craighurst, \$4.25; Minasing, \$4.02; Crown Hill, \$3.25; Midhurst, \$1.25; Christ Church, \$1.20; St. Matthias, Toronto, \$3.00. *Parochial Collections.*—Holy Trinity, Toronto, on account, \$342.94; Port Perry, \$43.55; Stayner, \$12.90; Creemore, \$24.50; Orillia, \$60.50; Christ's Church, Ivy, and St. Jude's, Thornton, \$76.10; Cobocok, \$10.65; Norland, \$3.50; Head Lake, \$3.25. *Missionary Meetings.*—St. Paul's, Toronto, \$29.07; St. Matthias', Toronto, \$8.36.

PAROCHIAL MISSIONARY ASSOCIATION.—*Mission Fund.*—St. Peter's, Cobourg, \$42.55; Brooklin and Columbus, \$2.90; Creemore, \$27.10; Bobcaygeon, \$17.25; St. Paul's, Lindsay, \$10.00; Church of the Redeemer, Toronto, *Mission Fund*, \$40.77; *Algoma*, \$1.25. *Mission Boxes*, St. Philip's, Unionville, \$3.36.

WIDOWS' AND ORPHANS' FUND.—*Annual Payments.*—Revs. John McCleary, \$10.92; John Fletcher, \$9.17; Septimus Jones, \$11.25; Wm. Jupp, \$11.60; J. E. Cooper, \$9.80; W. F. Swallow, \$9.50; John Carry, \$9.42; F. Tremayne, \$7.20; A. B. Chafee, \$7.62; Dr. O'Meara, \$7.20; Alex. Williams, \$7.20; Dr. Macnab, \$10.92. *October Collection.*—St. George's, Macnab, 60 cents. *Parochial Collections.*—Port Perry, \$1.00.

FOREIGN MISSIONS.—Aurora, \$9.60; St. Paul's, Toronto, \$38.00; St. Matthias', Toronto, \$3.00.

The Bishop of Toronto acknowledges, with many thanks, the receipt from an anonymous donor of a Paten for the use of St. Andrew's Church, Toronto Island, intended as an Easter offering.

THE LONDON SOCIETY FOR PROMOTING CHRISTIANITY AMONG THE JEWS.—The Rev. Johnstone Vicars, Secretary, acknowledges with many thanks the following contributions:—A mite from Muskoka, \$1.00; N. E., per W. H. Howland, \$5.00; Mr. W. A. Hamilton, Collingwood, \$2.00; Mr. Lawrence Skey, Port Dover, \$1.00; A Friend, Toronto, \$1.00; S. S. Lakefield, \$1.00; C. H. Dunkirk, N.Y., \$2.00; M. A. W., Brantford, \$10.00; Mrs. Allenby, Galt, \$1.00; Friends, per Mrs. Allenby, \$1.00; Ven. Archdeacon Wilson, \$1.00. *Good Friday Collections.*—Toronto, St. Matthew's Church, \$2.52. Oakridges, \$1.16. Aurora, \$4.01. Whitby, \$9.00. Columbus, 50cts. Brooklin, \$1.50. Cambray, \$1.00. Cameron, 60cts. Grafton, \$4.00. Port Perry, \$5.00. From persons where no collections were made on Good Friday:—A Friend, Vanleek Hill, \$1.00. A Friend, Annapolis Co., N.S., \$1.00.

TORONTO.—Hon. S. H. Blake addressed the cottage meeting at the corner of York and Richmond streets on Good Friday. The room, which holds about 200, was filled to the doors. The speaker, in an eloquent address, showed how man was separated from God in the Garden of Eden, but brought back by the Cross of Calvary.

TORONTO.—On Good Friday the services in all the churches were largely attended. The services on Easter Day were bright and hearty, and the sermons all bore upon the great truth which the day commemorated. The number of communicants was very large, there being in very many of the churches two celebrations of the Lord's Supper.

COBOURG.—On Monday, 7th inst., Rev. James Roy, LL.D., curate of St. Peter's Church, was advanced to the order of presbyters by the Bishop of Toronto. The sermon was preached on the occasion by the Rev. Archdeacon Wilson, Grafton.

ELBA.—We are rejoiced to learn that our friends in this mission are making strenuous and self-denying efforts to erect a church-building, which is greatly needed. The little band of earnest people here are working nobly. A site has been secured and a large portion of the materials placed upon the ground free of all charges. \$760 has in addition been subscribed in the mission. Some additional subscriptions have been procured from friends in Toronto. We hope that the whole sum required will be speedily raised. We will gladly receive and forward any subscriptions, and warmly commend the work to our readers.

DIocese OF NIAGARA.

HAMILTON, CHURCH OF ASCENSION.—A series of special services were held during Holy Week and Easter. All the services were numerously attended, the average daily congregation for Holy Week, amounting to two hundred and thirty-six persons. The collections on Good Friday and at Holy Communion on Easter Sunday were in aid of the poor of the parish and amounted to the sum of \$40.00. The annual collection for the Church Mission was taken up on Easter Sunday and amounted to between \$700 and \$800. Two hundred and fifty-four persons received the Holy Communion on Easter Sunday. It is only right to add that the number of those attending service during Holy Week was ascertained by actual count.

HAMILTON, CHURCH OF ASCENSION.—The Easter vestry meeting was held on Monday evening. The Rector, the Rev. H. Carmichael, was in the chair. The usual routine of business was gone through. A clear surplus of \$700 over all expenses of the past year was declared, which would be considered pleasant news by any vestry. The rector stated that Divine service has been held 179 times during the past year, and there had been 37 celebrations of the Holy Communion with an average attendance of sixty persons. The Bible class begun in January has a roll of 100, with an average attendance of sixty persons.

DIocese OF ONTARIO.

BROCKVILLE.—The mission just concluded has been followed by the most blessed results. A letter from Judge Macdonald in another column gives a most interesting account of the work.

DIOCESE OF MONTREAL.

The Bishop has appointed the Rev. Canon Carmichael, Rector of St. George's Church, to be Dean of Montreal, and the Rev. S. Belcher, Rector of Grace Church, Point St. Charles, and the Rev. W. L. Mills, Rector of Trinity, to be Canons of Christ Church Cathedral.

The Rev. F. H. Clayton, Incumbent of Botton, has in the press a book entitled "Scenes and Incidents of Irish Life," which, it is expected, will contain much interesting information about the Irish people, as well as being full of amusing stories.

A very handsome Easter offering has been made to the Church of St. John the Evangelist by a lady of this city, in the form of a beautiful font. The bowl is of Caen stone, carved, standing on a base of polished marble, with shafts and columns of the same. The panels of the font are inlaid with mosaic and crosses of Mexican onyx. The rail surrounding the font is of wrought iron and brass. The font was carved by Mr. Robert Reid of this city, and the railing was made by Messrs. Page and Son. A carved oak cover is being made in Toronto by Messrs. Mollington & Sons.

A public meeting, under the auspices of the "Protestant Associated Charities of Montreal," was held on Saturday, the 12th inst., in the hall of the Young Men's Christian Association, to consider what steps should be taken towards establishing an Asylum for the Protestant Insane, so as to render it no longer necessary for them to be placed in the Roman Catholic Asylum at Longue Pointe, under the care of Sisters of Mercy.

PROTESTANT INFANTS' HOME.—The fourteenth annual meeting of the friends of the Protestant Infant's Home was held on Thursday afternoon, the 8th inst., in the Home, on Guy-street, Mr. James Hutton presiding. The meeting was opened with prayer by the Rev. E. Hill.

The report of the Secretary, which was read by the Bishop, who also moved the adoption of it, was very satisfactory, and referred especially to the small death rate, only seven children having died out of 65 inmates. The lack of accommodation renders it impossible for them to receive any larger number of infants without detriment to their health. Special thanks were tendered to several gentlemen who had assisted them in various ways.

The report of the Treasurer was read by James Hutton, Esq., and showed the total receipts to be \$5,636.32, expenditure, \$3,174.05, leaving a balance of \$2,462.27. Rev. J. Edgar Hill then moved the election of the following list of officers, seconded by Mrs. Blake:

President, James Hutton, Esq.; Hon. Directress, Mrs. Hutton; First Directress, Mrs. Gilman; Second Directress, Mrs. Gould; Third Directress, Mrs. B. Davis; Treasurer, Mrs. Charles Ault; Secretary, Mrs. George Eadie; Assistant Secretary, Mrs. Saunders; Lady Managers, Mrs. J. S. Archibald, Mrs. Bernard, Mrs. Blake, Mrs. Fleming, Mrs. George Ferrier, Mrs. Godfrey, Mrs. Linton, Mrs. D. Henderson, Mrs. S. S. Stevenson, Mrs. Pawlings, Mrs. J. Paterson, Mrs. Wilkes, Miss Watson, Mrs. Smith.

Medical Board—Doctors D. F. Gurd, George T. Ross, W. R. Sutherland, J. Blackader, A. Proudfoot.

Consulting Physicians—Doctors Robert T. Godfrey, George Ross.

Board of Advisers—Messrs. O. S. Wood, R. White, J. Crathern, W. H. Hutton, W. Reed.

Legal Counsel—Mr. W. W. Robertson, Q.C.

Notary—Mr. J. H. Isaacson.

The different resolutions were moved and seconded by the Rev. James Patterson, the Rev. J. E. Hill, the Rev. Canon Carmichael, and the Rev. Dr. Stevenson, all praising the good work done.

The Women's Christian Temperance Union held a meeting on Monday afternoon, the 7th inst., the President, Miss Dougall, in the chair. 42 members present. The meeting was opened with prayer, and the minutes of the work done during the past month read. Mrs. Williams, Corresponding Secretary, reported that, in accordance with a request from the Ontario Provincial Union, a letter had been sent to the members of the Dominion Parliament who represent Montreal, asking them to vote for Prof. Foster's bill on the subject of Temperance. The sum of \$10 had been sent to the Union by the Young Ladies' Auxiliary at Point St. Charles under the care of Mrs. Lucas. The petition to the Lieut.-Governor at Quebec that no more licences be granted to the city of Montreal had been signed by 393 members of the Union, and had with that of the Alliance, been forwarded to Quebec. The committee on Evangelistic work through Mrs. Osborn, reported 7 cottage meetings held during the past

month, 11 pledges and 37 visits paid, this last independent of the regular visiting committee at the cottage meeting held in Nazareth street; there was an attendance of 50. The attendance at the weekly prayer meeting held by the W. C. T. U. had been from 15 to 30. Miss Rhyras reported meetings held weekly in the Harvey Institute and the Ladies' Benevolent and visits to the children's ward of the Hospital. From the March canvass, a gain had been made to the Union at a rough estimate of 719 ladies and 128 honorary members. Visits had been paid by Mrs. M. H. Gault and Mrs. J. Bazin to various private schools of the city asking that Temperance instruction might be given to them. The meeting closed with the Doxology.

The Lenten services held in the various city churches have been well attended. There was daily service with an address throughout Lent, at Christ Church Cathedral at 5 p.m., and during Passion week an early morning service at St. George's at 9 a.m., lasting exactly half an hour; and a daily evening service at St. Stephen's, at 8 p.m.; at the latter service the city clergy including the Bishop took part, there being a different preacher each night. On Good Friday the congregations were very large. The Bishop preached in the morning at St. George's, and in the evening at St. James the Apostle, holding a service in the afternoon at the Ladies' Benevolent Institution and visiting the sick and infirm in the House. The Bishop of Huron preached in the morning at St. Jude's, and in the evening at Christ Church Cathedral.

On Easter Sunday the Bishop of Montreal held three confirmations, in the morning at St. Jude's, in the afternoon at St. Matthias, Cote St. Antoine, and in the evening at St. Stephen's.

DIOCESE OF FREDERICTON

ST. JOHN.—In view of the manifest interest in the course of instruction that has been given during the past three months, arrangements have been made to continue the course for two months more. The following subjects will be treated, and the Committee trust that the attendance at these meetings may largely increase, and would earnestly repeat their invitation to all young men to come. April 5th.—The responsibilities of belief, Rev. D. B. Parnter. April 20th.—Why should I pray? Rev. G. M. Armstrong. April 27th.—The duty of worship. Rev. Canon DeVeber. May 4th.—Why should I be a member of the Christian Church? Rev. G. O. Troop. May 11th.—What are the Creeds and what is their use? Rev. Canon Brigstocke. May 18th.—The sin of unbelief. Rev. L. G. Stevens. May 25th.—The necessity of a form of prayer, Rev. R. Mathers. These instructions are given in the Lecture Room of the Institute, Odd Fellows' Hall, beginning at 3.30 p.m., each Sunday.

DIOCESE OF ALGOMA.

Mr. Campbell begs to acknowledge the receipt of \$1 from "A friend" for the benefit of "A poor backwoodsman."

DIOCESE OF BRITISH COLUMBIA.

A correspondent writes:—We are treated to advanced sacerdotalism in this place. The Bishop in his sermon says, "If we search the dictionary we find worship to mean an act of adoration which we should perform at all times, especially in our churches, before the altar, or when partaking in the blessed Sacrament of the Altar." The Archdeacon says he has often told us that ours is a religion of sacraments. This teaching and these teachers have caused a Reformed Episcopal Church to be established here.

Correspondence.

MISSION IN BROCKVILLE.

To the Editors of the Evangelical Churchman.

DEAR SIRS,—The Mission in Brockville having terminated, it affords me much pleasure to write you a report of it, in order that its blessed results may be known, and that those who contemplate holding a Mission shall be the more encouraged to do so, while others may for the first time consider the subject.

The Mission having been determined upon, the Reverend T. A. Haslam, of Huntingdon, Quebec, was invited to come as Missioner to St. Peter's Church, and accepted. The Reverend E. P. Crawford, being unable to secure the services of the clergyman whom he

had in view, himself took the position of Missioner at Trinity Church. The approval or consent of the Bishop to the Mission having been obtained, the Incumbents of St. Peter's and Trinity Churches issued a joint address. A united meeting of the congregations was held at the School-house of St. Peter's on the evening of 18th March, at which many friends of the cause volunteered to act as canvassers or workers, and were allotted streets and districts, and copies of the address were furnished them for distribution. On the evening of the 25th March a united meeting of the workers was held in the basement of Trinity Church, when a paper containing an explanatory notice as to a Mission, and a list of services, with an address or letter from the Rev. Mr. Haslam, was furnished for circulation.

A short form of service was adopted, and some twenty-six hymns selected. These were printed and bound up together. Most of the hymns were what are known specially as gospel hymns, many being from the Moody and Sankey selection, and some from the Church Army hymn book. The Reverend Mr. Crawford himself composed music for some of them. Prayers composed by the present Bishop of Truro were selected for home use, and printed on slips for distribution.

On Saturday evening, 29th March, the first meeting, a united one, was held in the Victoria Hall. The Rev. Mr. Haslam, having missed a train, did not arrive in time for it.

On Sunday, 30th March, the usual services were held. In the afternoon Mr. Haslam addressed a meeting at the Grand Trunk Railway Station. At 4 p.m. a meeting for the young was held in each church.

On each week day there was a bible reading or instruction meeting at each church in the afternoon, and a mission meeting in the evening. There was an after-meeting held every evening. On five days meetings for workmen were held at manufacturing works, commencing between 12 and 1, and lasting from fifteen to twenty-five minutes. The proprietors were most kind in offering facilities for these meetings, and the attendance was good. Four different establishments were thus visited, (one of them twice), and both Missioners were more or less engaged in this work. On Saturday evening, 5th April, the Reverend Mr. Crawford addressed a meeting of men alone at Trinity Church, and the Reverend Mr. Haslam addressed a similar meeting at St. Peter's on Sunday, 6th April, in the afternoon. The Mission was announced to be closed on Sunday evening, but there was a united service at Trinity Church on Monday morning, and a mission service at St. Peter's in the evening.

I was not present at any of the meetings at Trinity Church, except the united service on Monday morning, but Mr. Crawford has informed me that he had large congregations, that people testified to him that they had found peace and joy in believing, and that he has been requested to continue the bible reading and instruction meeting. He has spoken of some whom he has been led to believe were converted during the Mission,—some who were far out of the way.

I can speak personally in reference to St. Peter's Church. Mr. Haslam's preaching was faithful and earnest, and the pure gospel message was given. He is a man "mighty in the Scriptures," and therein I believe may be found one of the causes which have led, under God's blessing, to such blessed results. Those who were anxious or enquiring were taken by him to God's word. His Bible readings were most interesting,—some of them delightful. Among the subjects treated of were consecration,—the judgments,—security—and prayer. He held several week day services for children, and once or twice an after-meeting for them. It was indeed pleasant to witness the earnestness and brightness of some of the little folk at one of the after-meetings. The regular after-meetings in the evening were well attended,—as were all the services,—and were succeeded by a conversational meeting for anxious or enquiring ones. At these meetings the net was drawn in, and we were enabled to perceive some of the blessed results of the Mission. I say "some," for eternity alone will reveal all the results.

At two of the after-meetings Mr. Haslam availed himself of the services of a layman, (a different one each evening), and by means of question and answer there were set forth in the hearing of the people the subjects of present salvation, assurance, security, etc.

After the sermon on Monday evening, the Rev. Canon Muloch, Incumbent of St. Peter's Church, made some feeling remarks, and Mr. Haslam asked that those who had received spiritual benefit should arise. It was gratifying and cheering to witness the response, both as to the number that stood up, and the alacrity with which they did so. Subsequently at the after-meeting testimony of a similar character was given.

I hope you will not consider this letter too long.

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Let me in conclusion say, that all God's people have cause to rejoice at the outpouring of the Spirit which has been in Brockville,—to rejoice that precious souls have been brought to Jesus, and that the spiritual life of those who were already the Lord's has been deepened.

I am faithfully yours,
HERBERT S. McDONALD.

P.S.—I think I omitted to mention that provision was made for the distribution of tracts. Some were at hand—a portion of them by Miss Havergal—and a further supply was procured from the Willard Tract Depository, Toronto. Among these were "Justice Satisfied—Salvation Free to all"—(extract from sermon by Christmas Evans), "You, Me, or Anybody Else," "No One can be Certain of That," and some of the Hyde Park Series.
Brockville, 10th April, 1884.

A GENEROUS OFFER.

To the Editors of the EVANGELICAL CHURCHMAN.
DEAR SIRS,—Some time ago it was announced through your columns that at intervals, through the medium of the library of this College, useful books would be presented to the clergy of the Diocese of Toronto who would apply for them. I have great pleasure now in making known that the second presentation of books is about to be made. Those who desire one of the works offered should apply at once, as the distribution will be made in about a fortnight.

The works now offered are a choice between Cruden's Concordance and the new book by Henry Drummond, F.R.S., "Natural Law in the Spiritual World." Of the former I need say little. Every one knows it, and it is offered now because it is felt that every clergyman should have a copy of it in his library. Those who have not a copy may now procure one free of charge.

Mr. Drummond's book has attracted a great deal of attention, and is a most valuable addition to recent apologetic and illustrative literature. The author is deeply taught both in natural and spiritual things, and his work will be found very helpful. Those applying for the books will please state which of these works they desire.
Yours faithfully,
GEO. M. WRONG, Librarian,
Toronto, April 14th, 1884. Wycliffe College.

THE BISHOP OF TRURO AND THE BIBLE SOCIETY.

To the Editors of the Evangelical Churchman.

DEAR SIRS,—It would be well if some of our clergy would ponder the utterances of the recently consecrated Bishop of Truro, as given in "The Monthly Reporter of the British and Foreign Bible Society."

"At a meeting of the Truro Auxiliary Bible Society on December 10th, the Right Reverend the Bishop of Truro, said, that it was a great pleasure to him to be present at that meeting; but the work of the Society needed few words from him to commend it to them." "The last missionary he had to do with, who was what was called a strong churchman, was working under the Society for the Propagation of the Gospel in Foreign Parts, and he told His Lordship that in carrying out his work in Japan he would have been paralyzed, had it not been for the generous way in which this Society had supplied his needs, and aided in the dissemination of the Scriptures, and His Lordship was quite satisfied that the more leisure time they had to study the work that was being done by the Society, and the manner in which it was being done, the more anxious they would be to help on that work." These words, coming from such a source, are well worthy of attention; and it is to be regretted that they will probably not be read by those to whom their due consideration might be of great practical value.

One agent of the W. C. B. S. has stated, that during the last three autumnal tours, he has in some sixty meetings seen only three Church of England clergy. One came and cautioned the people against reading the Bible without knowing first what was the Catholic faith, and, then understanding what they read by its teachings, and, after thus astonishing the meeting, he, in two or three weeks, astonished others by very consistently going over to the Church of Rome. The other two clergy are from principle, and in heart warm friends of the Society.

The same Bible Society worker also remarked that he found, very generally, the statement made by those refusing co-operation, "We have a Bible Society of our own," referring to the "Christian Knowledge Society," whose labors do not pass without acknowledgment in the Report of the B. & F. B. S. for 1883, for at page 171, in connection with the work in the Mad-

ras Presidency, we are informed that 73,000 copies of Tamil Scriptures and 58,000 of Telugu were printed at their press. But, when those thus refusing were asked what, during the last five or ten years, they had done for this Church of England Society, the admission was invariably made that they had done nothing.

Would to God that our clergy would show themselves zealous friends of Bible distribution, and let their parishioners and the world see that they are not afraid of the Bible being read, even "without note or comment." In these days the safety of the Church of England will be found in connection with Bible knowledge, and a Bible loving, and Bible living people, and those who truly love the Bible will desire that the grand design of the British and Foreign Bible Society may be realized; which is to provide with a Bible every man, woman and child that can read, wherever he may be, whatever may be his language; and however deep may be his poverty; yes, even if be totally blind, and can only feel to read. May God prosper its work more and more.
H.
Colborne.

SACERDOTALISM.

To the Editors of the Evangelical Churchman.

DEAR SIRS,—The Rev. Dr. Carry, in his letter of March 14th, points out that the word "priest" is used in the Prayer Book over one hundred times, while the word "minister" occurs but twenty times.

Will he then kindly inform us whether it is not also a fact that the word *minister* was alone used in that best of all the Prayer Books, viz., the second book of Edward VI., in 1552?

Is it not also true that Charles the Second was a Roman Catholic, that he entered into a secret alliance with the King of France for the purpose of restoring the Roman Catholic religion in England, and that he, when King of England, was a pensioner of King Louis?

Was there ever a more irreligious or dissolute monarch on the British throne, and was not he the principal agent in the Revision of 1662,—viz., our present Prayer Book?

And lastly, is it not equally true that in order to reconcile the nation to the Romish tenet of priest absolution, the revisors then blotted the word *minister* out of the rubric as often as they dared and put the word *priest* in its place?

It is not to be wondered at that so many are now praying for a Protestant revision.
SENEC.

C. E. T. S.

ORILLIA, April 3rd, 1884.

To the Editors of the Evangelical Churchman.

SIRS,—I see several secular papers are adding one O to the well-known initials of our Church Temperance Society. To me, this change has nothing to commend it. The familiar letters C. E. T. S. and C. I. T. S. express the title as briefly, as Y. M. C. A. does that of the Young Men in their Christian Association, or Association for Christian work. Let us stick to the letters so long indicative of our Society in connexion with the Church in the dear old Motherland.

Yours faithfully,
G. H. H.

The Church of England
TEMPERANCE SOCIETY

AT HOME AND ABROAD.

AT HOME

The Scott Act is soon to be submitted in Hastings County, and the temperance workers in Brant are organizing for its submission there. A convention will be held in St. Thomas on the 25th inst. to decide on the question of submitting it to the electors of Elgin.

ABROAD.

The Royal Commission on the Housing of the Poor has been hearing evidence on the extent to which immorality and intemperance are promoted by overcrowding. The Prince of Wales has been taking part in examining witnesses. While overcrowding is doubtless an aggravating cause, it is usually first the effect of intemperance.

The *Lancet* of March 15th gives an account of a most valuable inquiry into the causes of 254 cases of pauperism in Manchester. The causes were classified thus:—

Old age (without discredit)	nearly	1-8	of the cases.
Accident and disease do	"	1-7	"
Want of work	"	1-40	"
Idleness without intemperance	"	none	"
Drunkenness in men	"	1-4	"
Do. in women	"	1-20	"
Widows and Orphans of Drunkards were	"	1-5	"
Those of respectable men	"	1-6	"
Widows with drunken sons	"	1-100	"

This gives about 51 per cent. as the proportion due to drunkenness. Hardly any of the pauperism was hereditary.

In connection with this inquiry, the Rev. W. Caine, M.A., writes to the *Manchester Courier* as follows:—"Let me mention the results of an examination of 1,000 prisoners. Of these 714 were males and 286 females. Of the females 156 confessed they were drunkards, and many of them were not twenty years of age. Of the males, 554 confessed they were drunkards, and many of them not twenty years of age. So out of 1,000 prisoners 711 admitted they were drunkards. Of the other 289 many were doubtless drunkards, but perhaps not as often drunk as those who confessed their drunkenness. In the case of many, drunkenness commenced at a very early age—so early as twelve, and thirteen, and fourteen years of age. Some were made drunk by their cruel and unnatural fathers and mothers at the age of six and seven years. Of the married female prisoners, 103 told me they had drunken husbands. Of the married male prisoners, 38 had drunken wives. Out of the 1,000 prisoners, 415 said they had drunken fathers, and 113 said they had drunken mothers.

Archdeacon Farrar addressed a very crowded audience in Edinburgh last month, on the duty and blessing of temperance. The lecture concluded thus:

"Truth is on our side; mercy is on our side; justice is on our side; the souls of all great and good men who have ever taken parts in any great struggle for the reformation of humanity are on our side; God Himself is on our side."

The study of physiology and hygiene, with special reference to the physiological effects of alcoholic drinks and narcotics, has been made by law obligatory for all pupils in all public schools of Vermont, New Hampshire, New York and Michigan. A series of text-books is in preparation by the "Scientific Department" of the Women's Christian Temperance Union.

The *Leeds Mercury* opines that "The United Kingdom Alliance did a wise and practical thing in memorialising the King of the Belgians on the subject of the importation of strong drinks into the district of the Congo that is being developed under the auspices of the admirable International Association of which Leopold II. is president. According to the report of Sir Frederick Goldsmith, large quantities are thus imported, and are stored at the stations of the association until they can be forwarded into the interior. The peculiarly pernicious effect of such a traffic upon savage and semi-civilized tribes, especially in tropical regions, are only too well known. Travellers who were far from sympathizing with the Alliance propaganda, or even with total abstinence, at home, have been prompt to testify to the enormity of the evil it does. The Alliance, therefore, commands all but universal sympathy when it points out how the consequences of such a traffic must be 'to defeat the ends for which the International Association exists.' The King of the Belgians has replied cautiously to the memorial, and has assured the memorialists that the subject 'has not escaped his attention.' It may, therefore, be fairly hoped that the memorial will bear good fruit."

The National Temperance League has been holding a conference of Metropolitan Relieving Officers on the question of the causes of pauperism. One *non-abstaining* officer said poor-law officers were agreed as to the effects of drink in producing pauperism. The estimate given by most of the speakers was, that 75 per cent. was caused by intemperance; some said 90 per cent., one, "nearly all." Several mentioned "One teetotaler" on their books. There was a general condemnation of the food and drink sold in coffee taverns, one officer making an exception only in the case of "Lockhart's Cocoa-rooms," the mention of which was received with cheers. Mr. Arthur Pease, who was in the chair, modified this by his account of the prosperity of cafes in the North of England. There was a general agreement with the statement of one officer—"Do away with the drink, then the bitter cry will away with itself."

NOTICE.

The Publishing Office of the EVANGELICAL CHURCHMAN is now in Room 18 Corn Exchange Imperial Bank Buildings, Wellington Street East. Entrance at rear of Bank on Leader Lane.

Subscriptions and Advertisements are to be addressed to the Business Manager, P.O. Box 2502. All Correspondence to the Editor, P. O. Box 2502.

Subscribers will please remember that the time when their subscriptions expire is shown on the Label. They will oblige us by prompt remittance.

CALENDAR.

FIRST SUNDAY AFTER EASTER, APRIL 20, 1884.
MORNING LESSONS. | EVENING LESSONS.
Num. xvi. to v. 36. | Num. xvi. 36 or 17. to v. 12
I Cor. xv. to v. 29. | John xx. v. 24 to 30.

The Evangelical Churchman,
TORONTO, THURSDAY, APR. 17, 1884.

EDITORIAL NOTES.

We have great pleasure in calling attention to the letter from the Librarian of Wycliffe College in another column, offering a choice between two valuable works free of charge, to the clergy of the Diocese of Toronto. The generosity of the kind donor who is thus trying to furnish our clergy with useful and valuable works cannot be too highly commended. Mr. Spurgeon has done a great work in England in this way, and we hail with delight the beginning of a similar movement in this country. It is the intention of the donor to make a presentation of this kind at regular intervals. We hope that others may follow his good example and that one hindrance to our clergy's usefulness—the want of good sound books in their library, will be removed.

We will be pleased to have our Temperance workers report progress from time to time. A clergyman in a rural parish writes:—"Your Temperance column is found very useful and much appreciated in this parish."

The rulers must be educated. As the franchise is extended, the schoolmaster must go forth. In a government by the people, national education is the only guarantee of security and safety in the commonwealth. The people of the great Republic are fully alive to the importance of this, the only basis upon which their government can stand. They are well aware of the perils which threaten it in the ignorance and illiteracy of tens of thousands. They are determined to remove this danger and reproach if possible. Hence the Education Bill of Senator Blaine, which appropriates a large sum from the general exchequer for the purposes of education. It has passed one house, and will probably pass the other and become law. In its original form it proposed to set apart \$105,000,000, but it has been so amended as to reduce the amount to \$77,000,000; and instead of extending over a period of ten years, its operation is to be confined to eight years. Instead of beginning with the largest amount first and gradually diminishing it to the point where the whole scheme was to be completed, the grant for the first year is \$7,000,000, for the second \$10,000,000,

for the third \$15,000,000; and from that point it is to be reduced by \$2,000,000 each year until the eighth year, when with an expenditure of \$5,000,000 the appropriations are to cease. The bill provides that the money shall be so used as to equalize school privileges for all children without distinction of race or colour, and that no part of it shall go to the support of sectarian education. It also requires that the Governor of each State or Territory in which any of this money shall be expended shall each year file with the Secretary of the Interior detailed information concerning the common schools, including the expenditure for their support. The only objection of any force urged against the bill is that it involves the expenditure of public money by the Federal Government for a purpose that the Constitution gives it no right to deal with.

The second volume of the Dominion Census has just appeared. Among other points of interest we note the following:—

NUMBER OF DEATHS IN THE SEVERAL PROVINCES AND TERRITORIES.

	Deaths.	Population.
Prince Edward Island.....	1,562	108,891
Nova Scotia	6,416	440,572
New Brunswick	4,837	321,233
Quebec	26,067	1,359,027
Ontario	22,937	1,923,228
Manitoba.....	815	65,954
British Columbia	1,011	49,459
Territories	141	56,446

Total.....63,786 ...4,324,910

From this it appears that the death-rate per 1,000 among the people of the several Provinces and Territories is as follows:—

DEATH RATE PER 1,000.

Prince Edward Island.....	14 1/2
Nova Scotia.....	14 1/2
New Brunswick	15
Quebec.....	19
Ontario.....	11 3/4
Manitoba.....	12 1/2
British Columbia.....	20 1/2
Territories	2 1/2

If the last item be correct, the dwellers in the North-West must rival the Antediluvians in length of days. There must be some inaccuracy here.

The Epistle for next Sunday contains the famous passage concerning the Three Witnesses. The continued use of an inaccurate version is here glaringly conspicuous and most culpable. A passage is read as Scripture which is not Scripture. Here it is:—"For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost; and these three are one, and these are them that bear witness in earth, the Spirit, and the water, and the blood: and these three agree in one." The words in italics are spurious. They are not found in a single Greek M.S. earlier than the 14th century. Not one of the Greek or Latin Fathers, in the Trinitarian and Arian controversies of the third, fourth, and the first half of the fifth centuries, ever quotes them. The words first occur towards the end of the fifth century in Latin, and are found in no other language until the 14th century; and for the greater part of that time their occurrence is rare and suspicious. The internal evidence is as decisively against them as the external. The inserted words break up the sense of the passage, are inexplicable in themselves, and do violence to the context; and in their dogmatic form are unparalleled in the New

Testament. The most conservative critics therefore reject them. Why should we continue now to read them as part of inspired Scripture?

Preaching recently in the Chapel Royal, St. James's, Bishop Ryle was very outspoken in denouncing the worldly and fashionable Christianity of the day. "Millions," he said, "are annually spent on deer forests, and moors, and hunting, and yachting, and racing, and gambling, and balls, and theatres, and dressing, and furniture and recreation. Little, comparatively, ridiculously little, is given or done for the cause of Christ. A miserable guinea subscription too often is the whole sum bestowed by some Cræsus on the bodies and souls of his fellow-men. The very first principles of giving seem lost and forgotten in many quarters. People must be bribed and tempted to contribute by bazaars, as children in badly-managed families are bribed and tempted to be good by means of sugar-plums. They must not be expected to give unless they get something in return! And all this goes on in a country where people call themselves Christians, and go to Church, and glory in ornate ceremonials, and histrionic rituals, and what are called 'hearty services,' and profess to believe the parable of the Good Samaritan. I fear there will be a sad waking up at the last day."

The Earl of Shaftesbury delivered an admirable address at the Mansion House. He concluded with these solemn and stirring words:—

Notwithstanding all the efforts of these agencies and these movements, it cannot be denied that the future is very dark. There never was a time in my experience when there was so much unbelief. There never was a time when there was such a succession of hideous opinions which, though they passed as rapidly as they came, yet certainly perverted and distracted the public mind. These agents, whatever be their title—Atheists or Agnostics—are concentrated and disciplined. They are aggressive, they are marshalled, and children are trained to be missionaries of evil, and to go out and mislead all the little ones whom they chance to find in the courts and alleys. Truly you may say, "What shall you do when everything is so dismal and dark?" I cannot but believe the answer stands out in bold relief. When the sea was raging before them the word spoken was that the children of Israel should go forward. The same word is spoken to us, and I believe that if we obey that command we shall arrive at the conclusion we desire. Our principles are sound. We know their origin and we know their necessary issue. Everything is clear before us. There is no doubt, there is no difficulty or apprehension, and sure am I that if we will, having faith in the power of God, only resolve to persevere in the course in which we have begun, we may appropriate to ourselves, every one of us, the great and glorious promise of old, "Only be thou strong and very courageous, and the Lord thy God is with thee whithersoever thou goest."

The Archbishop of Canterbury following him said, "he was sure there were none who would not have liked a few minutes of silence to think over those words, in which one had obeyed the call of his Master and spoken to the children of Israel that they go forward." Let us all make the venerable Earl's motto our own, and amidst all difficulty, conflict, and darkness, still—"go forward."

Everywhere are the signs of awakening and preparedness among the heathen. In many a place an open door invites the Christian missionary, but how few are there to go in. Here for example is a strong appeal just issued by Rev. A. G. Jones, Baptist mis-

sionary empire.

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sionary in China, for more labourers in that great empire. He says:—

"The present is a great crisis—a time of change and modification, leading, if not amounting almost, to a new birth for China—is unquestioned. That there is wide and urgent need for influencing these great national changes among the Chinese, by the introduction of Christianity as a prominent factor in every department of the nation's life, is equally certain. That the Christian Church is alone competent to the task, that she was never so competent as now—these things are all patent to the merest observer."

The great need is more men, men of the right sort. We want men here in Canada in every diocese, men for the North-west, and then men for the foreign fields. Pray, then, pray to the Lord of the harvest to thrust forth labourers unto His harvest.

Our valued contemporary, *The Southern Churchman*, repeats its statements as to the great loss and damage which have accrued to the American Episcopal Church through the Tractarian and Ritualistic developments. Its assertions cannot be gainsaid:

"Here is one great reason why this church has not become the ruling church of the United States. We showed how it grew before Romanizing had entered it—that is between 1830 and 1840. Our clergy list grew from 500 to 1,000; we were increasing at the rate of one hundred per cent. There has been nothing like it since. And why did not this rate of increase, or something like it continue? Because, after 1840, this church began to be troubled with the falsities of the Oxford Tract system; men began to adopt an alien theology and alien customs under the name 'Catholic.' The consequence was, Protestant people in this country who were looking to this church, not only as a haven of rest, but as a church primitive and historic, where they could worship God decently and in order, with a liturgy embalmed in precious memories for a thousand years, began now to think they were mistaken: that while it enclosed much that was good, there were elements in it they were afraid of. So, as Dr. Washburn pointed out, while in his young days the best men and minds were looking to it, now it is in the main the little men who come to us from outside, and the drift towards the church has ceased. This is the trouble now. These new-fashioned theologians, of whom no one ever heard before the last forty years, have succeeded in frightening people, so that they no longer come to us. No human being will ever be able to tell the miseries this new Romanizing has done in keeping away from us those who otherwise would have been with us. Men are asked to contrast the state of the church now with what it was. No doubt there have been improvements; but Oxfordism has not been the cause, only the occasion of this. It set men to think and write and dispute about these errors; and thus the effort to get rid of errors has been the cause of progress, and Oxfordism only the occasion."

THE REVELATIONS OF THE RISEN JESUS.

What a wonderful series of self-manifestations were those which our Lord graciously vouchsafed to the disciples during those forty days in which he tarried with them after His Resurrection. He appeared first, St. Mark tells us, to Mary Magdalene. Loving women gratefully and reverently bestowed the last kind offices upon the sacred form of the dead Saviour. A loving woman unconsolable and distraught with sorrow refuses to turn from the empty tomb, where she weeps, heedless alike of the presence of friends and of angels. And it is to this love, that Jesus first reveals Himself. It is a wonderful and gracious narrative

St. John sets before us. On the one hand, see the blindness of the self-concentrated sorrow, the eagerness and even wilfulness of the seeker, the touching hopelessness of a love which has done its utmost, and all in vain. On the other hand, consider the tenderness and patience of Jesus, the persuasive power of that personal address by which He awakens her true self, the gracious discipline by which He restrains and refines her imperfect devotion, and the glorious assurance He gives of that Divine Fatherhood, of which the Resurrection is the exhibition and the pledge. It is a most significant fact that Christ's first revelation of Himself was made to love, in its sorrow and bereavement; not to reason, not to great endowments of mind, not to conscience, not to the questionings or doubts or demands of men; but to an empty and hungry heart, to the longings of love, to the simplicity, humility, and abandon of an earnest seeker Christ has now first fulfilled His great promise, "If any man love Me, I will manifest Myself to him." Thus, too, it is that still through sympathy in sorrow, and by love, Jesus reveals Himself to those who love.

The second great manifestation of the Risen Lord was no less significantly made to Simon Peter. If in the case of Magdalene, Christ is ministering to sorrow, here He is dealing with sin. A special message had been sent to the erring apostle, and now to him apart the Lord appears. Over the interview a veil is cast. None may intrude upon this sacred privacy. Can we venture to think of the tears, the shame, the confessions of the broken-hearted penitent, and of the tender faithfulness, the gracious assurances of love and forgiveness, and the heart-searching counsels of the Master. Jesus thus shows the efficacy of penitence, and His own infinite willingness to receive every wanderer, and to pardon every transgression. The seventy times seven cannot express the measure of the inexhaustible grace which is revealed in Jesus.

The third revelation of Jesus was made to the wayfarers on the road to Emmaus, as they commune and question one with another upon the strange history of the Nazarene, and recount the expectations raised by His life full of power and goodness, but cast down by that death which they thought had falsified their former belief. They had hoped for the deliverance of Israel; they had hoped that Jesus was to be the Saviour. Their hope had gone out in the darkness of His betrayal and shame. Now conflicting reports about an empty tomb and visions of angels fill them with perplexity. Who can answer their questions, solve their doubts, bring light to their troubled minds, reveal to them the Truth they are eager to learn? Jesus. He had spoken to Mary's heart and to Peter's conscience. He has now another word of enlightenment and wisdom for their understanding. As He had dealt with bereavement and with sin, He now deals with doubt. As He had spoken through affection and sympathy in one case, and through the conflicts and the consciousness of guilt and need in another case, so now He comes to reasoning men to interpret the past, to explain the present

mystery, and to guide them amid their difficulties and baffled expectations to surer and enduring conclusions. Faith and reason are natural allies, and must find their ultimate and complete reconciliation in Christ. "The abnegation of reason is not the evidence of faith, but the confession of despair." The Divine Revelation is addressed to the whole man. As it frees and purifies the heart, it illumines the understanding. In Christ are all the treasures of wisdom and knowledge. In Him the Risen and Living Lord is the key to all history and the only interpretation of life's real meaning and purpose. Reason sitting at the feet of the Great Teacher finds the illumination and enlargement she craves. If in His presence the heart burns, the intellect also is quickened and enlightened, and the horizon of our knowledge wonderfully enlarged.

Such are three of these revelations of the Risen Lord; and all the others have in like manner their purpose and their lessons. As we study them we shall find that though the Record be fragmentary it has a wonderful completeness corresponding not only to the necessities of those to whom the revelations were first made, but to our necessities also. As has been aptly said "that which is incomplete as a history is complete as a Gospel." For every need and condition of life there is here a message of hope, an illumination and an inspiration. All we require is His Abiding Presence, and the realization of that Presence as a living fact.

NATURAL LAW IN THE SPIRITUAL WORLD.

Under this title has been published a noteworthy and in many respects an admirable and instructive volume, by Henry Drummond, Fellow of the Royal Society of Edinburgh, and lecturer upon "The Relations of Science" in one of the Scottish Theological Colleges. The object of the author, as unfolded in the introduction to his book, is to show that that which is designated "Natural Law" reigns also in the moral and spiritual universe, and that there exists not merely an analogy between the natural and supernatural, but a substantial identity. In nature, he argues, we have simply the laws of the higher world projected downwards, so that the former becomes a kind of incarnation and visible representation of the spiritual. The latter existed first: and upon its lines God framed the material universe as the visible model of the great Unseen Universe. We do not think the author has succeeded in establishing his thesis; and some of his positions seem to savour of a kind of Christianized Pantheism. He has not proved the identity of the spiritual and material, herein lies the weakness of the book; but he has given us a number of very beautiful and instructive analogies between the two worlds, herein lie the value and fascination of the volume.

Take for example his discussion of Biogenesis! Here we have a position triumphantly established, and almost universally accepted by men of science; namely, the doctrine that life comes only from life, that there is no such thing as spontaneous generation; and that when life is given to a thing without life, it is always by means of contact with life, by the communication of life from a living being. Say the authors of "The Unseen Universe," "All

really scientific experience tells us that life can be produced from a living antecedent only." This accepted fact of science is applied to the spiritual life of Christians. It cannot be spontaneously generated, but must be imparted from above. When Christ said, "Ye must be born again," he was affirming for man and his spiritual life only what is true of all life—that it can only originate by coming into contact with other life. As the passage from the mineral world to the plant or animal world is absolutely sealed on the mineral side, so the passage from the natural to the spiritual life is as absolutely sealed on the natural side. The world of natural men is staked off from the spiritual world by barriers which have never been crossed from within or by the natural man. The spiritual world is guarded from the world next in order beneath it by a law of Biogenesis—except a man be born again, he cannot see or enter the kingdom of God. It is not that he *will* not, he *cannot* enter it, any more than a mineral can become a living being by anything within it. The exclusion of the unspiritual from the kingdom of the spiritual is not arbitrary. The admission of the natural man, as he is, into the kingdom of grace, is a scientific impossibility. If the mineral is to get life, it can only be through contact with a living being; if the natural man is to get life, it can only be from contact with a living being, and that Being is Christ. "He that hath the Son hath life; he that hath not the Son hath not life." There is no spontaneous generation in religion any more than in nature. The only source of life in the spiritual world is Christ; and he that hath not Christ, no matter what else he may have, hath not spiritual life. There are not two laws of Biogenesis—one for the natural, the other for the spiritual; one law is for both. Nature makes known the law as applicable to natural life; revelation makes known the law as applicable to the spiritual life.

But the natural man may object that he does not understand this. Mr. Drummond replies, nor does the mineral understand how it gets life by contact with the life of the plant. As the plant cannot understand the genesis of natural life, no more can the natural man understand the genesis of spiritual life. The attempts, he says, to prove that the unconverted man really knows a great deal about it if he would only admit it, are quite misplaced. He really does not know. "The verdict that the natural man receiveth not the things of the Spirit of God, that they are foolishness unto him, that *neither can he know* them, is final as a statement of scientific truth—a statement on which the entire Agnostic literature is simply one long commentary."

What now, our author asks, distinguishes a Christian man from a non-Christian man? It is not that the Christian has certain mental characteristics not possessed by the other, or certain faculties, or that his moralities assume higher and more beautiful manifestation. Nay; the distinction is the same as between the organic and inorganic, the living and the dead. A stone and a plant having much in common; made of the same atoms; display the same properties of matter; both subject to the same physical laws; but the plant differs from the stone in that it has life. So the difference between the Christian and the non-Christian is not a difference of development, but of generation; the non-Christian cannot rise into the spiritual man by any power that is

within him. Life must come to him and embrace him, and that Life which comes to give him life is Christ. He that hath not Christ hath not life. Christianity is not the mental or moral man *plus* something else; it is the infusion into him of a new life, and this new life comes but from one source—Christ.

From the analogies of Biology Mr. Drummond urges that two great truths are to be expected in regard to the beginning and progress of spiritual life. First, he says, that it should dawn suddenly. Life always comes suddenly and as a surprise. The spiritual life is no exception; when the new life manifests itself it is a surprise. When the plant lives, whence has the life come? When the natural man lives, whence has his life come? "The wind bloweth where it listeth;" so is every one that is born or begotten of the Spirit. Life comes suddenly; it is the only way in which life can come. Life cannot come gradually; health may come gradually and structure, but life—always as in a moment. But the real moment and the conscious moment of birth are not identical. The moment of birth in the natural world is not a conscious moment; we do not know we are born till long afterward. At one moment the man was dead; the next he is alive by contact with Christ. Men have laughed at this doctrine of sudden conversion; but there can be no other conversion. A man is dead in trespasses and sins; if the spiritual life within him was gradual, he would be in a condition in which he was neither dead nor living, which is impossible. If impossible, then the life comes as in a moment, and in a moment the man passes by contact with the living Christ into a living Christian—a new man, a spiritual man.

Secondly, while life is sudden, development is slow. The man with the life of Christ is alive; but he possesses only weak powers; there may be in its manifestations but little beauty. Growth into the power of this life is slow. There is first the blade, then the ear, then the full corn in the ear. The higher we rise in the scale of being, the more gradual is the development. Can eternal life be developed in a day?

The second essay, on "Degeneration," is full of solemn lessons. He shows that degeneration is natural. If cultivated, a garden becomes a paradise; if left alone, it lapses into wildness, and plants themselves degenerate. It is so with animals and so with men. "Do we not all know what it is to be punished by nature for disobeying her?" it is asked. "We have looked round the wards of a hospital, or a prison, or a madhouse, and seen there nature at work, squaring her accounts with sin." The natural tendency of man is downwards, and not towards civilization, as many would affirm; and in a world actually fuller of death than of life, the one want of man is life as it is in Christ. Eternal life is the abolition of imperfection; to be separated from God by sin, which disobeys Him, is hell. "The nescience of the Agnostic philosophy is the proof from experience that to be carnally-minded is death."

The succeeding chapters discuss Growth, Death, Mortification, Eternal Life, Environment, Conformity to Type, Semi-Parasitism, Parasitism, Classification. While some of the analogies are perhaps pushed to an extreme, the general scope of the argument is eminently suggestive, impressive

and practical; and no thoughtful reader can fail to derive great benefit from it. We warmly commend this unique and stimulating volume to our readers, who will find it for sale at the Willard Tract Depository, corner of Yonge and Temperance Street, Toronto. Since the above was in type we have learned of the generous offer made elsewhere in our columns; and we are very glad that this is one of the volumes the large-hearted donor has selected for distribution.

The Sunday School.

SUNDAY SCHOOL LESSON.

2ND SUNDAY AFTER EASTER, APRIL 27, 1884.

BIBLE LESSON.

ABSTINENCE FOR THE SAKE OF OTHERS.— 1 Cor. 8: 1-17.

I. THE QUESTION AT ISSUE.—In order to get a grasp of the *principles* St. Paul here lays down, we must first understand the *question* involved, although in this particular form it has little to do with us now. In heathen sacrifices very little of the meat was actually consumed upon the altar. Hence quantities which had been used for sacrificial purposes were sold in the shops, as ordinary butcher's meat without any intimation of its character. In the Corinthian church were some who had scruples about eating such meat and some had not. Hence the question discussed in the chapter by the apostle—*Whether it was right for Christian to partake of such meat?* Acts 15:20, 29; 1 Cor. 10:19. In answering this question St. Paul first lays down the principle of the Christian life and then its responsibility.

II. LOVE THE PRINCIPLE OF CHRISTIAN LIFE.—St. Paul in answering the question first sets forth the essential principle and idea of the Christian life.

1. *It is not knowledge.* All have knowledge, that is, at least a theoretical knowledge, that an idol is nothing and that therefore a sacrifice offered to it is nothing; it can neither help nor hurt, neither bless nor pollute. But mere knowledge, apart from love, puffeth up, (1 Cor. 13:8, 9, 12; Gal. 6. 3.) makes the man conceited and haughty, despising those whom he regards as ignorant. It is love that edifies, builds up a man in Christian character and leads to his helping and building up others. The man of mere knowledge would think the weaker brethren not worth minding. He would simply ignore them and trample upon their scruples. The man of love would have patience with them and seek to remove them. The former by his very conceit proves himself destitute of true knowledge, to which the first step is to know our own ignorance.

2. *It is not outward observance.* This eating had in itself nothing to do with their character and standing before God. True religion does not consist in external observances, such as abstaining from certain kinds of meat or doing so at certain seasons. "Meat commendeth us not to God," verse 8. The Kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Ghost, Rom. 14:17.

It is very opposite of the religion of the Pharisee and formalist, Luke 18:12; Mk. 7:3, 6.

3. *It is love to God.* This love is founded on knowledge. It knows the falsehood of all idols, Isaiah 41:24; 1 Cor. 10:19; and it knows the reality of the One Living and True God. It knows that God as the Father, the source of all, Eph. 4: 5, 6; and the one for whose glory we should live. It knows Him as revealed in Jesus through whose agency and power all things were made, John 1:3; Col. 1:16; through whose love and sacrifice we are redeemed. All love must be intelligent in its object. We can love only so far as we know. To love God, we must know God. He is love, and the more we know Him, the more we will love Him. Just as *love springs from knowledge* it is also itself *the source of knowledge*. "Every one that loveth is born of God and knoweth God" (1 John 4:7). There is no other way of knowing God. We discover Him just as we surrender to Him, love Him, and so become like Him. Coming thus to know what God has been to us and done for us, we love Him because He first loved us; then this love becomes the source of a higher and more intimate knowledge; but the more we know of God, who is all lovely, the more we will love Him, so that the knowledge thus gained increases and intensifies our affection; and so increase of love brings

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increase of light, and increase of light brings increase of love again, and the soul is "edified" as the process goes on. It is thus that love edifieth, that is, buildeth up. In this principle of love, furthermore, the apostle finds the basis of Christian liberty. Love to God in the soul becomes a motive power, impelling us naturally and of necessity to do all that which is according to the divine will, and which is well-pleasing to the object of our supreme affection. It stands in the place of all merely external codes of morality. And it insures the approval of God. "If any man loveth God, the same is known of him." The word "known" here has the sense of approval, as elsewhere in Scripture: Matt. 7:23; 2 T. 2:19.

III. THE RESPONSIBILITY OF THE CHRISTIAN LIFE.

St. Paul has partially answered the question beforehand. The sacrifice is offered to an imaginary being, who has no real existence. If the idol is nothing, then the offering is nothing, and in no way differs from any other meat. It is part of God's bounty to man, and he is at perfect liberty to take it. Nor can it harm him.

But here is another Christian, one, perhaps, who has not long given up his idols, and can hardly yet realize that they have no actual existence. They seem to him, who had so long worshipped them, like real beings, and the enemies of the Lord whom he now serves. To touch anything connected with them appears to him an abomination. But he sees at the table with him a brother, older in the Christian life than himself, and eating it. It will look very strange if he alone refuses. And perhaps, after all, that brother is right, and he is too scrupulous. So he stifles his feelings, and partakes of the meat. Does it harm him? He goes away with an uneasy conscience, feeling that he has done what he thinks to be wrong, and so a cloud comes between him and his Lord. He loses his peace, he loses his joy, he loses his strength. It is not the meat that has hurt him, but the doing what he thinks to be wrong. And how came he to do it? Through the example of that brother whose knowledge was greater, whose conscience was more enlightened. Of what is the strong guilty? Not of idolatry, but want of love.

Here is another case. A heathen remarks to his Christian neighbour that the meat before them has been offered to some idol. This is nothing to the Christian, and so he partakes of it. But what is the effect on his neighbor? To him the offering means a great deal. In his eyes that Christian has connected himself with idol-worship and been untrue to his Lord. And his idea of Christianity and the Christian life is lowered. That little act which could not hurt the Christian has done harm to his heathen neighbor. How has the former sinned? Not by idolatry, but again, by want of love.

In both of these cases the weak brother is emboldened to do what he believes wrong by the example of a brother. In setting this example this brother sinned. Two points are determined by St. Paul. First, it is always wrong for a man to go against his conscience. "Whatever is not of faith is sin." A man must honestly act up to his convictions. As long as he believes a thing wrong he must not do it. Is he doubtful? Let him first get more light. Secondly, it is always wrong to cause or induce another to act against his conscience, or to put stumbling blocks in his way. In this respect we must deny ourselves things we believe right and lawful, for the sake of others. The bearing of even a lawful course of conduct upon others must be considered by us. If we act otherwise, we make our liberty a cause of falling to others (Gal. 5:13), we sin against our brother, we even, by leading him to act against his conscience (1 Cor. x. 28, 32), send him down the broad way that leads to destruction and endanger his salvation (1 Rom. xiv. 15, 20); worst of all, we sin against Christ, first by doing a wrong to His disciple, which is a wrong to Christ Himself; and secondly by our own want of love. See Matt. xxv. 40. St. Paul's resolution should therefore be that of every Christian (verse 13, Rom. xiv. 21; 2 Cor. xi. 29). Let the teacher apply these principles to many questions which press upon us to-day; for example, in the matter of strong drink, amusements, dress, and similar points.

CATECHISM LESSON.

THE CREED—"From thence He shall come to judge the quick and the dead."

This article sets forth:—

I. THE JUDGE.

Jesus Christ, the Son of God, who has taken our nature upon Him. Now, as He tells us Himself, He is not come for judgment, John xii. 47; Luke ix. 56; 1 Tim. i. 15, 16. He has appeared once in the end of the world to put away sin by the sacrifice of Himself, Heb. ix. 26. But He has come at the same time to take our nature upon him, Heb. ii. 14-17. He has been in all points tempted like as we are, yet without sin, Heb. iv. 15; see Exod. iii. 7; Isa. lxiii. 9. Thus He is

qualified as a merciful and faithful High Priest, Heb. ii. 17. Alone He combines the two attributes—many a man is faithful, and so unmerciful; or he is merciful, and so unfaithful. Christ, however, was both, and all judgment is committed unto Him, because He is the Son of man, John v. 27; see Dan. vii. 13, 14. He who is appointed by the Father, therefore, to be the Judge of quick and dead, is one who can enter into all the circumstances of those who stand before the tribunal, Phil. ii. 7-11; Heb. ii. 7-9. And what a comfort is this for the sinner, if only he is accepted in the Beloved, Rom. viii. 33-39. "There is therefore now no condemnation to them which are in Christ Jesus."

2. THE JUDGED:

"The quick and the dead:" that is, those who shall then be alive; for quick means living, Num. xvi. 30-33; and those who are in their graves, John v. 28. Thus all mankind shall be judged, Acts xvii. 31. Compare Ps. l. 4, 5; Matt. xxv. 31, 32; 1 Cor. xv. 41; 2 Cor. v. 10; Rev. xx. 12.

3. THE JUDGMENT.

It shall be of all actions, Eccl. xi. 9; xii. 14; Rev. xx. 13; words, Matt. xii. 56, 57; and thoughts, 1 Cor. iv. 5. It shall be according to our works, Eccles. xii. 14. A mere profession will be of no use then, Luke xiii. 26, 27. The question will turn upon what we have done, and what we have not done, for Him who is now our Saviour, Matt. xv. 40-45. "According to that he hath done, whether it be good or bad," 2 Cor. v. 10. How terrible to stand before such a tribunal, the Judge holy, Heb. i. 13, the charge proven, Rom. iii. 13; and we silent and without excuse, Ps. l. 2; cxxx. 3. Our only hope is to be looking to Him, who while He is the Judge is also the sinner's Advocate, 1 John ii. 1, 2. "Christ hath redeemed us from the curse of the law, being made a curse for us," Gal. iii. 13. If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness," 1 John i. 9.

Book Reviews.

THE PRESBYTERIAN REVIEW for April. New York: A. D. F. Randolph & Co.—The current number of this noble Review is fully up to the mark. Dr. Shedd discusses "The Ontological Argument for the Divine Existence," meeting the objections taken to it, and showing its great value and power when rightly apprehended. Dr. Warfield, in a very thorough and masterly analysis, demonstrates "The Unity of the Apocalypse," showing the arbitrary character of some recent criticism, which would rend it into fragments—*dissecta membra*. Dr. Hodge brings out "The Consensus of the Reformed Confessions" in the great essential doctrines of Sin and Grace. Dr. Marvin Vincent exposes the exegetical errors and fallacies of the advocates of the so-called "healing through faith" theory. The review department is very full, upwards of 70 recent works in theology and correlate subjects being very carefully, and in many cases, ably reviewed.

THE BIBLIOTHECA SACRA for April. Oberlin, Ohio, U. S.: E. J. Goodrich.—This second number of the new series maintains the high character of this old established theological serial. Dr. Fairchild contributes a lucid discussion of "The Divine Personality," "Heredity and Depravity," by the late Stuart Phelps, is very suggestive and helpful. The Rev. Chas. F. Thwing gives us a masterly analysis of "The Theology of Canon Mozley, that erudite and massive thinker. The other articles are: An elaborate criticism of Robertson Smith's Prophets of Israel; "The Messianic Views of Christ's Contemporaries"; "The Inspiration of the Old Testament"; "The Irrepressible Contention of the Old Testament"; "Recent Evangelistic Movements in Great Britain and on the Continent"; "The Niagara Gorge as a Chronometer"; "Assyrian Research and the Hebrew Lexicon." The review departments are fresh and interesting. Current Periodical Literature is enumerated and described.

THE HOMILETIC MAGAZINE for March. A. D. F. Randolph & Co.: 900 Broadway, New York.—The homiletical section contains some excellent sermons and articles; the expository section is the richest and best in this magazine; in the theological section, Archdeacon Farrar contributes an article to the Symposium on the Word of God. There are also a number of miscellaneous articles and book reviews.

MY HOUSE, AN IDEAL, by Oliver B. Bunce. Charles Scribner's Sons: New York.—This is a delightful sketch of a house as it ought to be. Its hints and counsels will help the builder and owner to set out in the right way to reach something of the ideal. If followed, they would make our homes healthier and happier.

THE HOMILETIC MONTHLY for April is very full and fresh. There are sermons by Christlieb, Spurgeon, Storrs, Liddon, and others; Lay Criticism on the Ministry is continued by Dr. Doremus and Thurber; Professor Patten contributes an article to the Symposium of Evolution; Dr. Hammond discusses the effect of Brain Over-work; the various departments teem with helpful suggestions and discussions. Published by Funk & Wagnalls, 10 Dey street, New York.

MY MUSICAL MEMORIES, by H. R. Hawes. New York: Funk & Wagnalls, 10 and 12 Dey street. Price 25 cents. Another volume of the "Standard Library," by the author of the well-known "Music in Morals," and a delightful volume it is, bright, piquant, re-echoing with melody. All lovers of music will enjoy it.

THE AUTHORIZED REPORT OF THE PROCEEDINGS OF THE FIRST CONGRESS OF THE CHURCH OF ENGLAND IN CANADA. Sold by Rowsell & Hutchison, Toronto. We have here in a permanent form, very neatly and conveniently arranged, the papers and addresses delivered at the Congress.

THE OFFICIAL YEAR-BOOK OF THE CHURCH OF ENGLAND. S.P.C.K.: London; Rowsell & Hutchison, Toronto. This portly volume of 700 pages contains a marvellous exhibit of the resources, educational and charitable works, and the vast array of organizations connected with the Church of England and its daughter-churches. Every possible topic is fully treated, Church Building and Extension, Parochial Work, Church and Lay Agencies, Parochial Missions, Lay Readers, Missions to Seamen and Emigrants, Free and Open Church Movement, Deaconesses, Homes, Hospitals, Foreign Missions, Convocations and Congresses, Charities, Endowments, Ordinations, Literature, and very many others; together with official reports from all the Dioceses, Home and Colonial. Very copious indices facilitate reference. The compilation is invaluable.

THE AMERICAN CHURCH REVIEW for April. P. O. Box 1839, New York. The principal articles are as follows: "Ministerial Support," by Bishop Potter; "William Shelton," "Theological Seminaries and the Decrease in the Ministry," "The Proposed Prayer-Book," "Saint Elizabeth of Hungary," "Preaching without Notes," "Fasting Communion." There are also a number of Book Reviews. This number has more articles of general interest and less extreme in their character than preceding issues.

From the Presbyterian Board of Publication, 1334 Chestnut street, Philadelphia, we have received a number of publications suitable for the Sunday School Library and family reading. We have only space to enumerate the titles, with a brief comment on each. "Michael Ellis' Text." It was—"Christ pleased not Himself." A story of conquest by self-denial. "Six Years on the Border," a sketch of frontier life. "Unity Dodge," a touching story of a motherless child. "Birds and their Ways," will delight the children with its pleasant nature-stories. "Three Girls in Italy," a story of travel. "Our George," and "Little Hans," are interesting tales. "Glimpses of the Celestial Country," a series of meditations on selected Scripture passages.

REMINISCENCES OF A CANADIAN PIONEER, by Samuel Thompson, Toronto: Hunter, Rose, & Co. This is a pleasantly written volume relating in a bright, gossipy, conversational style the varied experience of a pioneer. His recollections extend over the last 50 years, and give many interesting pictures of early settlement in Ontario, and the hardships and brave endurance of the settlers.

THE DANCE OF MODERN SOCIETY, by William Cleaver Wilkinson. New York: Funk & Wagnalls; Toronto: Wm. Briggs. This is a trenchant exposure of the evils and immodesties of the dance as now practised. It is very plain and outspoken: but the author has not exaggerated the evil or the danger.

Children's Corner.

PLEASEING NOT OURSELVES.

Rom 15: 3.—"Christ pleased not Himself."

MY DEAR BOYS AND GIRLS,

I want to speak a few words to you about being unselfish, and I promise you now at the beginning that my sermon will not be long. It is divided into three parts—1st, what unselfishness is; 2nd, how Christ was unselfish; 3rd, how we should follow the example of Christ.

I. Unselfishness is, of course, the opposite of selfishness. Selfishness is thinking only, or first of all, of one's self, and of doing what is agreeable to one's self; while unselfishness is forgetting about one's self and one's own wishes and thinking only what will be the best for others, even though it costs yourself a good deal of self-denial. In the words of Jesus, it is "to love your neighbour as yourself." Think first of all what you would like yourself, and then show your love to your neighbour (i. e., anyone else) by doing that very thing for him. Unselfishness, then, is self-denial, self-sacrifice, loving your neighbour as yourself, doing all you can for the good of others, no matter what the cost to yourself.

II. Now, in the next place, how did Christ show his unselfishness? Well, you know "the old, old story, of Jesus and His love"—you've often heard it; some, alas! so often that it has lost all meaning and interest for them. You know how he left His Father's home on high—how He,

"here with us to be,
Forsook the realms of everlasting day
And chose with us a darksome house of mortal clay."

Though he was equal with God, even God Himself, yet He thought that this was not a thing to be selfishly grasped at, but "made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men; and being formed in fashion as a man, He humbled Himself and became obedient unto death, even the death of the cross" (see 2nd chap. of Philippians). While on earth He lived as a poor, humble man. He "went about doing good. He "pleased not Himself." "When He was reviled he reviled not again." Though He was "despised and rejected of men," He bore it all patiently and lovingly, and finally he drank the bitter cup of woe to the dregs, saying, "Nevertheless, Father, not my will, but thine, be done;" and on the cruel cross, forsaken, alone, despised, tormented, He poured out His life blood for your sins and mine, and those of the whole world. "He who knew no sin was made sin for us, and died, the just for the unjust." I can only begin to tell you about His wonderful, unselfish love; but I want you to read every day in your Bibles the "old, old story" of Him who did so much for you.

III. And now we come to the third and last division of my sermon—how we should follow the example of Christ in being unselfish, in pleasing not ourselves. I have just written the words, "Him who did so much for you;" and you may naturally ask the question, Why did Christ do so much for me? Here is our answer, found in II. Cor. 5: 15—"He died for all, that they which live should not henceforth live unto themselves, but unto Him which died for them and rose again." Now, if you live not unto yourself, but "unto Him," you will be living an unselfish life; and while living "unto Him" you will copy His example in doing all you can for the good of others.

Let me give you a few more texts on this subject, and then some very practical words:

Phil. 2: 4, 5—"Look not every man on his own things, but every man also on the things of others. Let this mind be in you which was also in Christ Jesus."

I. Cor. 10: 33—"Even as I pleased all men in all things, not seeking mine own profit, but the profit of many, that they may be saved."

I. Cor. 13: 5—"Charity (i. e., love R. V.) seeketh not her own."

Gal. 6: 2—"Bear ye one another's burdens, and so fulfil the law of Christ."

There are many more like these, but I will

just give one more, which was spoken by Jesus himself (in the sermon on the Mount:

Luke 6: 31—"And as ye would that men should do unto you, do ye also to them likewise."

How clearly all these texts and the others I have given before show us that we ought to live for God and the good of those around us, and not for our own little, wretched, unworthy selves. First of all we must give up our sins and pride and self-righteousness, and come humbly to the cross of Christ, asking him to forgive us and make us better; and then we must be taught by Him all the time, giving up our own wishes and pleasures for His glory and the good of others.

Even in the littlest things we must be very watchful, for they are very powerful in our influence over others for good. Don't be always trying to get the best of everything at the table, but take your turn last, if you can, in this and other matters; be willing to let another read a new book first, no matter how much you would like to read it yourself. Don't be constantly saying "I don't want to" when asked to do something unpleasant, or something that would cause you to give up some pet wish or object of your own. Always be ready to help mother about the house, keeping your eyes open for opportunities. Make things agreeable for father and for brothers and sisters. Be willing to give in, even when you think you are in the right. "Blessed are ye," said Jesus, "when men shall revile you and persecute you, and shall say all manner of evil against you falsely, for my sake." (Matt. 5: 11.)

But I must close now, or I am afraid I shall break my promise to make this sermon short. You can apply for yourselves, in every way, what I have said. I will finish with a hymn, which I would like you all to commit to memory and often repeat to yourselves. It is as follows:

Oh, the bitter shame and sorrow,
That a time could ever be
When I let the Saviour's pity
Plead in vain, and proudly answered,
"All of self and none of Thee."

Yet He found me; I beheld Him
Bleeding on the accursed tree,
Heard Him pray, "Forgive them, Father,"
And my wistful heart said faintly,
"Some of self and some of Thee."

Day by day His tender mercy,
Healing, helping, full and free,
Sweet and strong, and ah! so patient,
Brought me lower, while I whispered,
"Less of self and more of Thee."

Higher than the highest heavens,
Deeper than the deepest sea,
Lord, Thy love at last hath conquered.
Grant me now my soul's desire,
"None of self, and all of Thee."

STRANGE USE FOR A STOOL.

Before the art of printing, Bibles used to be very costly, each copy had to be written out so carefully. The men who did the work were called scribes. This was the business of their lives and they did nothing else. It took them ten long months to write one, and now they are turned out by the thousand every day! And while a written Bible cost in those days three hundred dollars or more, you can now buy a nicely printed one for a few cents, bringing it within the reach of everybody. If ever so poor, one need not be without the word of God.

In former times, only one or two persons in

an entire congregation had the whole Bible written out; and so, they would own a single book—one, a copy of the Psalms, another of Job, another Isaiah, and so on, and they were really afraid to carry them to church, for fear that the priests would take them and burn them! And so, what do you think they did? The young people used to commit them to memory, and when they met for worship, on high mountain tops or in some desolate cave (not in comfortable churches as we have), after singing and prayer, one after another present would be called upon to repeat a chapter from memory. This is the way they used to have church in those days!

After the whole Bible came to be printed they were stowed away in secret places. It really was as much as one's life was worth to own one in those days—and yet, God taught the people in many wonderful ways how to preserve their Bible in times of peril, when its enemies were trying to destroy it—and not only that, when those enemies were trying to stop its circulation, he made use of even that very thing to spread it more and more!

Among the people who had learned to know and love this blessed book there was a family in France who were forbidden, as many others were, to read it, on peril of their lives. The priests had great power in those days! The father felt that he would rather go without his daily bread than his Bible, and how do you think he managed to secrete it? It must be in a place that the priests could not find out, and they were continually on the search. If he had put it in a drawer or a closet it surely would have been found, and so he made a small wooden stool with sides around the top; then he turned it upside down and fastened the back of the Bible to the underside, so that when the stool was turned up you could open the Bible, turn over the leaves and read in any part of it. Then he made a sliding lid to the under part, and that shut it carefully out of sight, and protected it as well. It was just a common looking stool lying round the room, and nobody could ever suspect what there was inside of it. It must have been a strange sight indeed, to see the father every night and morning carefully turn it upside down and lay it reverently on his knee, draw out the lid and gaze very earnestly at something inside the stool! In this way they kept their Bible for years, and found comfort and happiness in reading it. The priest often searched, but he could never find it.

After a while this good man heard of America, and the liberty people had here to read the Bible and worship God in any way they chose, and the whole family came and brought their Bible with them! In their new home there was nothing they guarded so. It was their greatest treasure, and when the father died he bequeathed it to his children, charging them to keep it in remembrance of all he had suffered. This dear old Bible has passed down to his children's children, as a sacred relic of bygone days.

Every wind is fair
When we are flying from misfortune.

—Sophocles.

He that respects not is not respected.—Herbert.

A wise man will make more opportunities than he finds.—Bacon.

Vice stings us even in our pleasures, but virtue consoles us even in our pains.—Colton.

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(Toronto, April 17.)

SUPPLEMENT TO "THE EVANGELICAL CHURCHMAN."

THE MODEL WASHER AND BLEACHER.

The Model Washer & Bleacher.

\$1,000 REWARD

FOR ITS SUPERIOR.

SCIENCE TRIUMPHS OVER LABOR.

Retail Price \$2.50.

When delivered by Agents \$3.00.

Sent to any address on receipt of price.
Special terms to Agents on application.

Read what the Patentee says :

THE MODEL WASHER AND BLEACHER.
—My attention has been drawn to the various methods and the many devices now in use for cleansing fabrics which in many cases were either utterly useless or cost a great deal more labor to operate them, and knowing full well the vast amount of unnecessary labor the housewife was obliged to subject herself to, to perform the drudgery of the family wash, I sought the invention of some method by which the ordinary washing for families, hotels and public institutions could be successfully performed without the exhausting labor and the ruinous tear and wear of garments involved in the old method of the washboard, and the later process of pounding, squeezing and dashing the life out of the fabrics, has long been a public consideration; and impressed with the great necessity that existed for a simple machine that would cleanse soiled linen without the destructive agency of friction, and with the least possible physical exertion, I was led to invent the MODEL WASHER.

It was of vital importance that the method invoked should be of the simplest nature, in order that it might be successfully employed by the most unskilled persons, because otherwise its usefulness must be necessarily limited. And it was, at the same time, essential to the popularity of such an invention that it should be sold at a price that would place it within reach of every family in the land. Now after two years of unremitting labor it affords me sincere gratification to announce that I have succeeded in perfecting and patenting a Washing Machine so simple in its mechanism that a child can use it—so durable it cannot wear out—so cheap that the poorest may purchase it—so economical that no family can afford to be without it—as it will do the washing in one-half the time of any other known process.

WHAT IS IT ?

THE MODEL WASHER is a small portable machine, weighing about five pounds, and can be used in any family wash boiler. It is composed wholly of metal, and hence one of its prominent qualities is durability; and from the nature of the material entering into its construction, and the simplicity of its mechanism, it is impossible for it to get out of order by use. In form it is a circular base, with a diameter of seven inches, and a depth of one and a half inches. In the centre of this base is inserted a horizontal tube called the discharge pipe, which is fourteen inches high and one and a half inches in diameter, and capable when in full operation of throwing out fifteen gallons of water per minute. Within the base, which is hollow, are located a succession of tortuous passages, so arranged that by a well-known principle of hydraulics the hot water in the boiler is rapidly sucked up, and continually forced from the bottom to the surface of the boiler through the discharge pipe. In simple language, by the operation of the

machine all the water within the boiler is drawn by the irresistible force of suction through and through the soiled linen, until the dirt is removed from it, leaving the articles, after rinsing, thoroughly cleansed and purified.

An entirely new and original device, invented, patented, and exclusively used by me, is the Globe Tube, a special feature of the MODEL WASHER, and an invaluable adjunct to suction Washers, by reason of the powerful additional force with which it drives the water through the fabrics of the goods, causing it to search out and eradicate every atom of dirt that lurks within them.

WHAT IT DOES.

It is not as well understood as it should be, that the energetic action of boiling water containing a small percentage of alkali (in the form of common soap) affords the only effective means of removing dirt from linen and cotton goods.

It has long been erroneously assumed that nothing short of violent friction, produced by hard rubbing, in a strong solution of alkali, was capable of cleansing cloth. The fact is that the cleaning process consists, not in rubbing the goods, but in forcing the water repeatedly through them, after the alkali has loosened the dirt in them. The washer-woman of the past toiled hard to do just what the MODEL WASHER does without effort, viz., force the soap suds through the articles in the wash-tub, but with this difference, that she forced the water roughly through them by laborious effort, with the aid of the wash-board, while the MODEL WASHER gently infuses the water through and through them, without in the least impairing their value.

The MODEL WASHER is especially valuable, if not indeed indispensable, for washing all kinds of fragile fabrics, such as laces, lace curtains, fine lawns, cambrics, etc., which are too fine a texture to be successfully subjected to the harsh treatment of the wash-board. As all housekeepers are aware, it has hitherto been an expensive luxury to cleanse lace curtains, as it could only be done without injury by adepts, whose secret skill enabled them to charge exorbitant prices for their work. Happily, however, the MODEL WASHER has entirely revolutionized this state of things, and made it practicable for every family to perform the most delicate laundry work with the same facility with which they accomplish the ordinary washing of the household.

The MODEL WASHER leaves no longer any excuse for yellow and discolored clothes, which are so often a serious annoyance to families, and which usually proceeds from careless washing and the use of water of too low a temperature. In washing with the washboard, of course the hands must be plunged in the water, and to render this possible the water

must be reduced to a temperature which the hands can bear; whereas these Machines, being composed of metal, retain the heat and do their work best in boiling suds, and only boiling suds forced through soiled linen will thoroughly cleanse and impart to it the pure whiteness which so delights the heart of the good house-wife.

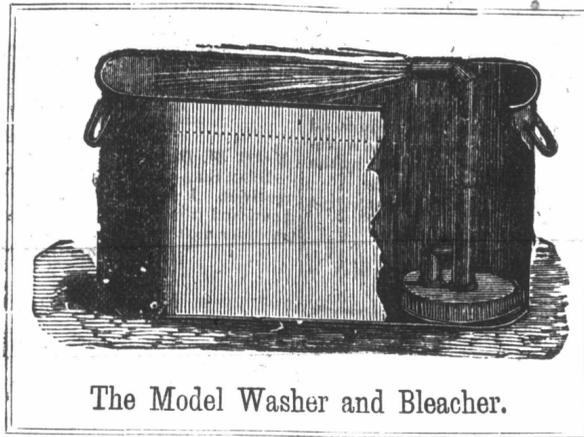
Then there is the important labor-saving feature of our Machine to be considered. The family washing has ever been regarded the most irksome and slavish of domestic duties, and from time immemorial has inspired the whole household with dread. This terror, however, is fast becoming a thing of the past, for by the beneficent aid of our MODEL WASHER a young child or a feeble invalid can do the washing for a large family in a short time, without fatigue. No rubbing whatever is required. The clothes are placed in the boiler of hot water, and softly pressed at frequent intervals, to keep them entirely submerged, and subjected to the action of the water that continually passes through them. This is the only exertion required; and, remember, the clothes are thoroughly cleansed without being rubbed threadbare on the washboard. No chemicals whatever are required to be used with these Machines. Clean soft water, or water softened by borax, and a little soap, only are necessary.

By the use of the MODEL WASHER at least one-half of the soap required by the old process of washing is saved. This is an important item where a large quantity of washing is done.

Directions for using the Model Washer and Bleacher.

Fill the boiler two-thirds full of water; set the Washer with the opening in the end of boiler over the hottest part of the fire; cut up one-fourth small bar of soap. When the Washer commences to work (the water will run out of the tube), then put your clothes in, having first wet them a little and soaped well the dirty spots (this is best done by laying them either upon a table or washboard; be careful not to pack the clothes, as you will stop the circulation). Put those that are least soiled in first; soak clothes over night, if you desire it, but it is not really necessary. Bed and table linen, towels, etc., will wash in ten or fifteen minutes; underclothing and other articles that are much soiled, will require from twenty to thirty minutes.

As each boiler of clothes is washed, put them into a tub with plenty of water (warm is the best), and rinse well through two waters, the last being the blueing water. Keep a kettle of hot water on the stove to fill up the boiler after taking out the clothes, and add a little soap to every other boiler full. Be sure and keep plenty of water in boiler. If you are using hard water, add a little borax, just enough to soften the water. Put flannels into clean water to wash, and rinse them in hot water, as cold water will shrink them—they will wash in fifteen min-



The Model Washer and Bleacher.

utes. Calicoes and brown towels only require from six to eight minutes. Should any part of the clothes be not quite clean, rub them through your hands in the rinsing water, or else soap them again and put them back for a few minutes. Be sure and soap well collars, cuffs and bands of shirts. To wash lace curtains, or anything of that kind, tie them up in a pillow-case.

The cut shows how the Washer should be set in the boiler. Fill the Washer with water to the dotted lines; keep the cover of the boiler on except when it steams too freely, then raise it a little by placing the clothes-stick across the boiler, and resting the cover on it.

Questions and Answers.

- Q. What kind of a boiler do you use?
A. Any kind of a boiler that has a bottom either concave or flat, or the old-fashioned wash-pot. It is the only machine that will work in any kind of a boiler.
- Q. How can you have a flow of water at the rate of eight or ten gallons per minute in a boiler holding eight or ten gallons?
A. The same water is used over and over again; and in order to be thus used it must pass down through and through the fabric, and this, with soap and heat, is what does the work.
- Q. How can you use a large quantity of water in a boiler already full of clothes?
A. Fill the boiler three quarters full of water; as soon as the washer commences to work put in the clothes. They absorb it?
- Q. Can you wash flannels and colored clothes?
A. We wash anything that can be washed. Flannels and colored clothes need but little soap, and from five to ten minutes of the full operation of the washer. Flannels should be rinsed in hot water. It is the change from BOILING to COLD water that contracts the fibre, causing them to shrink. Any FULLER will tell you this is so. Fugitive prints will part with their colors by this or any process, but fast colors will not be injured. It is not best, as every housekeeper knows, to use strong soap or alkalies in washing colored goods. Many prints and other colored fabrics have some kind of ACID as a base, and if alkalies are used strong enough to destroy this acid the fabric will part with its color. This is why English scarlets, which will not fade in the sun, or by ordinary washing, are ruined by strong soaps. These facts are worth remembering by the inexperienced housekeeper.
- Q. Can you use the common soft soap of the farm house?
A. Yes, if good.
- Q. Is it not better to put very dirty clothes to soak over night?
A. Yes.
- Q. Will your washer remove the streaks from dirty wristbands and collars, such as farmers and mechanics wear, after having been worn a whole week, as they usually are? Will not those require extra care in rinsing?
A. The washer will cleanse the dirtiest clothing. Much soiled portions may require a second operation to remove the dirt entirely. Give the clothes a thorough rinsing.
- Q. We sometimes find a whitish scum on top of the washer. What is the cause of this?
A. The water is HARD. When soap is added to hard water, a chemical change takes place. Certain substances in the water having an affinity for the alkali of the soap, unites with it, thus setting FREE other substances; these are PRECIPITATED and fall to the bottom or rise to the surface in the form of a whitish scum, according as their specific gravity is greater or less than that of the water. This is why it is impossible to cleanse fabrics with hard water. It may be softened by the use of borax or sal soda. Pure rain water is best for ANY method of washing.



The Washer is made entirely of Metal, is non corrosive and indestructible. Not a particle of wood in its construction, nor a pin, rivet, bolt or nut—consequently nothing to get out of order.

Toronto Bargain House, 213 Yonge Street, Toronto, Ont.

Opinions of the Press.

NEW YORK TRIBUNE: "We are often asked our opinion as to the best Washing Machine in the market, as there are a great many kinds. We do not hesitate to say that the cheapest, most durable, and best washer in the world, is the Model Washer."

THE CANADIAN BAPTIST: "From personal examination of its construction and experience in its use we commend it as a simple, sensible, scientific and successful machine, which succeeds in doing its work admirably. The price, \$2.50, places it within the reach of all. It is a time and labor-saving machine, is substantial and enduring, and is cheap. From trial in the household we can testify to its excellence."

CANADA PRESBYTERIAN: "The Model Washer and Bleacher which Mr. C. W. Dennis offers to the public has many valuable advantages. It is a time and labor-saving machine, is substantial and enduring, and is cheap. From trial in the household we can testify to its excellence."

DOMINION CHURCHMAN: "Having tested the Model Washer and Bleacher, sold by Mr. Dennis, 213 Yonge Street, Toronto, we can heartily recommend it. Its work is performed thoroughly, and the saving in labor is so great that, combined with its cheapness and simplicity, should bring it into use in every household."

EVANGELICAL CHURCHMAN: "We desire to direct the attention of our readers to the advertisement of Mr. C. W. Dennis, which will be found in our advertising columns. The Model Washer and Bleacher has many and valuable advantages, and from personal trial in the household we commend it as a simple and most successful machine."

TORONTO TRUTH: "One of the horrors of everyday life is 'washing-day,' which comes with such persistent regularity week after week. A dreaded necessity, men have turned their attention to mitigating its miseries by the introduction of machinery which will lighten the labor, and make it less slavish. Among the many machines brought before the public with this end in view, the Model Washer and Bleacher, patented by C. W. Dennis, 213 Yonge St., Toronto, is certainly one of the very best. It is constructed strictly on scientific principles, and does all, and more than all, that is claimed for it. Washing is made light and easy, and the labor becomes almost a pleasure. It saves time and labor, is substantial and cheap, and very enduring. No rubbing is required, and the clothes are not therefore worn out 'in less than no time,' as is the case in the ordinary method adopted. Its price is placed at the low figure of \$2.50, and if not found to be all that is claimed for it the money will be refunded."

TORONTO TRIBUNE: "In the olden times and in semi-barbarous countries to the present day, apparel was cleansed by beating it between two flat stones. The modern wash-boards and the numerous washing machines operated on the same principle are only in a degree less destructive to clothing than the former process. The idea that hard rubbing is necessary to get the dirt out of articles is entirely erroneous and the only reason why hard rubbing does take the dirt out is that the water and soap used are forced through the texture with considerable force and carry the dirt along with them. Now if this can be accomplished by a process that saves the great wear and tear of rubbing, a very important point is gained. Clothing will wear ever so much longer, buttons will stay in their places, and the discomforts of 'washing day' be greatly ameliorated, to say nothing of the saving of labor. With this end in view the Model Washer was invented and there is no gainsaying the fact that it does its work effectively. To those ladies especially who are in the habit of doing their own washing, the Model Washer is a boon for which they may well be thankful while the price is so low that none need be without one."

Read the following Testimonials.

Derby, Sept. 19th, 1883.
C. W. Dennis, Esq.:
 SIR.—The Grange in Sullivan got tired of waiting for an answer from you; so about three or four days before I got the last box of Washers from you, one of their wives came with an order for three. I delivered them the same evening they arrived, and another in the same neighborhood yesterday. I have done a great many trial washings, and taken a good many orders, which I have to fill in a few weeks. I have been circulating the fame of "The Model Washer and Bleacher" far and near. I meet with considerable opposition in one way or another. Some say that other

machines are better; others, that if dirty clothes are put into boiling water the dirt will never come out of them. But whenever I prevail on them to try it, they find out something that their mother never knew. Please ship the enclosed order to Chatsworth.

Yours truly,
 THOS. FROST.

Owen Sound, March 9, 1883.

We, whose names are undersigned, hereby certify that we have had "The Model Washer" in use for considerable periods of time, and have consequently had full opportunity of testing its merits, and that our experience with it enables us to recommend it highly as a lightener of labor and a preserver of much of the waste caused by the tear and wear of ordinary washing:

Mrs. Thos. Gordon, Mrs. A. H. K. Mulholland
 " A. B. Lewis, " W. R. Stephens,
 " J. T. Habart, " Thomas Scott,
 " D. Creighton, " C. C. Pearce,
 " R. Thompson, " G. U. Miller,
 " H. Douglass, " John Coates,
 " P. Inglis, " T. Corbet,
 " A. A. Herriman, Miss Park,
 Mrs. A. Campbell, Campbell Hotel, Chatsworth.
 " J. Berwick, 291 Simcoe Street, Toronto.
 " J. S. Leslie, 285
 " John Hamilton, Sydenham, Ont.
 " R. Coleman, Derby, Ont.

Paisley, March 11, 1884.

C. W. Dennis:
 DEAR SIR,—I got the Washer that you sent me to-day; I have tested it pretty well, not only at my own house but at a friend's house also, and I am happy to say it proved satisfactory in every trial made. I will take the agency for the Township of Elderslie. Send me one dozen Washers to Paisley, per W. G. & B. Ry., for which find cash enclosed.

Yours truly,
 JOHN MCPHAIL.

Paisley, March 19, 1884.

C. W. Dennis:
 DEAR SIR,—Your letter and one dozen Washers to hand. I have orders for five already, and you may as well give me the agency for the Township of Elderslie. Respectfully yours,
 JOHN MCPHAIL.

Moosomin, N. W. T., Feb. 15, 1884.
C. W. Dennis, Esq., Toronto:
 DEAR SIR,—My wife was down to Ontario last fall and bought one of your Model Washers. It is very highly thought of in this country. I would like to take the agency for the N. W. Territory. I would also take the Manitoba agency if not taken. Let me know your terms at once.

Yours truly,
 ALEXANDER HAMILTON.

Owen Sound, Nov. 22, 1883.

C. W. Dennis, Esq.:
 DEAR SIR,—I have been travelling in the Township of Holland lately, and sold some Washers and took a number of orders. I engaged two women to be sub-agents, and one of them has sent me an order for three Washers. I have eight or nine subs engaged in different places now. I struck a village at Williamsford station, in Holland. There is a man there manufacturing and selling a big wooden washer called "Cohoon's Patent." He felt pretty bad over the excitement which the Model Washer caused in the village, and offered to test Washers for \$3,000; I asked him to bring it down to \$1,000; he said he would, and further, he consented to test them in Toronto; I asked him for directions, as I intended to correspond with you in the matter; he gave me the directions, which are, John H. Cohoon, Kenansville, Ont., but this agent's name is J. Rolston. I intend to have a local test washing with for \$10, which I think will effectually take the wind out of him in that locality for all time to come. I have not got in all the pay for the last lot yet, so I can only send for half-a-dozen, for which you will find price enclosed.

Yours truly,
 T. FROST.

Mindemoya, Oct. 20th, 1883.

C. W. Dennis, Esq., Toronto:
 DEAR SIR,—Please send me six of your Model Washers as soon as possible, for which find payment enclosed. Send by express to Manitowaning, Manitoulin Island.

Yours truly,
 ALEX. HOWELL.

Dungannon, July 17, 1883.

Mr. C. W. Dennis:
 DEAR SIR,—A friend having told me about your washing machine, and the saving of labor and time, as a lover of the opposite sex I would like to invest in something good of that kind. You can send me one, and if it works well I would like to act as your agent for the county of Huron.

Yours very truly,
 J. E. BRYDGES.

Paisley, March 22, 1884.

Mr. C. W. Dennis:
 DEAR SIR,—You will find enclosed cash for one dozen Washers, which please send at once. I have sold thirteen already.

JOHN MCPHAIL.

Galt, Ont., April 2nd, 1884.

Mr. C. W. Dennis:
 DEAR SIR,—I have tested your Washer and I think it is a good machine, having washed with it several times since I received it. I think there could be a great number of them sold in this county. I want the sole control of Galt and surroundings.

W. H. P. THOMAS.

Kirkfield, March 22, 1884.

Mr. C. W. Dennis:
 DEAR SIR,—Your Washer by express just received. I subjected it to trial inside an hour, and it worked well. I will send you an order next week likely.

Yours truly,
 A. F. SMITH.

Dungannon, July 23, 1883.

Mr. Dennis:
 DEAR SIR,—Please forward me a dozen more of your washing machines. The people are delighted with them here.

Yours very truly,
 J. E. BRYDGES.

Cashel, April 1st, 1884.

Mr. C. W. Dennis:
 DEAR SIR,—The Model Washer I bought from you the other day does its work thoroughly; we are highly pleased with it and entirely satisfied with the work it does. My wife is afflicted with salt rheum and has not done her own washing for years, but with the Model Washer, and the wringer which I bought of you, she has done an extra heavy washing, as we have been moving and did no washing for three weeks. She is much pleased with the appearance of the flannels, which she says look whiter and better than when she put her washing out. Would you please send one dozen Washers to start with.

Yours truly,
 R. LEWIS.

Paisley, April 1st, 1884.

Mr. C. W. Dennis:
 DEAR SIR,—I have sold 25 Washers; they are taking well; no trouble in selling them so far. Enclosed find cash for another dozen.

JOHN MCPHAIL.

NOTE.—The third dozen this agent has ordered within three weeks.

Satisfaction guaranteed or money refunded one month from date of purchase for sample machine. Parties ordering C.O.D. will have to pay express charges for collection, remitting by P. O. Order or registered letter, will save express charges. Delivered to any express office in Ontario or Quebec for \$3.00. Agents will be assigned one township only when ordering one dozen machines, and then no others will be allowed to sell in their territory so long as they continue to work the same.

Give plain instructions in ordering how to ship by freight or express. Address all orders to

C. W. DENNIS,
 213 Yonge St., Toronto, Ont.

DOMINION OF CANADA, In the matter of letters
 County of York, and testimonials appearing in the foregoing
 TO WIT:

I, CHARLES W. DENNIS, of the City of Toronto, in the County of York, merchant, do solemnly declare that the said letters and testimonials above mentioned are true copies and extracts from the originals in my possession.

And I make this solemn Declaration conscientiously believing the same to be true and by virtue of the Act passed in the thirty-seventh year of Her Majesty's reign intitled "An Act for the suppression of voluntary and extra-judicial oaths."

(Signed,) CHARLES W. DENNIS.
 Sworn before me at Toronto in the County of York this fourth day of April, A.D. 1884.
 COLUMBUS H. GREENE,
 A Commissioner for taking affidavits.

TOY DEPARTMENT.

- 1 trunk 0 25
- Dolls' willow carriages 25, 45 and 0 50
- Wheel barrows 5 and 0 10
- Express waggons 25, 75 and 1 00
- Playing cards 10 and 0 15
- Checkers 0 10
- do boards 10, 85 and 1 25
- Dominoes 5, 10, 15 and 0 50
- 1 tivol 0 50
- Nine pins 7, 10 and 0 15
- Building blocks 7, 10, 15 and 0 20
- 1 do extra large 2 00
- 1 pull for the shore 1 00
- 1 merry-go-round 1 00
- 1 reed great circus 1 00
- 1 do railway coach 1 00

- 1 variety toy box, 20 toys in one 1 00
- 1 Noah's ark on wheels 1 25
- 1 do complete boat 1 25
- 1 do nicely carved 50c., \$1 25, 1 50
- do 1 75, 2 00
- do 7, 10, 15, 35 and 0 40
- Tin horses 7, 10, 20, 30 and 0 40
- do animals, assorted 7, 10 and 0 15
- do steam boat 15, 20, 25, 35 and 0 50
- do horse and cart 10, 15 and 0 25
- do car, with two horses 0 25
- 1 tin car, with engine 0 25
- 1 tin train of cars, 4 pieces 0 25
- Tin animals in hoops 10 and 0 15
- do engine 0 05
- do rattler 0 05
- do A, B, C plates 0 05
- do pall 7 and 0 10
- do whistle 5 and 0 07
- do trumpets 7, 10, 15, 20 and 0 25
- do harlequin 0 15
- do wash stand and set 0 15
- do stoves 15, 40 and 0 50
- do English range 0 10
- do side boards 0 20
- do kitchens 35 and 0 75
- do do sets 7, 10, 15, 20 and 0 25
- do musical tops 10, 15, 20, and 0 25
- do swords 10 and 0 25
- do water cooler 0 07
- do rustic bank 0 07
- do house bank 0 07
- do cottage bank 10, 15 and 0 25
- Britannia tea set 10, 15, and 0 25
- China do 10, 15 and 0 25
- Clarionettes 5, 7, 10, and 0 15
- Metalophones 5 and 0 10
- Kaleidoscopes 7, 10 and 0 20
- Mouth organs 7, 10, 15, 20, 25, 45, 0 75
- Bell rattles 5, 7, 10 and 0 15
- Wicker do 7 and 0 10
- Policeman whistle 7 and 0 10
- Windmill do 0 07
- Rubber and ivory teething rings 0 07
- Rattle and ring 0 10
- Ring and ball 0 07
- Rubber colored ball 5, 7, 10, 15, and 0 25
- do grey do 5, 7, 10, and 0 15
- do solid do 7, 10, and 0 15
- Skipping ropes 5, 7, 10 and 0 15
- Fancy glass ball 0 07
- Box Jap. Ducks (2) 0 07
- 1 stable with 2 horses 0 07
- Musical pop gun 7 and 0 10
- Musket do 10, 15 and 0 25
- 1 Creedmore pistol 0 07
- 1 pea thrower 0 07
- 1 China animal 0 05
- 1 China figure 0 05
- 1 China cup and saucer 7 and 0 10
- Fairy bubble 0 07
- Wire carriages 5, 7, 10 and 0 25
- do swings 0 15
- do carriage 2 seats 0 20
- do baskets 5 and 0 07
- do bedstead 5 and 0 15
- Pianos 20, 30 and 0 50
- 1 Zither 3 00
- Colored glass plates 0 05
- Wood cruet with bottles 0 07
- Drums 50, 1 00, 1 10 and 1 25
- Magio lantern 0 50
- Sad iron and stand 5, 10 and 0 15
- Double faces 0 07
- Bellows toys, all styles 7 and 0 10
- 1 star paints 0 05
- 1 box do 7, 10, 25 and 0 50
- 1 accordeon 0 15
- Violine 10 and 0 15
- Cross guns 10 and 0 15
- Sheep and rabbits 7 and 0 10
- A B C blocks 7 and 0 10
- Cribbage board 0 10
- Surprise box 7, 10, 15 and 0 25
- Puss-in-boots 0 25
- Velocipede rider 0 07
- 1 iron safe, lock and key 0 10
- 1 elephant moving trunk 0 10
- 1 jumbo elephant moving trunk 0 15
- 1 toy wash-board 0 10
- 1 toy wringer 0 10
- 12 toy clothes' pins 0 07
- 1 toy tub 0 15
- 1 shrieking buzz 0 07
- 1 punch and judy 0 05
- Santa Claus, with Christmas tree 7, 10, 0 20
- 1 bird in cage 0 10
- 1 white wood money box 0 07
- 1 do puff do 0 07
- 1 do rattle do 0 07
- 1 false-face 0 05
- 1 nose mask 0 07
- 1 greatest show on earth 0 25
- 1 kicking mule, china 0 07
- 1 comic picture 0 05
- Walking canes 5, 10, 20 and 0 25
- 1 toy broom 0 10
- 1 fancy paper box 0 07
- 1 acme puzzle 0 10
- 1 ring do 0 10
- 1 toy tin tray 0 05
- 1 ingenious toy bird on wire 0 07
- 1 wood whistle 0 05
- 1 do pop-gun 0 05
- 1 doll's chair 0 25
- toy whips 6 and 0 07

Dolls.

- 1 beautiful lifelike wax doll, 27 in. \$1 00
- 1 Langtry do 23 in. 0 15
- 1 Neilson's Beauty do 16 in. 0 15
- 1 doll's head 7 and 0 10
- 1 kid body indestructible head 0 20
- Nankeen china heads 7, 10, 15, 20 and 0 25
- all do dolls 1, 3, 5, 7, 10, 15, 0 20
- do do do jointed 3, 7 and 0 15

Toronto Bargain House, 213 Yonge Street, Toronto, Ont.

A PARTIAL LIST

of the bargains to be found at the

TORONTO BARGAIN HOUSE,
213 Yonge St., Toronto, Ont.

C. W. DENNIS, Prop.

A careful perusal of this Catalogue will convince you of the extraordinary cheapness of the goods which I will warrant to be equal in quality to any stock in the city or country. Compare the prices with those you are now paying. Remember "a dollar saved is as good as one earned." Call and examine when you are in the city. Before leaving home look over the list and mark such goods as you wish to purchase, else when you return home you will find you had forgotten many articles you had intended getting. Orders by mail will receive prompt attention, and will be carefully packed and forwarded by express, at about one-half the cost you will pay for the same goods elsewhere. Special attention is called to the TOY DEPARTMENT. In this branch I make a special discount of Ten per cent. on all orders of five dollars and upwards.

All orders C.O.D. must be accompanied with 10 per cent. of the amount to insure their being taken from the express office. Remit by P. O. O. or Registered Letter.

Special prices to the trade for quantities for Christmas Trees, Church Fairs, Bazaars, Fish Ponds, &c.

Tinware.

1 1 Pint American burnished tea-pot	..\$0 10
1 2 do do do do	.. 0 15
1 3 do do do do	.. 0 25
1 4 do do do do	.. 0 30
1 5 do do do do	.. 0 35
1 6 do do do do	.. 0 40
1 8 do do do do	.. 0 50
1 1/2 pint common tin tea-pot	.. 0 20
1 2 quart coffee-pot, bright tin	.. 0 20
1 3 do do do do	.. 0 25
1 4 do do do do	.. 0 30
1 3 do do copper bottom, extra heavy	0 50
1 3 do do heavy tin	.. 0 35
1 1 pint tea drawer	.. 0 07
1 1 do do hinged cover	.. 0 10
1 1 do sauce-pan, with cover	.. 0 07
1 1 quart do do	.. 0 10
1 2 do do do	.. 0 12
1 4 do do do	.. 0 15
1 6 do do do	.. 0 20
1 1 do pail, do	.. 0 10
1 2 do do do	.. 0 10
1 3 do do do	.. 0 15
1 4 do do do	.. 0 15
1 6 do do do	.. 0 20
1 4 do dish, kettle or open pail	.. 0 10
1 10 do do do do	.. 0 15
1 12 do do do do	.. 0 20
1 No. 7 copper bottom tea-kettle	.. 0 50
1 No. 8 do do do	.. 0 55
1 No. 9 do do do	.. 0 65
1 No. 10 do do do	.. 0 75
1 No. 7 steamer	.. 0 25
1 No. 8 do	.. 0 30
1 No. 9 do	.. 0 35
1 No. 10 do	.. 0 40
1 No. 7 wash boiler	.. 1 50
1 No. 8 do	.. 1 55
1 No. 9 do	.. 1 65
1 No. 10 do	.. 1 75
1 10 quart milk pail, with strainer	.. 0 50
1 14 do do do	.. 0 65
1 milk strainer	.. 0 10
1 colander	.. 0 10
1 10 quart dish pan	.. 0 15
1 12 do do	.. 0 20
1 16 do do	.. 0 25
1 3 pint pudding pan	.. 0 07
1 3 quart do	.. 0 07
1 4 do milk pan	.. 0 11
1 6 do do	.. 0 11
1 10 do do	.. 0 15
1 handle wash basin	.. 0 11
1 square pie pan	.. 0 07
1 do brick loaf pan (bread)	.. 0 07
1 do do do ex. deep	.. 0 11
1 deep oval pudding pan	.. 0 11
1 1 gallon watering pot	.. 0 21
1 2 do do	.. 0 31

1 1/2 pint funnel	.. 0 07
1 1 do do	.. 0 07
1 1 quart do	.. 0 10
1 plain dust pan	.. 0 07
1 2 quart oil can, screw top	.. 0 20
1 4 do do do	.. 0 25
1 bread or lemon grater	.. 0 10
1 do do (O K)	.. 0 07
1 novelty nutmeg grater	.. 0 07
1 box do	.. 0 07
1 pleater (dress trimming)	.. 0 15
1 thumb scoop for spice (small)	.. 0 07
1 do do (large)	.. 0 07
1 do do	.. 0 10
1 grocers' scoop	.. 0 20
1 do	.. 0 25
1 do	.. 0 35
1 dinner horn	.. 0 10
1 No. 8 tube cake pan	.. 0 07
1 No. 10 do do	.. 0 10
1 No. 8 do without tube	.. 0 07
1 No. 10 do do	.. 0 10
2 1/2 pint tin cups	.. 0 07
1 1 do do	.. 0 05
1 1 do tea flask	.. 0 10
1 1 quart dipper	.. 0 07
1 scalloped cake cutter	.. 0 05
1 heart do	.. 0 05
1 animal do	.. 0 05
1 plain biscuit cutter	.. 0 05
1 dough nut do	.. 0 05
1 stew pan	.. 0 10
1 gem do, three on frame	.. 0 07
1 do do, six do	.. 0 14
1 milk skimmer	.. 0 05

Blocked or Pressed Tinware.

1 A B C child's plate	.. 0 05
2 6 inch pie do	.. 0 07
2 7 do do do	.. 0 07
2 8 do do do	.. 0 07
2 9 do do do	.. 0 07
2 10 do do do	.. 0 10
2 7 do sco pie do	.. 0 07
2 8 do do do	.. 0 10
2 9 do do do	.. 0 10
1 6 do deep jelly plate	.. 0 07
1 7 do do do	.. 0 07
1 8 do do do	.. 0 07
1 9 do do do	.. 0 07
1 10 do do do	.. 0 07
1 8 do shallow jelly plate	.. 0 05
1 9 do do do	.. 0 05
1 10 do do do	.. 0 05
1 1/2 pint pan	.. 0 05
1 1 do do	.. 0 05
1 2 do do	.. 0 07
1 3 do do	.. 0 07
1 2 quart do	.. 0 07
1 3 do do	.. 0 07
1 4 do do	.. 0 10
1 6 do do	.. 0 10
1 10 do do	.. 0 15
1 9 1/2 inch wash bowl	.. 0 07
1 11 1/2 do do	.. 0 10
1 13 1/2 do do	.. 0 15
1 180 preserving kettle, with lip and bail	0 25
1 200 do do do	0 25
1 220 do do do	0 35
1 240 do do do	0 35
1 260 do do do	0 50
1 12 sauce pan lip and handle	.. 0 15
1 14 do do do	.. 0 15
1 18 do do do	.. 0 25
1 20 do do do	.. 0 35
1 22 do do do	.. 0 50
1 copper sauce pan	.. 0 90
1 10 quart rinsing pan	.. 0 45
1 14 do do	.. 0 65
1 17 do do	.. 0 75
1 21 do do	.. 1 00
1 bread bowl	.. 1 00
1 10 inch oval pudding pan	.. 0 13
1 11 1/2 do do	.. 0 15
1 12 1/2 do do	.. 0 20
1 3 quart extra deep pudding pan	.. 0 12
1 4 do do do	.. 0 15
1 2 quart milk or porridge boiler	.. 0 75
1 4 do do do	.. 1 00
1 3 pint turk's head jelly mould	.. 0 20
1 2 do do	.. 0 25
1 3 do do	.. 0 31
1 1 pint jelly mould (fruit patterns)	.. 0 35
1 1 1/2 do do do	.. 0 45
1 2 do do do	.. 0 55
1 set muffin pans (6 on sheet)	.. 0 15
1 set biscuit do do	.. 0 15
1 set lemon cake pans	.. 0 25
1 set turk's head cake pans	.. 0 25
1 set patties, plain	.. 0 11
1 do sco.	.. 0 10

1 do heart do	.. 0 10
1 do oval do	.. 0 10
1 doz. patties, plain	.. 0 14
1 do heart	.. 0 14
1 do stars	.. 0 14
1 do leaf	.. 0 14
1 do oval	.. 0 14
1 do sco.	.. 0 14
1 8 inch pot cover, with ring	.. 0 07
1 9 do do do	.. 0 07
1 10 do do do	.. 0 10
1 1 quart dipper	.. 0 07

Japanned Tinware.

1 half covered dust pan	.. 0 20
1 dust pan	.. 0 10
1 do (toy)	.. 0 07
1 crumb tray and brush	.. 0 50
1 child's tray	.. 0 40
1 12 inch tea tray	.. 0 07
1 14 do do	.. 0 10
1 16 do do	.. 0 15
1 24 do do	.. 0 35
1 bread do (deep)	.. 0 10
1 round spice box (8 in nest)	.. 0 65
1 do do	.. 0 10
1 do starch box	.. 0 15
1 do tea box	.. 0 20
1 do sugar box	.. 0 25
The above set of four	.. 0 60
1 No. 1 round sugar box	.. 0 30
1 No. 2 do do	.. 0 40
1 No. 3 do do	.. 0 50
1 No. 1 do cake box	.. 0 50
1 No. 2 do do	.. 0 65
1 No. 3 do do	.. 0 75
1 No. 1 square bread box	.. 0 75
1 No. 2 do do	.. 1 00
1 No. 3 do do	.. 1 25
1 1/2 lb tea caddie	.. 0 07
1 1 lb do	.. 0 10
1 3 lb do	.. 0 15
1 2 lb corrugated tea caddie	.. 0 15
1 1 lb coffee caddie	.. 0 10
1 3 lb do	.. 0 15
1 chamber set three pieces (foot tub, slop jar, water jar)	2 00
1 chamber pail	.. 0 75
1 do	.. 0 50
1 foot tub	.. 0 75
1 slop jar	.. 0 75
1 water jar	.. 0 75
1 round spittoon	.. 0 10
1 do	.. 0 15
1 large flour dredge	.. 0 07
1 small do	.. 0 07
1 large pepper box	.. 0 05
1 small do	.. 0 05
1 candlestick	.. 0 07
1 dark lantern	.. 0 25
1 twin match safe	.. 0 07
1 square do box	.. 0 07
1 luminous match box (show in dark)	.. 0 25
1 comb case	.. 0 10
1 knife tray	.. 0 15
1 lunch box	.. 0 10
1 16 inch coal scuttle, sheet iron	.. 0 40
1 17 do do (with fun'l)	0 65

Useful Kitchen Utensils.

1 O K fire shovel	.. 0 05
1 Vulcan do all one piece	.. 0 07
1 Gem do do do round h'dle	0 10
1 Monitor do do do long h'dle	0 15
1 Victor do do do do ex.	0 25
1 stove poker	.. 0 07
1 Zero stove lifter	.. 0 07
1 Always Cool stove lifter	.. 0 07
1 combined stove and pot lifter	.. 0 10
1 handle ash sifter	.. 0 20
1 box Jacoby stove polish	.. 0 05
1 do stove polish (Ladies' Delight)	.. 0 07
1 bottle do (parlor pride liquid)	0 15
2 cakes Queen's Own stove polish	.. 0 05
1 1/2 sheet dripping pan	.. 0 10
1 3 do do	.. 0 15
1 1/2 do do	.. 0 20
1 whole do do	.. 0 20
1 sad iron stand (iron)	.. 0 07
1 coffee pot do do	.. 0 07
1 match safe do do	.. 0 07
1 2 prongs flesh fork	.. 0 07
1 3 do do	.. 0 10
1 meat hook	.. 0 10
1 mincing knife	.. 0 10
1 do (double)	.. 0 15
1 pancake turner or egg slicer	.. 0 07
1 12 inch loop handle spoon	.. 0 07
1 do wood do	.. 0 07
1 do English basting spoon, 1 piece	0 07
1 16 inch do do do	0 10
1 combined hatchet	.. 0 10
1 hatchet for kindlings	.. 0 25

1 claw hammer	.. 0 25
1 tack do	.. 0 07
1 " claw	.. 0 07
1 sprague can opener	.. 0 15
1 can opener and glass cutter	.. 0 10
1 wheel egg beater	.. 0 15
1 lightening egg beater	.. 0 10
1 wire spoon egg whip (tin handle)	.. 0 07
1 soup ladle	.. 0 10
1 pearced pea ladle	.. 0 10
1 skimmer	.. 0 10
1 vegetable lifter	.. 0 10
1 apple corer	.. 0 07
1 wire potato masher	.. 0 07
1 wood do	.. 0 07
1 rolling pin	.. 0 07
1 swinging bread toaster	.. 0 10
1 Maltese cross bread toaster	.. 0 10
1 20 inch four prongs bread toaster	.. 0 10
1 double wire broiler	.. 0 18
1 do do (retinned) 6 x 8	.. 0 25
1 do do " 8 x 8	.. 0 30
1 do do " 8 x 10	.. 0 35
1 do do " 10 x 12 1/2	.. 0 40
1 omelet pan	.. 0 10
1 No. 1 Acme fry pan (one piece plate iron)	0 25
1 No. 2 do do do	0 30
1 No. 3 do do do	0 35
1 No. 4 do do do	0 40
1 No. 5 do do do	0 45
1 No. 6 do do do	0 50
1 English fry pan (large)	.. 0 60
1 wire bowl strainer	.. 0 07
1 do do	.. 0 15
1 No. 1 tea do	.. 0 07
1 No. 2 tea do	.. 0 10
1 No. 1 handled tea strainer	.. 0 15
1 No. 2 do do	.. 0 20
1 No. 1 gravy strainer	.. 0 07
1 No. 2 do	.. 0 10
1 coffee perulator	.. 0 10
1 wire plate stand	.. 0 07
1 wire teapot stand	.. 0 10
1 do do	.. 0 15
1 Yankee dish cloth	.. 0 15
1 dish mop	.. 0 07
1 soap saver	.. 0 10
1 pie fork	.. 0 07
1 folding pie plate lifter	.. 0 10
1 lemon squeezer	.. 0 15
1 wood spoon	.. 0 07
1 butter print	.. 0 05
1 butter spade	.. 0 10
1 1/2 lb butter cup with print	.. 0 25
1 1/2 lb do do	.. 0 35
1 1 lb do do	.. 0 40
1 faucet or spigot	.. 0 10
1 hand screw	.. 0 10
1 carpenter's gauge	.. 0 07
1 wood mallet	.. 0 10
1 rubber window cleaner	.. 0 07
1 diamond hat rack (7 pins)	.. 0 10
1 coat rack (4 hooks)	.. 0 15
1 bake board, 18 x 24	.. 0 35
1 do 18 x 28	.. 0 40
1 knife board	.. 0 10
1 knife box	.. 0 15
1 bath brick	.. 0 07
1 towel roller	.. 0 10
1 2 hoop wood pail	.. 0 20
1 large broom	.. 0 20
1 12 inch butter bowl (cottonwood)	.. 0 10
1 15 do do do	.. 0 20
1 17 do do do	.. 0 40
1 19 do do do	.. 0 50
1 10 inch keeler or small tub	.. 0 15
1 12 do	.. 0 20
1 13 do	.. 0 25
1 15 do	.. 0 45
1 16 1/2 do	.. 0 55
1 20 do	.. 0 75
1 22 1/2 do	.. 1 00
1 24 1/2 do	.. 1 10
1 26 1/2 do	.. 1 10
1 folding clothes' horse, 12 bars	.. 0 50
1 do do 16 do	.. 1 00
1 towel rack, 3 arms	.. 0 15
1 willow clothes' basket, length 25 inch	0 20
1 do do 27 do	1 00
1 do do 30 do	1 10
1 splint clothes' do 26 do	0 35
1 do do 32 do	0 45
1 handle market basket	.. 0 10
1 soiled linen do with cover	.. 0 10
1 shirt board	.. 0 10
1 sleeve do	.. 0 10
1 patent flour sieve	.. 0 25
1 Surprise do	.. 0 35
1 tin rimmed meal sieve, 12 inches	.. 0 25
1 10 inch flour or meal sieve, wood rim'd	0 10

Toronto Bargain House, 213 Yonge Street, Toronto, Ont.

1 11 do do do	0 15
1 12 do do do	0 20
1 wire vegt. or egg boiler	0 25
1 Saratoga potato fryer	0 60
1 Dutch bread pan (sheet iron)	0 07
1 zinc wash board	0 15
1 set skewers (6)	0 07
1 patent rubber sink cleaner	0 10
1 heather scrub do	0 07
1 corn do brush	0 07
1 do do do extra heavy	0 10
1 fibre do do	0 10
1 coir do do	0 20
1 bannister and hearth brush	0 10
1 do do ex. quality	0 85
1 ostrich feather do	0 20
1 do do	1 00
1 whisk, common	0 10
1 do do	0 15
1 do do better grade	0 20
1 do do extra good	0 25
1 black lead or stove brush	0 10
1 do do better grade	0 15
1 stove dauber	0 07
1 shoe brush, common	0 07
1 do do better grade	0 15
1 do do extra good	0 20
1 do do fine	0 25
1 shoe dauber	0 10
2 boxes No. 3 shoe polish	0 07
1 cloth brush	0 07
1 do extra good	0 15
1 set chromo table mats (3)	0 21
1 do hay do (6)	0 60
1 do do do (3)	0 30
1 do tartan do (3)	0 21
1 folding tea-pot mat (wood)	0 07
1 bread board (carved 10 in. diameter)	0 25
1 strip tartan splashier	0 10
1 fancy rose tartan splashier	0 15
1 hand painted do	0 25
1 emery stick or knife sharpener	0 10
1 patent buffer do cleaner	0 25
1 set emery pads for cleaning sad irons	0 10
Sad irons, per lb., all sizes	0 05
1 rubber door stop	0 07
3 dozen clothes' pins	0 07
1 48 feet do line	0 07
1 60 do do do	0 10
1 sand glass (egg timer)	0 10
6 wooden lard dishes	0 10
1 2 hole mouse trap	0 07
1 4 do do	0 15
1 mouse trap and squirrel cage, with wheel, useful and amusing	0 25
1 rat trap (catch them alive)	0 50
1 pie crimper	0 07
1 box matches	0 13
1 meat rest	0 10
1 wood soap box	0 07
1 cream ladle	0 07
1 cork screw	0 10
1 screw-driver (sewing machine)	0 07
1 screw-driver	0 10
1 kitchen knife	0 07

Wire Dish Covers.

1 6 inch round, blue	0 10
1 7 do do	0 10
1 8 do do	0 10
1 9 do do	0 15
1 10 do do	0 15
1 6 oval do	0 15
1 8 do do	0 20
1 10 do do	0 30
1 12 do do	0 40
1 16 do do	0 50
1 18 do do	0 60
The last six in one set	2 00

Miscellaneous.

1 fly trap	0 25
1 carpet sweeper	2 25
1 10 inch rubber roller Novelty clothes' wringer	4 50
1 box patent fire kindlers (72)	0 10
1 gimlet	0 10
6 wardrobe hooks	0 10
1 blind holder	0 10
1 pair nippers	0 10
1 pair pliers	0 10
1 twine-stand	0 35
1 ball white twine	0 07
1 bird cage hook	0 07
1 swinging bird cage hook	0 10
1 swinging flower pot bracket	0 10
1 machine oiler	0 07
1 1 pint machine oiler (bent spout)	0 15
1 bracket saw	0 15
1 sheet of bracket patterns	0 10
1 door scraper	0 10
1 dozen screw eyes	0 10
1 door bolt	0 10
1 drapery bracket	0 15
1 floral rake and hoe combined	0 10
1 do fork	0 10
1 do hoe	0 10
1 do rake	0 10
1 do trowel	0 10
1 carpet stretcher	0 15
2 papers leather-headed tacks 8 oz	0 07
2 do do cut tacks 4 oz	0 07
2 do do do 6 oz	0 07
1 do do do 8 oz	0 04
1 do do do 10 oz	0 05
1 do do do 12 oz	0 07
1 iron boot jack	0 15
1 cigar ash holder	0 10
1 pair iron shelf brackets 3 x 4	0 10
1 do do 4 x 5	0 20
1 do do 5 x 6	0 25
1 do do 6 x 8	0 35
1 4 x 6 gilt frame mirror	0 07
1 6 x 9 do do	0 10
1 8 x 10 do do	0 15
1 hand mirror	0 15
1 do larger	0 25

1 pocket size mirror	0 10
1 convex mirror	0 15
1 magic mirror (take your own photo)	0 10
1 shell frame mirror	0 20
1 dairy thermometer	0 15
1 glass pyramid thermometer	0 25
1 do do large size	0 50
12 sheets fancy shelf paper, all colors	0 07
1 1/2 sheet mottoes	0 05
1 do do	0 05
1 whole do	0 10
1 motto frame, with glass	0 25
1 silvered card plate	0 05
1 do do	0 10
1 do do	0 10
1 do photo. frame, with glass	0 10
1 German chromo, 6 x 8	0 05
1 do do 7 x 9	0 05
1 do do 8 x 10	0 07
1 do do 9 x 11	0 10
1 do do 11 x 13	0 10
1 do do 13 x 16	0 10
(the above chromo assorted frames.)	
1 4 x 6 gilt frame chromo	0 07
1 pair heavy gilt frame oil chromos	2 00
1 velvet photo. do	0 07
1 do do do double	0 10
1 scrap album, 12 sheet, 8 x 10	0 15
1 gem do	0 07
1 4 x 6 do 36 pictures	0 25
1 8 x 10 1/2 beautiful plush album, for cabinets, tablets and photos	3 00
1 gilt wood easel	0 10
1 silver do	0 10
1 black flat moulding easel	0 15
1 wire do	0 05
1 do do	0 07
1 do do	0 10
2 do do	0 25
1 do cup do	0 15
1 do plate do	0 15
1 do jewel stand do	0 25
1 do sponge rack do	0 20
1 do do better quality	0 40
1 do do large size	0 50
1 do do ex. do.	0 75
1 do hanging basket	0 15
1 do fruit stand	0 75
1 do tooth-brush stand	0 10
1 do pen rack	0 10
(The above goods are of white wire, very handsome.)	
1 plush whisk holder	0 10
1 pair Japanese straw cuffs	0 10
7 sheets popular music	0 25
(Sent by mail, post paid, for 30c.)	
1 plush music roll	1 25
1 fancy cardboard	0 35
12 sheets tissue paper	0 10
1 gilt gilt do heavy	0 06
1 silver do	0 06
1 package Epsom boudior paper	0 20
1 book strap	0 05
1 shawl do	0 20
1 do do	0 25
1 Automatic shawl strap	0 35
1 do do nickle-plated	0 50
1 wool lamp mat (assorted colors)	0 10
1 perambulator do	0 10
1 Japanese do for antimacassar	0 05
1 rubber bib	0 07
1 wire gipsie basket	0 07
1 bronzed candle stick	0 07
4 fly pads	0 10
1 wire napkin ring	0 07
1 bronzed napkin ring	0 10
1 11 inch valise; nickle trimmings	0 90
1 13 do do do do	1 00
1 14 do do do do do	1 10
1 16 do do do do do	1 20
1 18 do do do do do	1 30
1 20 do do do do do	1 40
1 22 do do do do do	1 50
1 6 barrel revolver	1 00
1 box 100 cartridges	0 35
1 lunch basket	0 20
1 buggy whip (60 inch)	0 15
1 do do do	0 20
1 do do do	0 25
1 dozen No. 96 wax tapers	0 10
1 do 72 do	0 12
1 do 48 do	0 15
1 do 36 do	0 20
1 do 30 do	0 25
1 smoker's set	0 40
1 do	0 75
1 Japanese cigar-case	0 15
1 nickle pocket match safe	0 10
1 stereoscope, good	0 50
1 dozen stereoscopic views	0 50
1 do do do better grade	0 75
1 hickory axe handle	0 15
1 umbrella (36 inch)	1 00
1 cake bee's wax	0 07
1 dozen adhesive picture hooks	0 05
1 do picture nails, asst. heads	0 35
2 yards red or green picture cord	0 05
1 ball do do do do	0 15
1 coil gilt picture wire	0 25
1 coil silver do do	0 15

Cutlery, Etc.

1 bread knife, lettered	0 10
1 do white handle, good	0 40
1 pair carving knives and forks .40, .50, .60, .70	0 60
6 pair white handled knives & forks table	0 60
6 do black do extra quality	0 90
6 do superior quality do	1 20
butcher knives	35 and 40
6 plated table forks	1 25
6 do do	1 25
6 do spoons	1 25
1 doz plated tea spoons	1 25
1 doz nickle do	0 84
1 do table spoons	1 50
1 do do do	1 20
1 do desert do	0 07
1 nickle mustard spoon	0 07
1 do salt do	0 07

1 doz tin tea spoons	0 14
1 do table do	0 28
1 do do heavier	0 40
1 doz iron table spoons	0 25
1 nickle butter knife	0 10
1 wood handled butter knife	0 10
1 wire pickle fork	0 10
1 pair wire sugar tongs	0 10
1 bone mustard spoon	0 05
1 bone egg spoon	0 05
1 boxwood mustard spoon	0 05
1 child's knife and fork	0 05
1 do do do	0 10
1 plated table-caster, 5 bottles (good)	3 50
1 do pickle do	1 50
1 2-bladed pocket knife (good)	0 25
1 white-handled pen knife	0 10
1 do pocket knife	0 10
1 jumbo do do	0 10
1 pair lamp shears	0 10
1 do common iron shears	0 10
1 do scissors	0 10
Steel scissors, per pair	15, 20, 25 and 35
1 box wood salad spoon and fork	0 20
1 pair tweezers	0 10
1 nut pick	0 07
1 do cracker	0 25
1 chisel, 1/2 inch blade	0 10
1 do 1/4 do	0 15
1 three-cornered file	0 10
1 4-lbs. steel axe blade	0 90

Soap Department.

2 bars Victor soap (laundry)	0 15
2 do Olive do do	0 10
3 do Medal do do	0 10
6 cakes Gillet's pure glycerine soap	0 25
4 do Vienna do do	0 10
6 do large honey do do	0 25
6 do oval Castle do do	0 25
3 do brown Windsor do good	0 10
4 do do do com.	0 10
1 do Baby's Own do	0 12
1 do white glycerine do	0 10
1 do do Castile do	0 10
1 do tar do	0 10
1 do carbolie do	0 10
1 do oatmeal do	0 10
1 do palm oil, bath do	0 15
1 do coconut oil do large	0 10
1 do Yankee shaving do	0 10
1 bottle Victor blue	0 10
1 do powered do	0 07
1 do coaline do	0 07

Lamp Goods.

1 stand lamp, burner and chimney	0 35
1 paper lamp shade	0 07
1 medium sun burner	0 15
20 large do do	0 20
2 large medium wick do	0 05
1 large do do	0 05
6 small or medium sun chimneys	0 25
4 large do do	0 25
6 medium excelsior do	0 25
4 large do do	0 25
6 medium or small lip do	0 25
1 wick trimmer	0 10

Stationery.

1 5 x 7 slate	0 05
1 6 x 9 do	0 07
1 7 x 11 do	0 08
1 9 x 13 do	0 10
1 box slate pencils (100)	0 15
1 scholar's companion lead pencil, slate pencil, and pen holder	0 05
3 rubber tip lead pencils	0 07
1 gross fine steel pens	0 40
1 bottle mucilage and brush	0 07
1 bottle Pomeroy's ink	0 07
1 bottle Dalley's school ink	0 05
1 quart bottle blue ink	0 10
1 enamelled cloth school bag	0 20
Leather school bags	35, 45, 50, 60
1 12 inch Jute school bag	0 07
1 ladies' writing desk	1 25
1 portfolio	0 10
1 carpenter's pencil	0 07
2 do do	0 07
1 slate pencil sharpener	0 05
1 pocket ink bottle	0 10
1 ink well with iron stand	0 10
1 ink well, wood frame	0 10
1 cut glass ink well	0 35
1 nickle penholder and pen	0 10

Vases and Toilet Sets.

Toilet sets, three pieces .40, 50, 1 00, and 1 25	
1 pair silvered 7 inch vases	0 20
1 do do 9 do	0 30
1 do do 11 do	0 40
1 do do 13 do	0 60
1 do 7 inch vases, assorted colors	0 20
1 pair silvered goblets	0 20
1 pair silvered mugs	0 20
1 pair 6 inch silvered candlesticks	0 20
1 pair, extra heavy, fine quality, assorted patterns and shades	40, 50, & 60
All of the above goods are of different designs and patterns, and very handsome.	

Glass and China Goods.

1 mustard pot, with spoon	7 and 10
1 mustard, pepper and salt combined	15 & 20
Cruet bottles for pepper, mustard, or vinegar	0 10
1 square or round cake stand glass	0 40
1 glass mug	0 07
1 water bottle and glass	0 20
1 glass pickle dish	0 10
Glass dessert dishes	10, 12 and 15
6 plain or scol. preserve dishes	0 25
1 salt cellar	0 07
1 pepper or salt shaker	0 07

1 glass set, sugar, butter, cream and spoon holder	0 50
1 butter dish with cover	0 13
1 glass cheese or cake plate	0 10
1 bird bath	0 10
1 seed cup	0 07
3 individual salt	0 10
1 large water jug	0 50
4 glass goblets	0 25
2 glass tumblers	0 10
1 china teapot tile	0 20
Ladies' cups and saucers, assorted patterns, with mottoes, handsomely decorated	25, 35 and 40
Gents' mustache cups and saucers as above	25, 35, 40 and 50
1 china covered cup and saucer with plate for sick room	60 and 75
China mugs	7 and 10
4 cups and saucers common ware	0 25
Rockingham jugs	15, 20 and 25
1 do pie plate	0 10
1 do pudding dish	0 10
1 china shaving mug, gilt band	0 25
1 do do plain	0 20
1 dozen china egg cups	0 25
4 china nest eggs	0 10
Common bowls	5, 7 and 10
1 china pin box	0 07
1 do match box	0 07
2 glass bouquet holders on feet	0 10
1 toilet set, 2 perfumery bottles 1 plate 2 powder boxes	0 60
Glass baskets, assorted colors	0 07

Toilet Articles.

1 bunch invisible hair pins (50)	0 05
1 bunch steel pointed hair pins	0 05
1 bunch invisible hair crimpers	0 07
1 pair hair crimpers	0 05
2 paper pins	0 07
1 pair elastic sleeve bands	0 05
1 do do do with catches	0 10
1 box 3 dozen small safety pins	0 10
1 dozen patent medium safety pins	0 07
1 do large do	0 10
Rubber dressing combs 0 05 0 07 0 10 and 0 15	
Horn do do	0 05 0 07 and 0 10
1 razor strap	0 20
1 metallic dressing comb	0 10
Rubber fine do	5, 7 and 10
Horn do do	5 and 0 07
1 rubber pocket do in case	0 10
1 do Siamese do	0 15
Back combs assorted patterns	7, 10 and 0 15
1 pair rubber side combs	0 10
1 pair horn do	0 05
1 rubber barber comb	0 10
Children's round combs	5, 7 and 0 10
Celluloid do colored	0 10
Tooth brushes	5, 7, 10 and 0 15
Hair do	15, 25, 45 and 0 60
Metallic hair brushes	25 and 0 35
do nail do	0 15
Bristle do do	7 and 0 10
Lather brushes	7 and 0 10
12 pair 6-4 shoe laces	0 12
1 bunch quill tooth picks (20)	0 07
1 nickle holder do	0 07

Fancy Goods.

1 ladies' work box, good	1 25
1 child's do do	0 15
1 double folding work box	0 50
1 emery cushion	0 07
1 crochette needle steel point	0 07
2 papers needles	0 07
1 do darning needles (25)	0 10
1 set knitting needles	0 04
1 toilet box contains 200 pins, 6 black, 6 white pins, 26 hair pins, 1 dozen shoe buttons	0 10
Pocket books	7, 10, 15, 25, 60, 90 and 1 00
1 pocket slate	0 05
1 Button hooks	5 and 0 10
1 Japanese glove box	1 00
do corner brackets	50 and 0 75
1 key ring	0 07
1 stocking darning	0 07
1 thimble	0 02
wood pipes	0 07 and 0 10
1 French clay pipe	0 10
1 do in case	0 25
1 tin spectacle case	0 15
1 wood do	0 10
1 Universal atlas	0 05
1 morocco bill pocket book	0 60
1 bunch mourning envelopes (12)	0 07
24 sheets do paper	0 10
24 do note do	0 07
1 stationery package containing twelve sheets notepaper, twelve envelopes, one pen and holder, one sheet blotting paper	0 07