

Dominion Line OF STEAMSHIPS.

GREAT REDUCTION IN RATES.

SAILING DATES FROM PORTLAND TO LIVERPOOL:

Liverpool Services:
 *Sarcia from Portland 17th December.
 Toronto " " 19th
 " " Portland 31st
 " " Halifax " "
 *Oregon " Portland 14th December.
 " " Halifax 16th January.

Bristol Services for Avonmouth Dock:
 Texas from Portland about 7th December.
 Dominion from " " 19th January.

Cabin Quebec to Liverpool, \$50 and \$60.
 Return - \$90, \$100, \$110 and \$120.

Intermediate and storage at lowest rates.
 The steamers have saloons, music room, smoking room, staterooms and bath rooms and a life-boat but little attention is felt, and are handsomely fitted up, and they carry no cattle.

A discount of 10 per cent, is allowed to ministers and their wives.

Apply to
 STUART & MURDOCK, 50 Yonge St.,
 or in Montreal to
 DAVID T. BRANCE & CO.,
 General Agents.

THE NAPANEE PAPER COMPANY. NAPANEE, ONT.

MANUFACTURERS OF NOS. 2 AND 3

White Colored & Toned Printing Papers

News & Colored Papers a Specialty.

Western Agency - 113 Bay St., Toronto.

GEO. F. CHALLES, AGENT.

The DOMINION CHURCHMAN is printed on our paper.

DONGOLIA BOOTS.

As comfortable to the feet as FRENCH KID, will not lose their shape, and with wearing qualities unequalled in fine leather, a large supply on hand in three widths for LADIES' WEAR, our own make. Inspection invited.

79 KING ST. EAST, TORONTO

ROCKFORD WATCHES

Are unequalled in EXACTING SERVICE.

Used by the Chief Mechanician of the U. S. Coast Survey by the Admiral commanding in the U. S. Naval Observatory, for Astronomical work; and by Locomotive Engineers, Conductors and Railwaymen. They are recognized

THE BEST for all uses in which close time and durability are requisites. Sold in principal cities and towns by the COMPANY'S exclusive Agents (leading jewelers,) who give a Full Warranty.

Sunday School Stamps.

For stamping Books, numbering, &c.

SEALS for Churches, Societies, Lodges, School Sections, Corporations, &c., Metal and Rubber Selfinking stamps, every variety.

Kenyon, Tingley & Stewart Mfg. Co., 72 King St. West, Toronto.

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

HACYARD'S PECTORAL BALSAM
 CURES COUGHS COLDS HOARSENESS, ETC.

ALICANTE THE COMMUNION WINE.

Orders by letter promptly attended to.

TODD & Co., Successors to

Quetton S. George & Co.,

WINE & SPIRIT MERCHANTS,

16 KING STREET W., TORONTO.

An Unrivalled List.

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

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

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

WE ARE SOLE AGENTS FOR THE

Estey & Co's Organs,

The acknowledged leading instruments of the World

Special rates to Clergymen and Sunday Schools.

Price Lists on application.

A. & S. Nordheimer,

TORONTO: 15 KING ST. E.

Montreal:—NORDHEIMER'S HALL.

Branches: OTTAWA, LONDON, HAMILTON

THE Improved Model WASHER AND BLEACHER.

Pat. Aug. 2, 1884. C. W. Dennis, Toronto.

Only weighs 6 lbs. Can be carried in a small valise

Satisfaction guaranteed or money refunded.

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

Toronto Hardware House.

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

Please mention this paper.

Agents wanted send for Circular.

CANADIAN BREAKFAST CEREALS C.B.C. THE CHOICE EST FOODS IN THE WORLD.

TRADE MARK REGISTERED.
 DR. STARKEY AND PALEN
 COMPOUND OXYGEN
 NOT A DRUG

1529 Arch Street, Philadelphia, Pa.

CANADA DEPOSITORY:

A NEW TREATMENT

For Consumption, Asthma, Bronchitis, Dyspepsia, Catarrh, Headache, Debility, Rheumatism, Neuralgia, and all Chronic and Nervous Disorders.

E. W. D. KING, 58 CHURCH ST.

TORONTO, Ont.

Our Treatise on Compound Oxygen to be had free, at 58 Church Street, Toronto, Ont.

THE DOMINION MUTUAL BENEFIT SOCIETY OF CANADA

Offers a comprehensive, common sense plan of Benefit Insurance. It provides a ten or twenty year endowment. It offers a Life Benefit with Reserve Fund Security, diminishing assessments, non-forfeitable Certificates, paid up after fifteen years. In case of sickness or accident it offers weekly Benefits from \$1.50 to \$2.00 for Total or Partial Disability and also a Benefit for Funerals. Agents wanted. Send for Circular and terms. Head office, 50 Adelaide street east, Toronto

A PRIZE

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

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

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

N. P. CHANEY & CO.

230 King St. E., TORONTO.

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

Furniture overhauled.

Cash paid for all kinds of Feathers.

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

CANADIAN BREEDER & AGRICULTURAL REVIEW

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

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

PURE GOLD Manufacturing Company,

31 FRONT STREET EAST, TORONTO.

TRIPLE PURE GOLD BAKING POWDER

ONCE USED ALWAYS USED

AGENTS WANTED

To sell the Journeys of Jeana. History of the Holy Land. Beautifully Illustrated. Maps, Charts Etc. Address MENNONITE PUBLISHING CO., Elkhart, Ind

\$5 to \$10 per day at first. Samples worth \$5 free. Address: W. S. & Co., Portland, Me.

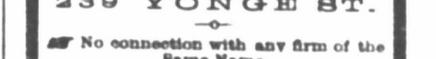
H. S. IONE, SNR. UNDERTAKER, 239 YONGE ST.

No connection with any firm of the same name

DON'T

begin another winter with an old-fashioned inconvenient Cook Stove or Range, when you can make your Home comfortable and happy with a

Moses' Combination



Having a Circular Firepot a continuous fire may be kept up ALL SEASON. Shakes the same as a Feeder—therefore, No Cinders. No more FROZEN Water Pipes or Bursting Water-fronts. No loss of time or labour in lighting fires.

OVER 1,300 SOLD LAST SEASON!

Call or send for Circular to

F. MOSES,

301 Yonge Street, Toronto,

INVENTOR AND PATENTEE.

TELEPHONE No. 1,117.

PATENTS BOUGHT SOLD OR PROCURED. Books free.

A. W. MORGAN & CO., Patent Attorneys and Bookers, Washington, D. C.

FITTS

A Leading London Physician Establishes an Office in New York

From AM. JOURNAL OF MEDICINE

"Dr. Ab Meserole, who makes a specialty of Epilepsy, has without doubt treated and cured more cases than any other living physician. His success has simply been astonishing; we have heard of cases of over 30 years standing cured by him, he guarantees a cure." Large Bottle and Treatise sent free. P. O. and Express address to

DR. A. B. MESEROLE, No. 96 John Street, New York

Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

DECISIONS REGARDING NEWSPAPERS.

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

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

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

Frank Wootton, Proprietor, & Publisher,
Address: P. O. Box 2640.

Office, No. 11 Imperial Buildings, 30 Adelaide St. E.
West of Post Office, Toronto.

FRANKLIN B. HILL, Advertising Manager.

LESSONS for SUNDAYS and HOLY-DAYS.

- Jan. 3rd—2nd SUNDAY AFTER CHRISTMAS.
Morning—Isaiah xlii. Matthew i.
Evening—Isaiah xliii. or xlii. Acts ii. to 22.
- Jan. 6th—EPIPHANY OF OUR LORD.
Morning—Isaiah li. Luke iii. 15 to 23.
Evening—Isaiah xlii. 13 to 24. John ii. to 12.

THURSDAY JAN. 7, 1885.

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

PAY YOUR SUBSCRIPTIONS.

In the last number of the **DOMINION CHURCHMAN**, envelopes were enclosed for subscribers (who have not yet paid) to remit their arrears, and also their subscriptions in advance.

All arrears must be paid up to the end of 1885 at the rate of \$2 per annum, one dollar additional will pay up to 31st December, 1886. We trust this will be a sufficient hint for all, to kindly forward their subscriptions immediately. Those who have already done so, will be doing a kind favour by forwarding \$1 for a new subscriber.

BUILDINGS OF THE EARLY CHURCH.—The buildings in which her early worship was conducted were at first chiefly such of the Druid or Roman temples as could be acquired for Christian uses. The great ruin of Salisbury Plain, known as Stonehenge, is probably an example of the latter. In the Welsh Taide, indeed, where it is mentioned as one of the "three mighty labours of the Britons," Stonehenge is said to have been the work of a certain British king, who, in the year of our Lord 466, going forth to battle against the Saxons, vowed to restore Divine worship if God vouchsafed him victory. It is most likely, however, that the work of the British king may have been merely restoration, the "mighty labour" being apparently that of a very remote age. Fuller asserts that about the middle of the second century "many Pagan temples in Britain were converted to Christian churches, parti-

cularly that dedicated to Diana in London, where St. Paul's now stands, and that to Apollo at Westminster, where Westminster Abbey now stands." This—which is attributed to King Lucius—he goes on to say "was not from any desire to be sparing of cost or care in building Houses of God, but in order to make the transit from the old to the new religion the easier for the people;" to which he adds that this human policy brought its own drawback at last; for the "new wine put into old vessels did in after ages taste of the casks, and in the process of time Christianity, keeping a correspondence and some proportion with Paganism, got a smack of heathenish ceremonies. Surely," he observed, "they had better built new nests for the Holy Dove, and not have lodged it where screech-owls and unclean birds had formerly been harboured." That "new nests" were, however, likewise provided, and by this same King Lucius, we learn from the records which attribute to him the building of a church in London, of another at Gloucester, of another at Winchester, of a church and college at Bangor, of the Church of St. Mary's at Glastonbury, of a chapel in Dover Castle, and of the Church of St. Martin at Canterbury. Fuller, it may be well to observe, mentions that King Lucius endowed the church at Winchester with large revenues, giving it all the land for twelve miles on every side of the city.

Our earliest churches were usually like the traditional osier-church of St. Joseph at Glastonbury, made of interwoven reeds; stone churches being for many centuries very rare. Bede, indeed, tells us that there was a time when there was not a stone church in all the land, but the custom was to build the churches of wood. When Bishop Ninin, in the early part of the fifth century, built a church of stone it was considered remarkable, and became known as the "White House," and so late even as the seventh century, Bishop Finan, building a church in the Isle of Lundy, and building it "not of stone, but of hewn oak and covered with reeds," is said to have constructed it after the manner still prevailing among the Scots.

But, deeply interesting as it is, inquiry into the nature of the buildings in which Divine worship was in those early times conducted, must not here be prolonged; we must go on now with the progress of that Church for whose pious uses they were reared, and to whose zeal and devotion they bear a testimony which is by no means unimportant.

ARRANGEMENT OF MORNING SERVICE.—A lively correspondence has been going on in the *Church Times* in regard to Morning Service. The following will be interesting to those who have ever given this subject their consideration. The writer says:—

"I now come to the main purpose of these letters, namely, the arrangement of our Sunday morning service; and first I have to deal with the amazing assertion, which one constantly meets with, that since the Reformation Matins have been "substituted" for Mass. Never was there a stranger delusion; for, in point of fact, Matins and Mass always constituted the Sunday morning service of the Church of England.

What, then, does Langland tell us about the Morning Service in his time? Here is what he says at the beginning of Passus V. of his first text:—

The King and his knights to the Kirk went,
To hear Matins and Mass, and to the meat after.

And this custom continued down to the Reformation itself; for the Devon and Cornish Rebels, in 1549, expressly said:—

We will not receive the new service, because it is but like a Christmas game [i.e., it resembled a dialogue in the vulgar tongue]. We will have our old service of Matins, Mass, Evensong, and Procession as it was before.

This is decisive; and it must be added that the practice of dropping Matins originated in about as disreputable a way as can well be conceived. In his last text Langland says that there were numbers of men who professed to belong to some religious order in order that they might beg instead of doing honest work. He seems to have had Wiclif's preachers chiefly in his eye; but, however that may have been, he calls the people to whom he refers "Lollers," the modern equivalent to which would be "tramps" or "loafers." I believe the slang term for beggars who pretend to be religious is now "mumpers;" and that is exactly what Langland would imply. Well, then, this is what he tells us about the mumpers of his day:—

For Holy Church biddeth all manner of people
Under obedience to be, and buxom to the law.
First religious of religion their rule to hold
And under obedience to be by day and by night.
Lewd men to labour and lords to hunt
In friths and in forests for fox and other beasts,
That in the wild wood be, and in waste places,
As wolves that worry men, women, and children;
And upon Sunday to cease; God's service to hear,
Both Matins and Mass; and after meat in churches
To hear Evensong every man ought.
Thus it belongeth for lords, for learned, and for lewed
Each holy day to hear wholly the service.
Vigile and fasting days furthermore to know
And fulfil the fast unless infirmity it made,
Poverty or other penance or pilgrimage and travail.
* * * * *
Look now where these Lollers and lewd hermits—
* * * * *
Where see we them on Sundays the service to hear
At Matins in the morning? Till Mass begin
Or on Sunday at Evensong see we well few.
* * * * *
But at midday meal time I meet with them oft.

Thus it will be seen that this habit of neglecting Matins was invented by hypocritical rogues who made a good living by pretending to be pious, but who, for all that, went to church as little as they could help. Truly it would be a noble achievement to substitute Mumpers' Mass for immemorial service of devout Englishmen!

PLAIN SPEAKING.—The *Church Times* does not mince matters in dealing with the question of Communion Wine, but uses great plainness in speech. In reply to a correspondent, this very ably conducted journal says:—

"We are sorry to have to say that the argument you have heard is a wilful lie on the part of teetotalers, which they repeat after the most formal denial of it has been made by leading Jewish authorities. It is not true that fermented wine or spirit is forbidden at the Passover; but only fermented bread. The greatest care is taken in preparing the wine that no casual admixture of a single grain of corn or flour shall possibly invalidate it, but the wine is fermented, and what is more, one of the regular ingredients of the Paschal Supper is vinegar, which is the result of two successive fermentations. Moreover, where wine can not be had, spirits may be substituted, and rum is the liquor mostly selected. Not a hint is discoverable in Scripture of the use of the unfermented grape-juice under the name of wine; and you may notice that the Jewish teetotalers, the Nazarites, were forbidden every use of the vine plant, even to eat grapes or raisins, during their vow (Numb. vi.)"

The cause of temperance has suffered seriously from the intemperate language of its over-zealous advocates. In reply to another enquiry, which is not given, the *Times* says:—"The whole assertion is another teetotal lie; there is no milder word to express their impudent distortion of facts." To be thus associated with untruthfulness is to alienate the sympathies of all Christian-minded people. No cause can justify the least suppression or violation of truth.

A NEW YEAR'S GREETING.

TO our subscribers and friends we extend a very cordial New Year's greeting, wishing them in all sincerity and heartiness, "A Happy New Year." The custom of expressing good wishes to one and all with whom we are brought into contact at this season needs no apology. The welcome which this greeting receives, proves that it is very meet and right and our bounden duty. We know, of course, that all this amiability of feeling, this neighborliness of sentiment, this avowal of peace with all men, brightens, adorns, gladdens New Year's morn only because the spirit of Christmas seizes on another day of universal observance to manifest its universal charity and gladness. The greatest of the poets who is the least known, tells us to "hope until hope creates the thing it contemplates." That is a true saying, so also of wishing; it is no idle phrase we use in "A happy new year to you." The world's happiness is heightened, is permanently enriched by all this gentle kindness of speech. Many a fog of misunderstanding, of alienation, of doubt, is dispelled by the shining in of this light of good will and warmth of brotherly cordiality. Hearts are eased of burdens, consciences of accusings, and the mind's vision is cleared as we hear and as we give wishfully the greeting, "A happy new year."

Many of our subscribers have so greeted us, we are indeed most grateful for their timely remembrances. We have before us a number of most generous letters. We could not afford space for all the kind words sent us, we select a few which represent the rest in tone. One subscriber of high social position, a layman of official distinction, writes, "The DOMINION CHURCHMAN is unquestionably the best written paper in the Dominion, I heartily wish it the greatest success." A greeting like that "tips the hills with gold" which are before us and helps much to give us a Happy New Year. One of the best read scholars in Canada, a divine of recognized learning and authority says, "I wish your agent would visit my parish, I shall be glad to say what I can for the DOMINION CHURCHMAN." A third, who is well known as a hard working parish priest, of no mean reputation also as a scholar, writes "I have great pleasure in testifying to the value of the DOMINION CHURCHMAN, and its influence in the extension of Church principles." Those are typical of a large number, the writers of the above are not extreme men, they are fairly representative of the overwhelming majority of Canadian Churchmen.

As so many ask, from all parts of the Dominion, for our agent to visit their parishes or districts, we take gladly the opportunity of thanking our friends who have shown so great hospitality and kindness to the R. v. Mr. Wadleigh, who has been canvassing for subscribers to this paper. We can assure all who have received Mr. Wadleigh so sympathetically, especially his brethren who have evinced so brotherly a spirit by helping him in his work, that their good will is very gratefully appreciated. Now a word to correspondents

who will help much to make our new year happy, if they will be good enough to follow our rules and advice in a few matters. We desire to say that our columns are open equally to "High," "Low," "Broad," or any other class of Churchmen who have something to say to their brethren on Church questions. We simply impose a few conditions which every one will see to be reasonable. First, we must have the name of each writer and address, either for publication or for our information. We use anonymous letters to light the office fire. Second, it is our rule to publish the name of letter writers who make personal references by name in their letters. Third, we cannot admit communications which are merely censorious, no good can come of fault finding, unless some principle is involved of general interest. Fourth, we beg our friends to be as brief as possible, for their own sakes, long letters have few readers. Fifth, we advise writers to read their copy over a day or two after writing, in order to pass judgment calmly on what has been written warmly. Sixth, we ask for mercy on the part of some who write hurriedly, who interline, erase, and generally hash up their M.S., until it is a very trying task to decipher. Seventh, we trust that our hosts of friends will each one secure another subscriber for the current year. By observing these things they will help to make happy their own new year by thoughtfulness and sympathy, and will, in a very substantial manner, wish us, as we again wish all, "A Happy New Year."

CHURCH THOUGHTS BY A LAYMAN.

NO KING BUT CÆSAR.

THE scene of our Lord's trial, as depicted with varying details by each of the Evangelists, has in it no more revolting incident than one given by St. John, who informs us that the chief priests cried out, "We have no King but Cæsar." The world to-day is presenting to us a spectacle even more shocking than the humiliation of the Jewish priests. Those priests saw in Jesus a rebel against their authority, in Cæsar they saw one whose power was not in direct antagonism to their own. Their cry was a pitiable one in a spiritual sense, but it was a natural cry, it was the voice of men whose higher vision was clouded by undue regard for professional interests, immersed in the dense fog of the present, they knew not the time of their visitation by the light of the future. To-day the "chief priests" of several denominations are practically shouting the cry, "We have no King but Cæsar."

In name the servants of Him who said "My kingdom is not of this world, else would My servants use their swords on my behalf," they are acting as though Cæsar, the sword power, claimed their supreme allegiance. They seem to act as though the spiritual powers of the kingdom of God were not theirs to wield, as though Jesus Christ and His Gospel were mere side issues. Looking at "the wondrous Cross whereon the Prince of Glory died," they see in it an obsolete, expended force, an interesting

antiquarian study, while the grand object for modern veneration and regard is the truncheon of a constable. "The Cross," they seem to say, "having failed to draw men to the Crucified, we now lift up the glorious baton of a policeman, which shall terrify and coerce men into moral goodness—we have no King but Cæsar." The arm of the Spirit of God, having as they suppose, been powerless, they now raise the arm of flesh.

The position taken by those "chief priests" of the sects who are so actively engaged in efforts to enforce abstinence by penal laws, is identical with that of the Papacy in the days when it sought to further the cause of religion by the gibbet, stake and other devices of the Scott Act type, devices based upon the Scott Act principle. The Papal authorities took this ground that, as a man's eternal welfare was in danger if he did not conform to Papal customs, it was not only justifiable, but most charitable to compel men by force of law to a life of orthodoxy. The Popes were model prohibitionists. This evil of heresy, said they, is ruining immortal souls, therefore we will prohibit it. Men ought not to be tempted into heresy, therefore we will close up all places where it is propagated. We will suppress this evil, we will fine and imprison all who persist in resisting our prohibitory laws, men shall not be free to go wrong, we will enforce them by the terrors of the law to walk in the paths which we prefer. The Spanish Inquisition was the precursor of the Scott Act, it had a higher excuse, the tortures of that tribunal were intended to save men from eternal damnation, the penalties of the Scott Act are chiefly aimed at the suppression of a custom of conviviality. The civil power should wield the civil sword, Cæsar must enforce his decrees by his legionaries, but with the civil sword, with the officers of law the Church of Christ has no right to interfere. The argument of the Scott Act is both too wide and too narrow. This Act is based upon the notion that it is the function of the state to guard citizens from the temptation to do evil. But there are sins as gross, vices as dangerous as drunkenness, from the temptations to commit which the State can never take steps to protect men. Thus the State is made partial in its severity and in its care, it literally sets an example of compounding for sins it has no mind to, by damning those it is inclined to. The liar, the slanderer, are more dangerous, more injurious, than men who take beer or wine in moderation, who speak the truth and slander not, yet the law sails over the former offenders without notice, and shoots out its arrows at the latter class of innocent citizens, as though the purchase of a beverage were a crime!

Scott Act agitators have never reflected upon the vital distinction between the deeds against which penal laws are directed and their pet Act. There is no such things as moderate thieving or moderate murder, in their very essence these deeds are criminal. No man cares to be thought guilty of such offences in any degree. But in regard to drinking, the act is in itself as innocent as breathing, it has

no moral aspect. Even the Scott Act does not seek to punish drinking wine or beer or spirits—it only says, "Thou shalt not sell them or make them in certain localities." The so-called "Churches" step in and call upon Cæsar, their King, to enforce what they regard as one of the laws of Christ, a law of total abstinence from a class of beverages which Christ Himself manufactured and of which He drank for the purposes of festivity. The principle on which the Scott Act is based, that the manufacture of alcoholic liquors is a criminal offence, stamps the first miracle of Jesus as a crime. If the Scott Act is sound in principle our Lord ought to have been arrested by Cæsar and punished. Were the miracle of Cana repeated in a Scott Act county, it would subject our Lord to fine and imprisonment. No Scott Act supporter can regard our Lord as spotless, as without guile, as a perfect character, for at Cana He manifested His Divinity by changing water, mark, changing water, into a beverage, the making or selling of which the Scott Act treats as a criminal offence! There is a highly extraordinary confusion of ideas involved in regarding our Lord as the perfect, the sinless One, while He was also a wine-bibber and a wine maker. But the mixture is not more puzzling, nor more contrary to reason than for followers of Christ, whose kingdom is a spiritual one, to be advocates of the use of the powers of this world, the policeman's baton, the magistrate's fine, and the jailer's lock up as auxiliaries of the Gospel! Far better for men to say boldly, "We have no King but Cæsar," than to scandalize the cause of Christ by endeavouring to forward the Kingdom of God by the terrors, the penalties, the forces of the civil law. "They that take up the sword shall perish by the sword," is being fulfilled—the cause of Temperance on behalf of which the sword has been drawn is now suffering irremediable injury by the revolt of public feeling against that outrage on liberty and of Christian freedom—the Scott Act.

SOME PROTESTANT FALLACIES.

BY RICHARD FERGUSON.

V.

THE RIGHT OF PRIVATE JUDGMENT.

PROBABLY no principle has been more generally received, more enthusiastically endorsed, and more uncompromisingly insisted upon as one of the corner stone axioms of the "Protestant Faith," than what is called "the right of private judgment," and at the same time, probably, no more glaring and self-evident fallacy has ever, in any age and in any connection, possessed the mind of rational mankind. Indeed, the marvel is that any half dozen men of good average reflective and perceptive powers, could at any period in the world's history be found to endorse such a principle, let alone millions of earth's best and noblest sons and daughters, in all places, conditions and periods these last three hundred years. Some one has somewhere said that sentiment rules the world, but when we hear, on

all sides of us, the self-satisfied affirmation of the right of private judgment, we are surely tempted to give point and sting to the proverb by saying that "fallacies rule the world."

For where could you find a more transparent absurdity than this great Protestant watchword. Who of us in his everyday life and in his sober senses, acknowledges for one moment its truth in any relation of life, public or private, social, political, or religious. Not a living man of us pretends to act up to it or is willing to allow anyone else to do so. Only where every individual lived in perfect isolation from and absolute independence of each other, could such a principle be universally acted upon. No community, from the tribe of wandering savages up to the ultra civilized nation, could endure its application for forty eight hours, without being shattered into a thousand fragments. Imagine for a moment the results of the adoption of the principle of the right of private judgment in the State or in the family, or in any association, organization or society. It would act like a charge of dynamite, rending in pieces from the top to the bottom, from the centre to the circumference, the best and strongest institution ever devised by the wit of man. Carried out to its final consequences, it would reduce us to a condition of barbarism lower than anything we have ever read about or dreamed of. Society would be annihilated, government would collapse into a shapeless heap of ruins, and our very humanity would be obliterated. In fact such a state of things is unimaginable. So long as man possesses the gregarious instinct, so long as the family or the tribe, or the State are standing institutions, so long will the "right of private judgment" continue to be an unthinkable impossibility, a screaming absurdity and a fallacy of fallacies.

In religious affairs we see the unhappy results of the partial adoption of this principle. I use the term "partial" because, despite their loudly avowed belief in this doctrine, not a Protestant but does not most strenuously oppose its application, and thus contribute to the prevention of its full development. Even, however, in its modified application, it has wrought untold disaster to the cause of Christ and religion. It has been the prolific parent of evils innumerable, a waster of enough energy to have, humanly speaking, converted the world twice over, it has fostered and almost justified scepticism, unchained the evil spirits of unteachableness, wilfulness and rebellion, dethroned all authority, whether of learning, worth or antiquity, setting up in its place the crowned idol of self, it has reduced the Catholic Faith to a vague individualism, based upon the feelings, emotions, fancies, foibles and preconceived ideas, and degraded the unchangeable truth of God into something as shifting and variable as quicksilver, and His service into mere will worship.

All these evils inevitably follows upon the exercise of the right of private judgment, chaos, confusion, disorder, disintegration, and those Protestant bodies which have in any degree stood the test of time, have done so by sternly violating this principle, and rigidly denying to

its members the "right of private judgment." Where will you find a stricter enforcement of discipline than among such bodies as the Presbyterians, Methodists or Baptists, and at the same time, such is the stupendous inconsistency of human nature, who is it of them that won't go into raptures over this "great cardinal principle of the Reformation," and sturdily affirm his belief therein. Where can you find intenser and sourer bigotry, more undiluted Popery, and a more unbending and unbendable assumption of infallibility than among sectarians of all kinds, increasing and intensifying in proportion to the insignificance of the sect. Have any two of the Protestant denominations even yet begun to learn to agree to differ, and to live and let live. In spite of all their nauseously effusive fraternizing with each other on platform and in pulpit, we can of a truth affirm, from direct personal knowledge, that in no case have they acquired the first principles of toleration. And yet, then, common ground is the "right of private judgment." How true the saying of old Hooker that "presbyter was only priest writ large," and of Rev. John Langtry's that "while the Romanist makes the Bishop of Rome Pope, the Protestant makes himself Pope."

Now, how fair, consistent and reasonable is the Anglican position in this respect. Rejecting alike the tyranny of Rome and the license of Geneva, we occupy that middle position between two extremes, where truth alone can be found. Permitting all reasonable liberty in matters non essential in fundamentals, we take our stand squarely on the "Faith once delivered to the Saints," upon the Bible it is true, but upon the Bible, not as interpreted by the Church of England, but as interpreted by the undivided Church. Thus we recognize no private interpretation of Scripture and we say so, while the Protestant in theory, permitting the principle uncompromisingly, bars it in practice. As to the consistency and reasonableness of our position there cannot, I think, in the minds of impartial men, be a question, and as the past can never be obliterated, our position will continue to be to the end of time, immovable and unchangeable amid the storms and tempests conjured up by the unruly wills and affections of sinful men.

BOOK NOTICES.

BACON'S ESSAY.—With introduction annotations, notes and indexes, by F. SARR, B.A., and C. H. GIBSON, M.A. (Rivington's, 1886.) To all persons who value sagacious thought or terse and energetic expressions, Bacon's Essays are as familiar "as household words;" many excellent editions have of late years been published. Then Mr. Wright has helped us to an excellent text, Dr. Abbott has given us admirable notes, and here we have a School Edition which seems to unite all the good qualities of its predecessors. The introduction is good, the notes are full and sufficient; in short, we hardly know what more we can ask for with this edition in our hands.

AN INTRODUCTION TO THEOLOGY: its Principles, its branches, its results, and its literature; by Rev. Alfred Cave. (T. & T. Clark, 1886.) Mr. Cave is well known to theologians by his admirable book on Sacrifice. In some respects, the volume before us is almost more needed than his previous work. If we except the American translation of Hug-

bach, and the translation of Rabign, recently published in the "Foreign Theological Library," we do not at this moment remember any work that comes into competition with Mr. Cave's. The idea of it, like a great many other ideas, comes from our cousins, the Germans. The "Encyclopædia of Theology," or "Theological Encyclopædia," is, with them, a distinct branch of theological discipline. Mr. Cave's title, "Introduction to Theology," is one which will probably be more intelligible to English readers, even if it conveys a less complete idea of the contents of the book. Its aim, in fact, is to give a general idea of the various departments of theology, of the "science" of theology in general, and of the various sciences into which it may be sub-divided.

The Prolegomena contains some admirable remarks on the importance of the study of theology, we wish that this could be read by every clergyman and every layman in the country. It is hardly possible to eradicate from the minds of many of our people the false notion that a man may be as good a preacher and pastor without theological learning as with it. In the first part, Mr. Cave intends that theology has full right to the name of science, and he notices the various divisions of theology adopted by different writers on this subject.

Referring to a very common division into Biblical, Historical, Systematic (or Dogmatic), and Practical, to a certain extent he approves of it, but adopts one more extended, proposing the following divisions: (1) Natural Theology; (2) Ethical Theology; (3) Biblical Theology; (4) Ecclesiastical Theology; (5) Comparative Theology; (6) Pastoral Theology. We quite agree with Mr. Cave in prefixing the two divisions in Natural and Ethical Theology, as they certainly have a full right to a place under the general subject, and could not properly be discussed under any of the other divisions, unless, indeed, he had removed the "fundamental theology" from its place under "comparative theology," and comprehended the two branches under that, as might very well be done. Indeed, we cannot quite agree with Mr. Cave in the position which he assigns to "fundamental theology" or "apologetics," under "comparative theology." The very name which he adopts would refer to a first place in theological discipline, otherwise it might be included under "pastoral theology," or under the generally used and more comprehensive term of "practical theology."

We are not sure that anything is gained by giving "Ecclesiastical Theology," instead of "Historical Theology." It is quite true, as he says, that the word "historical" may be applied for the then Christian Theology. It is also true that all Christian Theology has had some relation to the church or bond of the churches: but the term would seem to exclude the speculations of individual Christian teachers, unless their opinions are either accepted or condemned by the Church. So with regard to "Comparative Theology," or even "Dogmatic Theology" would have been better. These are small matters, and may be considered by Mr. Cave before he brings out a second edition which will undoubtedly be called for.

As regards the book in general, we have nothing but commendation to bestow upon it, and to young theologians we give the advice to procure it at once, unless they possess Rabiger, Hagenback, or Rothe. A book like this will give definiteness to their reading, will save an immense deal of time, and will also guide them to the best sources of information on various departments of theology.

The "literature" is selected with good judgment, showing wide reading and knowledge on the part of the writer. We have missed a few favourites in various departments. The Abbe Hamon's *Traite de Predication* should certainly have been mentioned and perhaps also Coquerel's and some other works on the same subject. But we cannot have everything. As regards foreign works, it would be well, in a subsequent edition, to have a little more uniformity. Works untranslated should, of course, have their native title. In regard to translated works, we should have either the original and the English title, or the English alone. Here we sometimes have the one method, and sometimes the other.

CATHOLIC VERSUS ROMAN.

REV. JOHN LANGTRY, M.A., REPLIES TO ARCHBISHOP LYNCH.

On Sunday evening, November 15th, Rev. John Langtry, M.A., rector of St. Luke's Church, Toronto, delivered the sixth of a series of sermons in reply to a lecture delivered recently by Archbishop Lynch, on "The difference between the Catholic and the Protestant religions." The rev. gentleman selected as his text a portion of the 3rd verse of the general Epistle of Jude:

"It was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints."

The rev. gentleman said:

MARIOLATRY.—It is just the same with the history of the great crying crime of the practical system of the Roman Church—her obscuration, nay, overthrow, of faith in Jesus Christ as our only Mediator and Redeemer—the cultus, they call it, of the blessed Virgin. It has no place whatever in the faith or practice of the Catholic Church of the first ages. The first approaches to it are rejected with almost furious indignation by the great Church teachers. The vast majority of the Christian writers before the Council of Nicea, whose writings have come down to us, in all their historical, doctrinal, and devotional statements never mention the blessed Virgin in any way what ever. Of the few who do refer to her in an historical way not one directs any devotion to be paid to her, or assigns her any other place than that of being the honored instrument of the Saviour's incarnation. Two, Origen, and Tertullian, blame her for entertaining unbelieving doubts. Irenæus says that St. Mary's obedience counterbalances Eve's disobedience, so that she has become the advocate of Eve. We have only a barbarous Latin translation of what he wrote, and it is evident that he is not thinking of the blessed Virgin as the advocate of Eve in the active sense of pleading for her now, but only of the one act of her ready submission to the divine will, as furnishing a counterbalancing plea to the disobedience of Eve. And it is evident that he had no notion of the Roman doctrine concerning the Virgin mother, for in another place he speaks of Christ having checked the unreasonable haste of His mother at Cana. (Adv. Hæv. iii., xvi.) There is no change in the testimony of the greatest fathers even after Nicea. In their catechisms, prepared for the instruction of the people, there is absolute silence as to any religious homage due to her, and in their devotional utterances there is nothing that can be tortured into an address to her of any kind. St. Chrysostom does not hesitate to say that she was ignorant of the full mystery of the incarnation, and that she was moved by ambition and arrogance in sending that message to her son. (Hom. on St. Matt. xii., 48). St. Basil speaks of her as wavering in belief at the time of the Passion. (Epist. 260). St. Gregory Nyssen says nothing created is to be worshipped by man.

We who are taught by the scriptures to look to the true Godhead are instructed to regard every created being as foreign from the Divine nature and to serve and reverence the uncreated nature alone." (Contra Eunomium), St. Ephraïm (408), a Doctor, says, Mary's body was holy, indeed, but she was not a Deity. She was a virgin, too, and honored, but not given to us for worship. And he concludes, "Christ called her woman, as in prophecy, because of the heresies and schisms which were to come upon the earth, lest any one, through excessive adoration for that holy Virgin, should fall into the silly nonsense of that heresy (that of the Collyridæans). * * * For if Christ willeth not that the angels should be worshipped, how much more is he unwilling that worship should be paid to her who is born of Anna? Let Mary be honored; but let the Father, Son and Holy Ghost alone be worshipped. Let no one worship Mary." He says that this idolatrous heresy has only for its promoters weak, fickle, narrow-minded women, prone to error, and that they must be put to silence. With these agree St. Jerome, Doctor, 478; St. Augustine, Doctor, 430; St. Cyril, of Alexandria, 440. And, finally, nothing whatever implying this cultus is to be found in the copious writings either of Pope Leo the Great, 461, or of Pope Gregory the Great, 604. And when we first find the cultus of the blessed Virgin, or of the angels, making its appearance, it is at once challenged and condemned as a novel heresy. Such was the doctrine, such the practice of the Catholic Church for over 600 years with regard to the cultus of the blessed Virgin. Like the worship of angels, images and relics, it was introduced to conciliate the heathen, and it found a soil ready prepared in the minds of those barbarous hordes who had been accustomed to worship the Queen of Heaven and her attendants or rivals. And so this custom which the fathers rejected with abhorrence as an idolatrous heresy grew apace in that soil till it reached at last its truly appalling proportions in the modern Roman Church. I have not time to trace its history, but invite your attention to a few

illustrations of the accredited Roman teachings on the subject now. One of their most learned writers Suarez, says it is a universal sentiment in the Roman Church that the intercession of Mary is not only useful, but in a certain manner necessary, because God has determined to give us no grace except through the hands of Mary. And so it is taught in authorized books that "it is morally impossible for those to be saved who neglect the devotion of the blessed Virgin;" that "it is the will of God that all graces should pass through her hands;" that "no creature obtained any grace from God save according to the dispensation of His holy mother" (quoted from Bemeridine by Liguori). That Jesus has in fact said "no one shall be partaker of My blood except through the intercession of My mother." That "our salvation is in her hands." That "it is impossible for any to be saved who turns away from her, or is disregarded by her." That "God Himself is subject to the command of Mary." That "God has resigned into her hands His omnipotence in the sphere of grace." That "it is safer to seek salvation through her than directly from Jesus. It was necessary that Christ should constitute His well-beloved mother a mediator between us and Him, that she would appease the wrath of her Son." (Iac de Valent on Enpos Magni) Again, it is taught that "God retained justice unto Himself and granted mercy to her." "That she is the throne of grace whereof the Apostle speaketh to which we are to come;" "that she appeaseth the just anger of her Son." "She is the only refuge of those who have incurred the Divine indignation." (Blosius in Glories of Mary, p. 93.) And these are not the mere opinions of private teachers, but of Doctors whose teaching has been examined and approved of, authorized books of devotion and instruction, nay, of Popes themselves, e. g. "On this hope," says Pius IX., "we chiefly rely that the most blessed Virgin, * * * who by the foot of virtue bruised the serpent's head, and who being constituted between Christ and His Church, hath ever delivered the Christian people from calamities of all sorts. For ye know very well, venerable brethren, that the whole of our confidence is placed in the most holy Virgin, since God has placed in Mary the fulness of all good, that, accordingly, we may know that if there is any hope in us, if any grace, if any salvation, it redounds to us from her, because such is His will who has willed that we should have everything through Mary." (Ep. Encycl., 1849) That is the way the last Pope interpreted and taught this doctrine. We have been told that the present occupant of the Papal throne is a liberal and enlightened man, who has no sympathy with the superstitions of his predecessors. And yet who of us has not been horrified at the pure and simple heathenism that pervades every line of that encyclical of his published about a month ago, calling the faithful to observe a novena to the blessed Virgin, and promising all sorts of indulgences for the mere mechanical recitation of prayers to her? Neither the name nor the doctrine of Christ has the faintest recognition. It is in fact an entire endorsement of Liguorian teaching about Mary. Again, de Salazar (pp. 621-629) hesitates not to say that "Mary loved the world, and gave her only begotten Son for it; for with priestly piety she offered Him as a sacrifice for the world. Many things are asked from God and are not granted; they are asked from Mary and are obtained." "At the command of the Virgin all things obey, even God." "The salvation of all depends upon their being favored and protected by Mary; he who is protected by Mary will be saved; he who is not will be lost. Mary has only to speak and her Son executes all." (Glories of Mary, Liguori.) This is what is taught the people in the popular manuals of devotion and instruction. Think of this prayer in the Recoleta, to be used during the celebration of the mass: "I acknowledge thee and I venerate thee, most holy Virgin, Queen of Heaven, Lady Mistress of the universe, as daughter of the eternal Father, mother of His well beloved Son, and most loving spouse of the Holy Spirit; kneeling at the feet of thy great majesty with all humility, I pray through thy divine charity wherewith thou wast so bounteously enriched on thine assumption into heaven, to vouchsafe me favor and pity, placing me under thy most safe and faithful protection and receiving me into the number of those happy and highly favored servants of thine whose names thou dost carry graven upon thy virgin heart." And think of this prayer, published at Rome with licence of Superiors in 1825: "I adore you, eternal Father; I adore you, eternal Son; I adore you, most holy Spirit; I adore you, most holy Virgin, Queen of the heavens, lady and mistress of the universe." She is thus put on a virtual level with God as an object of worship, and as far as language can do it is honored above Him. Salazar calls her "the complement of the whole Trinity, with body and soul under the sacred species." I shudder even to read what follows. Dr. Pusey (Enenicon) says there exists among the poor people of Rome a belief that in the Holy Eucharist not only our Lord but His mother is present. And the belief is defended by Oswald, one of their distinguished writers. (Dogmat.

Mariol, p. 177) "We maintain," he says, "a co-presence of Mary in the Eucharist. This is a necessary inference from our Marian Theory, and we shrink back from no consequence. We are much inclined," he says afterwards, "to believe in an essential co-presence of Mary in the whole person." The same doctrine was stated long before by one of Rome's most careful commentators on Holy Scripture, Cornelius a Lapide, Eccl. xxiv., 29: "As often as we eat the flesh of Christ in the holy Eucharist, so often do we in it really eat the flesh of the Blessed Virgin;" "As then, we daily hunger after the flesh of Christ in the Eucharist, so, too, do we hunger for the same flesh of the Blessed Virgin, that we may drink her virgin endowments and ways and incorporate them into ourselves; and this do not only priests and religious, but all Christians; for the blessed Virgin feeds all with her own flesh equally with the flesh of Christ in the holy Eucharist." Salazar says that St. Ignatius taught in a meditation that in the Eucharist he received not only the flesh and blood of Christ, but also a part, yea, a chief part of Mary. And Faber (pp. 29, 30, pre. Bld.) says "There is some portion of the precious blood which was once Mary's own blood." And he says that "Christ showed to St. Ignatius the very part of the Host which had once belonged to the substance of Mary." I could multiply quotations of this kind vastly, but my soul is sick. If this teaching is not idolatry, if it is not barefaced, unmeasured blasphemy under the guise of religion, then I don't know the meaning of human speech. It was with reference to these statements that Dr. Newman said, when Dr. Pusey pressed them upon him, "They are like a bad dream; they amaze, they terrify me."

I had intended in this lecture to point out that the Roman doctrine of Purgatory, with its monstrous mass traffic, has a similar history, and is equally a departure from Catholic doctrine and practice; but I must not detain you longer. I will only say that not only does the Roman Church differ from the Catholic Church as to these doctrines and practices which we have been considering, but that her present attitude, both in teaching and practice, amounts to an absolute revolution in the Christian faith. It is not a gloss, or a development, or a modification, but a radical change. Theoretically, and as it is practised in the most ultra montane quarters, it is the dethronement of the Almighty Father and of the Lord Jesus Christ, and the substitution of another sovereign ruler, another Saviour and Redeemer, another object of worship. And the worst of it is that the cultus is vastly increasing in the Roman Church, as her bishops almost with one voice testified in their answers to the enquiries addressed to them by the Pope previous to the assembly of the Vatican Council. Yes, and many of the most influential Roman writers are urging it on, and are contemplating with exulting eagerness the overthrow of heresy and the reign of peace in the approaching age of Mary, when the blessed Virgin will be the almost exclusive object of Christian devotion. In other words, an actual and an appalling—because unperceived—apostasy is in active progress in the Roman communion. The allegiance, as Dr. Pusey has expressed it, of men is being transferred from Christ, the Son of God, to one who, most highly honored as she is, is yet only a human creature. And when the great trial comes, and men will have to deny the faith of Christ or die for it, they will have no faith in Christ to deny, for it will have been obscured and forgotten, or transferred to another.

May God in His infinite mercy open the eyes of these blind votaries of this system of revived heathenism, and restore them to the faith of the Catholic Church, and the worship of the one God, Father, Son, and Holy Spirit.

Home & Foreign Church News.

From our own Correspondents.

DOMINION.

ONTARIO.

RENFREW.—The Christmas in St. Paul's was a grand success. The Church was tastefully decorated. The communion service was fully choral, Jackson's Te Deum and Jubilate in F, were rendered in such a way as would have reflected credit on some of our large city churches. The rector, Rev. D. V. Gwylm, preached from St. John iii. 16. The offertory for the clergyman was forty dollars.

MADOC.—*St. John's Mission.*—This mission gives bright hopes for the future, if communicants be a test of church life, the list has grown at St. John's to sixty-nine, of whom thirty-four communicated at Christmas Day. We trust in future each will add to their prayers

during the communion office; "Lord as of old add to Thy Church daily such as shall be saved." The church was nicely decorated with texts and wreaths, in the chancel hung two handsome banners, painted on satin, the gift of a lady, and a temporary reredos, on which was a crop of high-bush cranberries. We are yet wanting another lay reader to complete our staff, the present consists of Archdeacon Daykin, priest in charge, Mr. W. E. A. Lewis, and Mr. W. Sargent, lay readers. At Queensborough, the service was at 8.30, prayers were said by Mr. Lewis and the sermon, St. John i. 14, preached by Archdeacon Daykin. This church already shows the fruits of Mr. Lewis' good work, twenty three were confirmed lately. The church has been well renovated and can now be called the prettiest country church within many miles. There is one thing yet much needed, altar vessels, we trust the congregation will take this most important article in hand next. Service was held in Downey Rapids temporary church, at 10.30 by Mr. Lewis, a nice congregation attended, the Sunday school conducted by Mr. Tuft and friends is progressing. There are now good libraries in each Sunday school of the mission. God grant next Christmas will show greater advances and larger spiritual life throughout.

TORONTO.

ORDINATION.—*All Saints' Church.*—There was a very large attendance at All Saints' Church, on the 20th inst., on the occasion of the ordination of three candidates for the ministry, the ceremony being performed by the Bishop of Toronto. The Provost of Trinity College took the ante-communion service, the Rev. H. Scadding, D.D., read the epistle, and the Rev. Herbert Symonds, one of the ordained, the gospel. The candidates, who were presented by the Rev. A. J. Broughall, examining chaplain, were Herbert Symonds, B.A., Trinity College, Toronto; J. C. Street-Macklem, B.A., Cantab; Fredk. E. Farncombe, B.A., Trinity College, Toronto. Previous to the ceremony the sermon was delivered by Rev. Professor Clark, of Trinity University, who took for his text the words, John i. 23: "I am the voice of one crying in the wilderness, prepare ye the way of the Lord, make his paths straight."

The preacher began by remarking that the personality and history of St. John the Baptist were equally significant in reference to the season of Advent, and to the sacred office to which some there present were to be consecrated. If he drew attention chiefly to the latter aspect of the subject, the congregation at large would be no losers, for they also were the ministers and stewards of Christ, preparing the way; they also had a priestly office to fulfil. Besides which, it was important that the people at large should have right views as to the office and the duty of the Clergy.

The first thing that struck them in the words of the Baptist, was the evidence which they gave of his proffered humility. The Baptist refused to be considered an independent personage. He was but a voice sounding out from the eternal word, representing an unseen speaker. And so should the ministers of Christ, be contented to be unknown, not even to be thought of so long as their message was received and the author of that message was known.

But although the Baptist refused to be more than a voice, yet a voice at least he was, a true voice, an earnest voice, a voice that refused to be silent, crying in the wilderness, bidding men to repent, to turn from their evil thoughts and words, and ways, and learn to know and obey their God. This, too, was the work of the ministers of Christ, to be a voice speaking the mind of God and His people. Would to God that the members of the Church of Christ desire this supremacy of their teachers that they should be true witnesses for God and for Christ, and not that they should so speak to them as to please their ears, to gratify their tastes, to confirm them in their prejudices. And yet, if we consider the complaints sometimes made against the clergy, it would generally be found that they were caused by the clergy refusing thus to pander to the unworthy desires of their people, than from their failing to be true witnesses for God.

Those who were now ordained to the ministry must not expect their people always to be willing to hear the voice of God; they were not always prepared for this themselves, and they must prepare themselves and others, and receive the whole truth. They must, in many cases, produce that very state of mind in their people, to which it was their duty to respond.

How was this work to be fulfilled? First of all, there was need of sympathy with the message, that the mind should be in them which was in Christ Jesus. They were not mere hearers of a missive. They were not mere instruments touched by unseen hands. The message which they had to convey must pass through their own mind and heart and will, and if they were not in sympathy with it, they could hardly give it in its truth and purity. But although this was the first thing, it was not the whole. They

must labour to get knowledge in every way, knowledge of the Bible, of theology, of the age in which they live, and of their people. It was a great mistake to suppose that a student was less taught by the Holy Spirit than one who neglected reading. The truth was not hindered by our knowledge, but by our ignorance. In support of this he quoted Mr. Spurgeon's words to his students: "If you listen, not for twelve months, but for twelve years, to the common run of preachers, you will not arrive at anything like an idea of their system of theology. . . . Brethren," he goes on, "if you are not theologians, you are, in your pastorates, just nothing at all. . . . Sounding periods are offered instead of sound doctrine, and rhetorical flourishes in the place of robust thought. Such things ought not to be, unless we are instructive preachers, and really feed the people, we may be great quoters of elegant poetry, and mighty retailers of second hand windbags, but we shall be like Nero of old, fiddling while Rome was burning, and sending vessels to Alexandria to fetch sand for the arena, while the populace starved for want of corn."

His, the preacher, did not mean that study should be a substitute either for personal devotion and for pastoral visitation. Of these things it might be said that, these they ought to have done and not to have left the other undone. God, he concluded, spoke to men in many ways, by nature and by revelations, in the Bible, in the history of the Church and of the world, which was but the unfolding of this gracious providence, in their own consciences and hearts and minds; and those who best hears the Voice of God speaking to themselves were the best qualified to be true voices of God speaking to their fellow men.

PRESENTATION.—*St. George's Church.*—The congregation of St. George's Church, Toronto, recently made several handsome presents to the Rev. Professor Clark, Trinity College, who for some time past has been officiating as assistant rector, but who from pressure of college work has been compelled to retire from this duty. The presentation consisted of a very nice couch, a beautiful bronze representation of the Battle of Cressy, in high relief, also a purse of over \$100. The retirement of Professor Clark is much regretted by the congregation of St. George's, who accompanied their gifts by very generous encomiums of the work he had done in building up the congregation.

PORT HOPE.—*Trinity College School.*—At the recent Christmas examinations, the following boys were awarded prizes for general proficiency:—6th Form, H. H. Bedford Jones; 5th form, H. P. Kirkpatrick; 4th form, J. Mattocks; 3rd form, W. C. Dumble. Upper second, J. H. Ince; Lower second, M. S. McCarthy; Upper first, A. M. Bethune; Lower first, F. H. Bethune.

The following boys are also entitled to honourable mention for general proficiency, having obtained over sixty per cent. of the total number of marks:—6th Form, J. G. Smith; 5th form, E. W. Congdon; 4th form, T. S. Farncomb; 3rd form, A. F. R. Macaulay, R. H. C. Pringle, E. A. Mulligan, G. M. Bedford Jones, J. Irwin; Upper second, F. B. Wilson, H. D. Symonds, W. B. Iewin; Modern, R. C. Young, W. J. Douglas, C. B. Waters, C. H. M. Cameron, W. G. Rogers; Lower second, W. R. C. Graham, D. S. McCarthy, A. M. Cleghorn, F. M. Scadding, B. H. Ardagh, J. O. Fletcher, E. C. Cattanauch; Upper first, E. J. F. Jones, R. McLennan, H. McM. Killaly, H. V. Hamilton, T. S. Burwell, A. E. Burwell; Lower first, L. M. Lyon, G. E. P. Stevenson, A. A. Seton, A. W. Harding, J. H. Bollen, H. H. Middleton, G. A. Pyke, J. B. Proctor, H. V. A. Fraser, J. A. H. Fraser.

HONEYWOOD.—Rev. R. A. Rooney, begs leave to acknowledge with many thanks, the receipt of a box of goods from the C. W. M. A. through Mrs. O'Reilly, for Christmas Tree at Cranmers Church.

AURORA.—On Christmas Day, Rev. E. H. Mussen, incumbent of Trinity Church, was presented by the congregation with a fine milch cow, two tons of hay, oats, etc., besides a very liberal offertory. This is not the first time this congregation have shown their generosity towards their clergyman.

EMILY.—The usual celebration in Christ Church, and in St. James and St. John's, Emily, passed off most satisfactory. The village church was very tastefully decorated and the music was of a high order and carefully rendered. The "Te Deum," and the new anthem, "Glory be to God on High, etc.," from Boston, deserves special mention, both for style and execution. Large congregations greeted the festive occasion of the Church's worship, and all felt the power and propriety of the angel song, "Glory in Excelsior."

HURON.

BELMONT.—The church in this village has made steady progress during this past year. The congregation though not large has slightly increased. The church fabric is much improved by being well painted on the outside. A series of weekly cottage meetings are held during the winter which are well attended and excite a healthy interest. The church affairs have for some time been at a very low ebb here. May the Holy Spirit inspire our people with an earnest zeal in the cause of Christ and His Holy Church, that she may regain lost ground and obtain her true and rightful position among the people of this district.

HARRISVILLE.—Our church here has been undergoing improvements. The heating apparatus has been increased, making the church more comfortable, and their taking away occasion, for those who make a cold church the excuse for absence from service. It has also been overhauled to prevent the fabric from disintegration by the rain and frost. Our congregation has sustained a great loss lately by the death of Mr. John Evans, one of the Church's staunchest members, well tried and true. He was a native of Wales. He resided for a short time in the United States, but spent the greatest part of a long life in Canada, in Harrisville and its vicinity. Not rich in this world's goods, yet rich in sympathy and good deeds to his afflicted fellows. Many times have his pastors found him beside the sick bringing nourishment and delicacies for the body, and the riches of Christ Jesus for the suffering soul. Always cheerful, he was well fitted to comfort others. Having drunk deeply of the spiritual worship and ministrations of the Church of England, he sought nor used any other. He departed in peace and hope Oct. 8rd.

DORCHESTER STATION.—The congregation of St. Peter's Church is improving. The church has been undergoing some much needed repairs. The heating apparatus has been re-arranged and new chimneys built. The tower which was damaged by a storm has been re-roofed. The Sunday school is prospering under the able management of Mr. A. Beverly, and bids fair to be (which alas too often it is not) a church seminary. A pleasant incident occurred recently. The organist, Miss E. Parker, was presented with a silver cake basket and butter cooler by Miss E. Smith and Miss Richardson, on behalf of the congregation, for her regular and efficient service at the organ. The presentation took place at her home where a number of the congregation were gathered, and a very pleasant evening was spent.

EXETER.—The annual missionary services of Christ Church, Exeter, and St. Paul's, Hensall, were preached on Sunday the third Advent, by Rev. A. McCosh, rector of Wingham. The sermons were very impressive and were the means of awakening a missionary spirit in the audience. In Exeter the church is of comparatively long standing, and is in the midst of a Bible Christian settlement. The church in Hensall has been founded but a few years by the rector of Christ Church.

SARNIA.—The Church of St. George's is very active in every good work. A literary society has been formed in connection with St. George's Church; Rev. T. R. Davis and Mr. A. C. Clark, honorary presidents; J. P. Burke, president; R. T. Gard and T. Kenny, vice-presidents; J. C. Howe, secretary, and Miss Dandy, treasurer. The Young Ladies' Guild of St. George's are preparing to hold a Loan Exhibition in the second week of January, members of the Guild will solicit loans from their friends. The young ladies will begin immediately after the holidays to work for a doll's bazaar to be held before Christmas, 1886.

HARRISVILLE.—A concert and Christmas tree will be held by St. John's Church Sunday School, Harrisville, this week. The Christmas holidays are always joyful festivals with our young folks.

DURHAM.—Deanery of Grey.—The Rev. Mr. Farthing, a graduate of Cambridge University, and who was lately ordained to the diaconate by the Bishop of Huron, preached his initiatory sermon in Trinity Church, Durham, the 1st Sunday in Advent. The congregation "extend him a hearty welcome and wish him 'God speed'" in his mission.

TILSONBURG.—A promenade concert in connection with the bazaar of the Ladies' Guild of St. John's Church, was held in the Music Hall on Friday Dec. 18th. A delightful programme of vocal and instrumental music was well rendered, and the meeting was very pleasant.

SARNIA.—The Rev. J. Jacobs begs to acknowledge with many thanks, the receipt of a box of clothing for the poor, from the C. W. M. A., of Toronto. The recipients tender their most grateful thanks.

MITCHELL.—On Christmas Day, Trinity Church was crowded. The service throughout was very hearty. The church, which has been tastefully decorated, presents a very attractive appearance. The rector was presented with the usual Christmas offertory—which amounted to \$65.00—being the largest given for many years. The rector is delivering a series of Wednesday evening lectures on the Prayer Book, and applying each in a practical way to daily spiritual life. Large congregations attend.

ALGOMA.

HUNTSVILLE.—The Rev. Thomas Lloyd acknowledges, with warmest thanks, the receipt of the following for his Christmas trees and distribution amongst his needy parishioners: Barrel of clothing, etc., number of dolls, etc., from Mrs. M. Moore, Prescott; box of clothing and useful articles, from Mrs. Sullivan for Mrs. Lloyd; box of useful and necessary articles for Christmas trees, box of books and papers and box of clothing for distribution. The three from St. Peter's, Toronto, per Mrs. Boddy. Also several parcels of papers for distribution from friends in Ontario, Quebec and Manitoba. Also further supply of papers from England.

GRAVENHURST.—Mr. Osborne begs to acknowledge with sincere thanks, a box of clothing for the poor, from St. Peter's Church, Toronto, per Mrs. Boddy. The congregation of St. James' Church, Gravenhurst, presented Mr. S. J. Cox, honorary organist of the church, with writing desk, and Mr. G. J. Cox with a swing lamp as marks of their respect and esteem. Mr. S. J. Cox has given time and talent ungrudgingly to the choir and the musical part of the services of the church, and the mark of good feeling is pleasant to record. The presents were accompanied by an address which showed the appreciation of the congregation or Mr. Cox's earnest work.

The Rev. Alfred W. H. Chowne begs to acknowledge, with heartfelt thanks, the gift of a very hand some stole from his friend the Rev. Ch. H. D. Gurned, of St. John's, Toledo, Ohio to S. A. A., Christmas box for his mission, from Ch. W. A. S., Toronto, per Mrs. O'Reilly. Also a box from Miss Clara Brown, Hamilton, containing toys, and he also thanks the same lady for her continuation of the gift of *DOMINION CHURCHMAN* to the mission, *Church Guardian*, per Mr. Joseph Unsworth. A parcel of same per kindness of the editor. *Echos*, per Miss Blanche Knox, the Vicarage, Heathfield, Sussex, England.

ASPEN.—With your permission I wish to acknowledge the addition to our Sunday school library of 125 volumes from various friends in England, per Rev. W. Crompton, our clergyman. C. Millward, librarian.

Correspondence.

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

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

A DYING CHURCH.

Sir,—When compiling the first number of the monthly paper, of the Society of the Treasury of God, in deference to those who are better acquainted with the statistics of the church than myself, I suppressed figures and comparisons with the Presbyterian Church. It was said that comparisons are odious, and that many church people resent them; that if our church had the same organization as the Presbyterian we should be able to take credit for the money collected by the bishops of our missionary dioceses, and moreover that churchmen give largely to those Christian bodies who are outside the communion, and some of whom, it may be remarked, are antagonistic, and in England are leading the host of anti-Christ against our mother church. Pessimist will be the mildest name for the man who writes under such a heading as "A Dying Church;" but the dying sinner on the cross was a pessimist when he raised his eyes and said, "Lord have mercy." O that that same Christ would have mercy and give us to see what is now hid from our eyes! A dying church and a dying sinner have many symptoms in common. It will not be

denied that loss of the missionary spirit is one sign of a dying church. I quote from your Montreal contemporary:

"The income for domestic missions during the first two years of the present Board's administration amounts to a sum total of \$16,343.55; whilst that under the simpler system which it replaced for 1883 alone amounted to \$16,610.10; and for 1882 and 1883 to \$26,929. These figures are eloquent and astounding!"

The Mission Board in 1884 compared our church with others, and demanded \$60,000, and church people "resented it" by giving \$18,000. The Bishop of Ontario denounced in the strongest terms, and with righteous indignation, the covetousness of the farmers and merchants of his "wealthy diocese;" and now a committee of his Synod suggests that he should go to England to beg. The Canadian Church has been a beggar from the beginning. The mendicant whine of those priests who were sent to England to protest against the Protestant denominations sharing the clergy reserves is most sickening reading. They got £20,000, and with it the curse of mendacity. Well might the Rev. Harry Jones, in his letter to the *English Guardian*, giving an account of the visit of the British Association, suggest that the Canadian Church can support her own missions. The Lord Bishop of Qu'Appelle told his diocese the truth when he wrote that much of the funds of the L. P. E. and the C. M. S. come from the poorer classes of England. The Bishop of Toronto told the plain truth in his Synod address, and it is said that he made a great mistake. Why? Because it discouraged people! No doubt the country congregations who insult Jehovah by placing ten cents as their alms and devotions upon the holy table are greatly discouraged, but scarcely more so than the typical town congregation, comfortable in its furs and mufflers, whose priest told them that they had fallen short \$15 a week of the \$80 required—not for Christ—but for supplying themselves with the comfortable means of grace; and the wardens had marched up the church, and the organ pealed and the congregation stood and sang "Praise God from whom all blessings flow," while the priest "humbly presented and placed on the Holy Table" those "Alms for the poor, and other devotions" (see Rubric.) No doubt the 10 were paraded in the same ostentatious manner. Such a congregation will doubtless "resent" any comparison with the Presbyterian congregation of the Rev. Mr. Macdonell, which nearly simultaneously gave \$1,500 for the increase of salaries of ministers. Some will say it was a special offering for a special purpose, but at the same time let him publish the list of Anglican ministers with less than \$500 a year and the Anglican congregations of Toronto who have made such an offering as that. This covetousness is idolatry. Our people do not bow down and worship the material emblem of their salvation which is upon the holy table, or embroidered on the altar-cloth, but they worship their "net" or their "drag" by which "their portion is made fat." David says in Ps. x., that God abhors covetousness. But it is only one symptom of the disease of which our church is dying. The disease itself is want of the spirit of Christ. If every "member of Christ" would only be converted, and turned right back to his baptismal vows, the cure would be instantaneous; but the clergy do not teach the full meaning of the Rubric, "Alms for the poor, and other devotions of the people." In theory we have the most perfect of all organizations, "the Cathedral system." In practice we have not business capacity enough to get proper returns of monies collected. We are in the unhappy possession of the biggest law and money scandal in Christendom, but we have no discipline that can stop Godless men going to law before the unbelievers. We are a house divided against itself, between "Amen" and "Awwmen," and are helpless to keep enemies out of our Holy Synod. Would the Presbyterian or the Methodist governing bodies tolerate for a moment an elder who belonged to an antagonistic sect? But I forgot—both those churches are now united—a blessing promised, among others, in Malachi III, to those who return to God in tithes and offerings, which they have in some measure done. A dying church! What but a dead church would submit to having the books of the public schools manipulated by the Church of Rome, and the children of the Dominion taught that the Great Orthodox Catholic Church of England is a Parliamentary Church, founded by Henry VIII? What but a dead church would submit to having her children educated by a Godless state, and instead of being the national church with separate schools training the people in the dogmatic teaching of the Catholic faith, being an humble suppliant with other Protestant denominations for some colourless reading from the Word of God? Or again, what but a dead church could have left her sister Church of Lower Canada to be swallowed up by Ultramontane Rome? Is she not the offshoot of the Church of Gaul, the Church of Bossuet, of Vigilius of Arles, and Atherius of Lyons, who consecrated Augustine of Canterbury, and through whom we claim descent, not from Rome, but from Polycarp, and St. John of Ephesus?

One more symptom of the disease and I have done. Our Mother Church is at war, a spectacle to men and angels. The eyes of all beatendom, of all visible anti Christ and all invisible principalities of hell are upon her; and yet we have not a prayer for her! Poor mother! Still poorer daughter! What a contemplation for the Church in Paradise, for the holy angels, for our dear Lord Himself, to behold a church so parochial, so diocesan, so utterly selfish, that no prayers for our spiritual mother ascend when the remembrance of his death is celebrated in the Holy Communion. Is there no remedy? Heathen Nineveh applied the remedy and was saved. Could not the Canadian Church for once unite in humiliation, fasting and prayer? Let us at all events try to strengthen the things that remain. One of those things is the promise, "I am with you always, even to the end of the world," and as a branch of a National Catholic Church that promise is ours, and ever will be, unless we prove recreant, which God forbid!

I am, &c.,
C. A. B. POOCK,
Honorary Sec'y., S. T. G.

TORONTO, Dec. 11, 1885.

A FUND STARTED.

SIR,—I am disposed to believe with many others that the course adopted by the Bishop of Algoma towards the Rev W. Crompton is quite unjust. Since the stone has been set rolling, the Bishop apparently intends to resort to other channels for REFUGE than the columns of the DOMINION CHURCHMAN, but the course may drift in quite an opposite direction to that he anticipates. I am pleased to see that there has been a fund started to make up the amount withheld by his Lordship. I enclose one dollar.

R. H. G. CHAPMAN.

Belleville, Dec. 31st, 1885.

THE BISHOP AND MR. CROMPTON.

SIR,—For many a day I do not know when any correspondence has been so intensely painful as that relative to the Bishop of Algoma's dealings with Mr. Crompton. I am sure this is the feeling of most churchmen in our ecclesiastical province. Just now in the blessed season of peace and good will, when men, christian men at all events, are striving to forgive differences, and let charity cover a multitude of sins, it literally took one's breath away to read the very angry words of the Bishop of Algoma about poor Crompton, written on Dec. 26th. I had to read the Bishop's letter over ten times before I could bring myself to believe it possible for Doctor Sullivan to have penned it. I have a strong impression that when in cool moments his Lordship sees his wrathful words and those long, long sentences in print, his generous mind will deeply regret their publication. Evidently they were written in hot haste. "A tissue of evasions, inventions, and misrepresentations;" "a tirade of bitter and baseless personalities;" "slanders;" "falsehood;" are expressions which strike a disinterested friend of both parties as unduly severe, and somewhat unbecoming towards such a missionary hero as William Crompton. Whatever be the faults of the latter—and from what I know of him no man is more ready to admit and deplore his constitutional infirmities than Mr. Crompton himself—he is a devoted servant of Christ and His Church, and of whom we all must be exceedingly proud,—whose life-long labours from infancy to this hour have raised him to an eminence far beyond that reached by most Bishops or Priests in the Dominion, and whose name will be remembered when thousands of other missionaries are buried in oblivion. Surely to such a man,—who has done for Algoma the work of ten men—it would at least be judicious to

"Be to his faults a little blind,
But to his virtues very kind."

Yes, Sir, I cannot refrain from saying that, to me and I believe to a great many others in Canada and in old England, the name of William Crompton sheds a lustre over the diocese of Algoma that cannot ever be dimmed, and which is scarcely second to that of its late first saintly Bishop, who raised Crompton to the Priesthood. That good man—whose memory must ever be revered—was well aware of his missionary's weakness, but he reckoned them as nothing when compared with the extraordinary zeal and self-denial, the organizing ability, and the unprecedented success of Crompton in his Master's cause. A manifest and marvellous blessing rested on the man and his work. This I state from personal knowledge. No doubt even the best men will have differences in doubtful and unessential matters. Between Doctor Fauquier and Mr. Crompton there was happily a general harmony that may not now exist between Bishop and Priest. Still I am quite satisfied that of himself the present broad and liberal-minded Bishop would never quarrel with such a man as Crompton for any church proclivities.

But, alas, there are are others ready and willing enough to strike behind the Bishop's back. It is for this reason that I take up my pen, deprecating all the harsh, rude, and violent language of both sides, but assuring the Bishop of Algoma (in regard to whom personally I greatly regret that a disrespectful word should have been written) and through the Bishop these others, whom I forbear to designate further, that anything like persecution of William Crompton will not be tolerated. The whole church has an interest in the brave old missionary's peace and welfare. The sooner this miserable disputation comes to an end the better for all parties. The Bishop of Algoma is wise in declining further correspondence in the public press. "The interests of his Diocese" are sure to be "imperilled" by any attempt to depreciate Crompton, or interfere with his work which is beyond all praise. May I suggest that one or two unprejudiced gentlemen (not party men) may be found to exercise a mediatorial office and see whether there is not a *modus vivendi* for both the Bishop and his Presbyter, whose chief fault lies in the allowing his impulsive nature to get the better of his discretion, but who is beloved and honoured by us all. Would to God we had a thousand like-minded men in Canada. It is such men that, with all their failings, make the desert blossom like the rose. What would the desert of Muskoka be to-day had not God's providence sent William Crompton there?

T. BEDFORD JONES.

Napanee, Dec. 31st, 1885.

MIDNIGHT CELEBRATIONS.

SIR,—I should like to hear the views of some of your readers on the subject of midnight celebrations of the Holy Communion. I am aware that it is a very Catholic and ancient practice to celebrate the Divine mysteries on Christmas Eve at midnight. This, however, I presume has been due to the pious memory of the angelic message in the night upon the Judean hills to the shepherd watchers. Whether such a celebration at such an hour in our parish churches is advisable in the interests of devotion and reverence is an open question. No doubt in the religious houses, where only the "religieuses" would assemble, the celebration would be preceded by a proper interval of fasting, meditation and prayer. I fear that very many who are now "attracted" to our churches by the midnight service, come in a very unprepared way—some directly from gaiety, some directly from the supper table, some as members of a "party" which has been made up to go to midnight service." Allowing, however, the propriety of a midnight Christmas celebration, where carefully guarded against profanity, what shall we say of a New Year's Eve midnight celebration, to which the masses have been invited by advertisement, and which is thronged by men and women, thus attracted, and who have not pretended to make the slightest preparation for the solemn service? If it is urged that an opportunity is thus given to the earnest minded to begin the new year in God's house, why should they begin it at 12 o'clock at midnight? I am not now speaking so much of holding a midnight service for the masses (though I never saw any good come out of it, and have often strongly suspected much evil as the result) at which a sermon might be preached, but I am speaking of the intense risk of profaning the Holy Sacrament which these midnight services involve. If the Christian is anxious that his first moments of the new year shall be spent in God's house and at "God's board"—why cannot he rise "with the sun," and let the clergy see that opportunity is afforded by an early celebration of the Holy Communion upon the Feast of the Circumcision, that is upon the 1st January? I am sure to rise at 6 o'clock and proceed to God's house is a far more devout, reverent and holy way of beginning the new year than to sit up till 12 o'clock the night before, and make up for loss of sleep by rising extra late on the first day of the new year.

ALGOMA.

SIR,—May I ask for some of your space that I may acknowledge with warmest gratitude the receipt of \$80 from the Children's Church Missionary Guild, Ottawa, per Miss Yielding, Hon. Sec., with the request that I would accept as an Xmas gift; also a box of household necessities (very welcome under present circumstances), and containing also a nice plum pudding and some presents for children, per Mr. Maingy from friends in Ottawa and New Edinburgh; a large roll of friends in England almanacs for '86 (S. P. C. K.) from a lady in Dover, Eng.; a box having therein many personal gifts to my family, and a plump pudding from a friend in Surrey, Eng.; a handsome copy of the Teacher's Prayer Book, by Dr. Barry, from a dear old friend in Louth, Lincolnshire, Eng.; a packet of large ornamental texts suitable for walls, from a friend in Wiltshire, Eng., and Xmas and New Year's cards too numerous to do more than allude to. The Xmas

gifts from the people of my mission have been very good, and include a couple of turkeys to breed from, a turkey ready for the spit, a pair of pure bred darking fowls, and a rustic garden chair made by a settler at Lancelot from cedar branches. These things, with many papers sent, illustrated and not illustrated, *Moonshine*, and *Punch*, and a continual flow of sympathetic letters, compel me to look somewhat more on the bright side of things. Some friend at Ottawa has sent a comfortable *dressing gown*, both useful and warm, and which I have great pleasure in wearing as I write. I ask for the prayers of all my friends at the best time for intercessions, when they meet their Lord at His Holy Altar.

I am, &c.,
WILLIAM CROMPTON.

ASPEN P. O., Muskoka,
Canada, December 26th, 1885.

Notes on the Bible Lessons

FOR SUNDAY SCHOOL TEACHERS, ON THE INSTITUTE LEAFLETS.

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

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

JANUARY 10th, 1886.

VOL. V. 1st Sunday after Epiphany. No. 7

BIBLE LESSON.

"The Gadarene Demoniaca."—St. Mark v. 1, 20.

If the question were put to each of us whether we should prefer liberty to slavery, there would be no doubt of the answer. Yet there are many who think themselves free who really are slaves. This is the worst kind of bondage.

(1) *The Demoniaca's Bondage.* We saw last week that on the east coast of the Sea of Galilee the country is a wild and hilly region, many tombs cut in the sides of the hills. The people who lived in the district were called Gergesens or Gadarenes, they were chiefly Gentiles. Our Lord had crossed the lake to find rest and peace, but it was not to be found here. No sooner had He landed than a terrible sight meets His view, a wilder and fiercer storm than that He had just quelled. For a long time there had existed in the neighbourhood two poor men possessed with evil spirits, one of them especially terrible, he had often been chained up by his friends, but as often broke loose; he lived in the caverns: such a terror did he inspire that men dared not pass that way. Day and night he would roam about shrieking, cutting himself with sharp stones, naked, his soul and body in the power of evil spirits, will and speech guided by the demons possessing him.

(2) *The Demoniaca's Deliverance.* Their friends had long since given them up as hopeless, but see them now rushing down to Jesus. Is Jesus afraid? No, the evil spirits have now met a stronger one. See what the fiercest of the demoniacs do! crouching in terror at Jesus' feet, the demons within recognizing the presence of Jesus, verses 6 and 7, and knowing what His mission on earth was, (St. John iii. 8,) they dreaded being sent by Jesus unto the "Abyss," (St. Luke viii. 31, Rev. Ver.) the place prepared for evil spirits, (St. Matt. xxv. 41; Rev. xx. 3, 10) Our Lord asks the man his name, verse 9, not for His own information, but in order that the disciples might hear the evil spirits confess their presence, and so they might see the reality of the miracle. What is the answer? *Legion*, a word used for the largest division of the Roman Army, about 6000 men, implying that a vast company of evil spirits had taken possession of the man, compare (St. Luke viii. 2; St. Luke xi. 26) See their strange request, verse 12, to be suffered to take refuge in the swine, which were feeding in large numbers near by. And what a scene follows! verse 13. We cannot understand this, those who witnessed it could not, but one thing was plain, verse 15, the demoniac who had been the terror of the neighbourhood was restored to himself "in his right mind." Did these Gergesenes feel grateful to Jesus for this wonderful cure? they thought more of their wine than their Saviour, verse 17, they begged Jesus to leave them. How different it was with the man himself; he begs that he may remain, but Jesus has other work for him to do. Though the Gadarenes pray him to depart, He will send them a preacher. The man so wonderfully cured must himself proclaim the good news to his friends and neighbours, verse 20, so God expects every Christian man to be a sort of missionary.

(3) *The Soul's Bondage.* Now-a-days no people are possessed with demons, yet there are many in bondage, (St. John viii. 34.) Those who sin wilfully are Satan's slaves. He takes them captive, leads them on until



DOMINION STAINED GLASS CO.,
FACTORY
No. 77 Richmond St. W.,
TORONTO.
N. T. LYON & CO.
MEMORIAL WINDOWS
Art Glass and every
description of
CHURCH
—AND—
Domestic Glass.

Designs and Estimates
on application.
T. LYON, W. WAKEFIELD, J. HARRISON,
Manager P. O. Box 442.

STAINED GLASS
OF EVERY DESCRIPTION
J. SPENCE & SONS
ECCLESIASTICAL & DOMESTIC
GLASS PAINTERS &
MURAL DECORATORS
CHURCH FURNISHINGS, STAINED GLASS
COR. BLEURY & JURORS STREETS
MONTREAL.

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

JONES & WILLIS,
Church Furniture
MANUFACTURERS
Art Workers in
Metal, Wood, Stone & Textile Fabrics.
48 GREAT RUSSELL STREET,
LONDON, W.C.
Opposite the British Museum,
AND EDMUND ST., BIRMINGHAM.
ENGLAND.



MENEELY & COMPANY
WEST TROY, N. Y., BELLS
Favorably known to the public since
1826. Church, Chapel, School, Fire Alarm
and other bells; also, Chimes and Peals

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



Our Designs are specially
prepared and executed only in
the very best manner.
ROBT. McCAUSLAND, A.R.C.A.
English School Designer.
Jos. McCausland & Son,
TORONTO, ONT.
P.O. Box 692.

FURNITURE
—AND—
CARPET
SHOW ROOMS
JOLLIFFE & CO.
467, 469, and 471 Queen Street West,
TORONTO.

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



WINDOW CAP.

ADELAIDE STREET W., TORONTO.

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

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



Memorial—
—W n ows.
All forms of Church
and domestic work
Artist from the famous
house of Lavers &
W atlake, Eng.

Church & Mural
Painters and
Designers.

Sketches and Prices
free. Correspond-
—nce solicited.

certificates.
This is to certify that
the employees of Messrs
Castle & Son are all
properly vaccinated,
and the premises are
in a good sanitary con-
dition, and situated
far from the infected
district.
Dr. McCowen
Montreal, Oct. 24, 1885

THE BARNUM
Wire & Iron Works
OF ONTARIO.
SUCCESSORS TO
THE E. T. BARNUM
WIRE AND IRON WORKS
IN CANADA.
F. B. ERANO, G. GOUGH BOOTH,
General Manager, Secretary
GEO. A. EASON, Treasurer.



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

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

The Premises formerly occupied hav-
ing been sold, we have erected a commodious
FACTORY ON

McMurrich Street,
TORONTO,
which we are fitting up with the most ap-
proved appliances for the business.
December, 1885.

STEEL ENGRAVINGS,
PHOTOGRAVURES
COLORED PHOTOGRAPHS,
ARTOTYPES, &c., &c
In good variety at
MATTHEWS BROTHERS & CO'S.
FINE ART EMPORIUM,
95 YONGE ST., TORONTO
Latest styles in Picture Framing.

NEWEST DESIGNS.
CRYSTAL, BRASS, GILT AND BRONZE
GASALIERS AND BRACKETS.
A Full Assortment of
GLOBES AND SMOKE BELLS.
91 King St. West (Romaine Buildings)
RITCHIE & CO.

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



Matthews' Lamps
FOR
CEILINGS, WALLS OR TABLES.
Any number of burners from one oil tank.
50 TO 400 CANDLE POWER.
SAFEST, BRIGHTEST, CHEAPEST.
GEAS. E. THORNE, Wholesale,
67 Bay Street, Toronto.

Established 25 Years.
R. & T. LAMB,
80 Carmine St., N.Y.
Church Furnishings.
Catalogue by Mail FREE.

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

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

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

NO ORGANISTS—BERRY'S BAL-
ANCE HYDRAULIC ORGAN BLOWER.
These Engines are particularly adapted for
blowing Church or Parlor Organs, as they
render them as available as a Piano.
They are Self-Regulating and never over-blow-
ing. Numbers have been tested for the last four
years, and are now proved to be a most decided
success. For an equal balanced pressure produ-
cing an even pitch of tone, while for durability,
certainty of operation and economy, they cannot
be surpassed. Reliable references given to some
of the most eminent Organists and Organ Build-
ers. Estimates furnished by direct application
to the Patentee and Manufacturer, WM. BERRY
Engineer, Brome Corners, Que.

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

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

their sinful habits have become, as it were, second nature to them. They may boast of their freedom, but they are as really "tied and bound" as the poor demoniac was, who though able to break any human fetters, was unable to free himself from the terrible grasp of the evil spirit who possessed him. How then can the slaves of Satan become free? not by their own strength. The Gergesenes could not, St. Paul could not, see Rom. vii. 24.

"The Soul's Deliverance." It is only by becoming Christ's freedmen that we can cease being Satan's slaves. "His service is perfect freedom." He invites us Himself, (St. Matt. xi. 28, 29.) His power is infinite, (Heb. vii. 25.) Let us then come to Christ and in the words of the collect for 24th Sunday after Trinity, ask Him to "let the pitifulness of His great mercy love us."

He comes the prisoners to release
In Satan's bondage held;
The gates of brass before Him burst,
The iron fetters yield.

Family Reading.

SAVED BY AN ALBATROSS.

A soldier in the 88rd Regiment, having received an unnecessarily severe flogging, for some breach of duty, endeavoured, being maddened by the pain and shame, to put an end to his existence, and threw himself overboard. Natural love of life, and, let us hope, some better feeling, led him when he found himself in the water to repent of what he had done, and to desire earnestly to escape. A boat was lowered to save him, but there was a high sea running at the time, and as the man swept on a stern there seemed no hope of his deliverance. His comrades stood on the deck gazing, in the utmost suspense, at the efforts being made by the boat to reach him, but fearing it would be too late. He struggled with the waves, but in vain. When suddenly—may we not hope he had called on God in his distress?—a large albatross, a common enough bird in those seas, came sweeping down upon him. Without a moment's hesitation the soldier seized the bird, and held it firmly in his grasp, by that means keeping afloat till assistance could be brought to him.

The traveller who relates this anecdote winds up his account by saying, "Let us never despair, since, in the darkest moment, when the waves roar, and the gulf seems closing over our heads, there may be an albatross at hand, sent to save us by Him of whom it is said, 'As birds flying, so doth the Lord defend Jerusalem.'" J. Y.

SELF SACRIFICE.

As one looks around on the world to-day, how clear the problems of hundreds of unhappy lives appear! Do we not all know men for whom it is just as clear as daylight, that what they need is—the sacrifice of themselves for other people? Rich men who, with all their wealth, are weary and wretched; learned men, whose learning only makes them querulous and jealous; believing men, whose faith is always souring into bigotry and envy. Every one knows what these men need; just something which shall make them launch out into the open ocean of a complete self sacrifice.

They are rubbing and fretting and chafing themselves against the wooden wharves of their own interests to which they are tied. Some time or other a great, slow, quiet tide, or a great, strong, furious storm, must come and break away every rope that binds them, and carry them clear out to sea, and then they will for the first time know the true manly joy for which a man was made; as a ship for the first time knows the full joy for which a ship was made, when she trusts herself to the open sea, and, with the wharf left far behind, feels the winds over her and waters under her, and recognises her true life. Only the trust to the great ocean must be complete. No trial trip will do. No ship can tempt the sea and learn its glory so long as she goes moored by any rope, however long, by which she means to be drawn back again if the sea grows too rough.

The soul that trifles and toys with self-sacrifice never can learn its true joy and power. Only the

soul that, with an overwhelming impulse and a perfect trust, gives itself up for ever for the sake of other men, finds the delight and peace which such complete self-surrender has to give.

ENGLISHMEN ON THE FIELD.

War brings many horrors in its train, it is true. But it also brings to light the good and real stuff that often lies, as it were, hidden deep down in a man's heart.

It is not only soldiers who behave themselves bravely in the face of the enemy. The chaplains and surgeons are just as ready to do and dare at the cannon's mouth as anyone else, when occasion requires. In the late war in Egypt a notable instance of coolness and bravery on the part of an Army Hospital Corps deserves notice. Naturally enough, this body of men are not supposed to occupy any exposed situation, their duties being entirely connected with the wounded. By some movement of the troops, however, the corps suddenly found itself left in a totally unprotected situation on the field. The fact was brought before the notice of the medical officer in charge, who was busy dressing the wounds of the fallen. He calmly continued his duties, bidding his forty men to fill their haversacks with sand, so as to form a rough shelter. It would create a certain loss of life among the wounded to move them before their injuries were attended to, and the corps itself must take its chances of a stray shot from the enemy.

The surgeon's cool courage inspired his men with confidence; and they bravely defended their helpless charges till their comrades came up to their relief.

BODY AND SOUL.

We have all of us a soul and a body. That is a fact none of us wish to deny.

We work hard to supply the body with food, but what do we do for the soul?

It needs food just as much as the body.

What food, do you ask?

Listen to the text, "Man doth not live by bread alone, but by every word that proceedeth out of the mouth of the Lord." So the Word of God is the food of the soul.

And the Word is Jesus Christ, who said, "I am the living bread which came down from heaven; if any man eat of this bread he shall live for ever." That must be the bread of the soul. Now how is a man to get hold of that bread? By listening to the Word; and by eating the flesh of the Son of man and drinking His blood in His own appointed sacrament, which we call the Holy Communion.

These and other means of grace are the food of the soul.

But your soul never feels hungry, you say; it does not want to eat; if it did want food, you would supply it, you think.

Ah, my friends, this no-hunger of the soul speaks of a sad state of things. You have starved it till you think it needs no food. The body, too, can be brought to that state. Men who have been imprisoned for many days in a coal mine are, they say, take out at last—starved into a dull apathy.

They are not hungry, though seven, eight, ten days have elapsed since they tasted food. They turn away from the nourishment offered them. But they would die if they did not eat, so food is given them, in small quantities at first, afterwards more and more, till they are able to digest what will support a strong man; and so they are saved. As with these starved bodies, so must it be with your starved soul. Though it does not hunger, it must be fed, or it will die.

And this death is too awful to contemplate. You shrink from it too; you mean to feed your soul by-and-by, at a more convenient season. It is strange how seldom it seems to be the right season to feed the soul.

Be wise in time, I pray you; compel it to take nourishment. Listen to the Word, come to church, come to the Holy Sacrament, ask in prayer for the Bread from heaven; and verily then your soul will be fed, and delight as much in its food as a healthy body does.

THE JOURNEY OF THE THREE WISE MEN.

In lands remote from Palestine there lived three faithful men, to whom it was revealed, That one was born the Son of God most high; That to His birth-place they should be led on By a bright star shining in the high heaven And pointing out the way. Swiftly the call They did obey, and towards the Holy Land Their faces set. They heeded not the heat Of day, or chilling vapours of the night; They followed ever where that star did lead, With steadfast faith, and love that knew no bounds. The sky was studded o'er with stars, yet one Alone they heeded, that one, brighter far Than its compeers, moved ever on, and they Most gladly followed. By the way they spake Full oft of Him Who in His love and mercy Had visited man; of Him their Father, Who Had or owned their lives with goodness, and had now To them made known a Saviour and a King. Their land was rich in spices and in gold, And in their hands they choicest offerings bring Of purest spice, of richest gold; and yet They deem them scarcely meet for Him they seek, For are not all things His, Who made this world, This beautiful world around, and starry sky? At length they reach the Holy Land, and then They seek Judea's Lord, of him they ask Some tidings of the Infant King, Whose star, Say they, hath in the Eastern land been seen; On hearing this, the King was troubled sore, And with him all his city, who had heard Till now nought of these tidings, and now deemed Them all unwelcome; then to council call'd Chief Priests and Scribes, thinking they could declare The birth-place of Messiah, Israel's King. They knew it, but alas! in vain, for faith Had in their hearts no place. They knew it well, And thus they spake the King: "Thou, Bethlehem, In Judah's land art not the least among Its princes, for from thee a King shall come To rule My people, Mine own Israel." Then Herod did of these wise men enquire When first they saw the star, whose guidance they Had followed faithfully. He charged them then A careful search to make for the young Child, Whom having found, they should to him return, That he might also worship and adore. Upon their journey did these faithful men Again set out. Who shall their joy describe When the bright star, they in the East had seen, Before them went still on with constant pace. It stood at length, its course was done, it stood Above the spot where the Redeemer lay. Their hearts with rapture fill'd, they entered in Where Mary with her Infant Son abode; When Him they saw, upon their knees they fell And worshipp'd. Then did they offer Him Of their best gifts—gold, frankincense and myrrh. They offered to Him gold as King of all, The incense to a Mediator brought, And myrrh in token that His body blest Should with it be embalmed. This done, in faith, And purest love, they left that sacred spot, And left it richly blest. They in a dream Were warn'd not to return to Judah's King, Behold them now taking their homeward way With thankful and glad hearts. They have found Him, His soul's delight. What converse high was theirs! How must their hearts have burn'd these tidings glad To bear to their own land. That Infant Child, Though born in low estate, they knew to be The Lord of all, Who in His wondrous love And pity for man's lost and hopeless state Had left His glory, left His Father's throne, And all the choirs of glorious angels bright Who ceaseless do Him homage, sing His praise. E. A. M.

"WITH GOOD WILL DOING SERVICE."

It is an old saying, "A good master makes a good man," or "A good mistress makes a good servant." We would rather say, "Christ makes a good master or mistress, and Christ makes a good servant." That which fits us for any position in life whatever, is this glorious fact: "God knows I am here; He has put me here; and Christ in me is equal to this position." Then, be it master or servant, parent or child, teacher or scholar, the very singleness of heart which sees Christ and counts on Him, conquers.

"Not with eye service, as men pleasers," that is, not doing a duty only when some one is looking on, or when it is likely to be noticed, "but as the servants of Christ, doing the will of God from the heart." "I don't like cleaning grates and sweeping rooms," said a young housemaid; "I would

BRONZE
SACKETS.

REPAIR
Buildings)

TON,
LPTORS

Toronto
Collington.



mps

TABLES.
off tank.
WER.
KAPST.
Desale,
Toronto.

LAMB,
St. N.Y.

Buildings.
Mail Press.

ndry.
Bella,
Churches,
ocks, etc.
ation guar-
i Catalogue,
BALTIMORE,
MPT

& CO.,
KERS,
ERS IN
DOD.

treet W.,
y & Co.)

ade Street
thurs-st.
le-street
ley-stree

'S BAL-
FLOWER,
adapted for
mas, as they

r over-blow-
the last four
most decided
asure produ-
or durability,
they cannot
given to some
Organ Build-
application
WM. BERRY

UNDRY.
or Churches,
etc. FULLY
ent Free.
ncinnati, O.

CHURCH
RECEIVE
HURCH EM-
private Com-
Vestments
and Dosses

INT,
ast, Toronto

rather be a missionary." She had the chance of being a missionary, but she did not see it. An unconverted servant in the same house, who was very particular about her work, was watching the young girl to see how much of Christ there really was in her. The careless ease with which she did her work prejudiced the un-converted fellow-servant against the Gospel. How could such a one succeed as a missionary? Had this dear girl possessed a true missionary spirit, she would have trusted the Lord to keep her from anything which would hinder others, and the presence of Christ in her would have made her see the will of God in every little common thing in her life of service, until He should open the way for her to enter into direct missionary work.

The mission field is not for those who fail in other paths of life. The better a man is in his trade or profession, the better adapted he is to be a missionary of the Gospel. "With good will doing service, as to the Lord, and not to men; knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free." "I'm sure I shan't dust down the stairs every day; what's the use? My mistress is so fussy." "With good will doing service, as to the Lord." Would you not clean down the stairs for Him once a day? "With good will" does not mean to do everything with a heavy, dissatisfied face, or with a face like a martyr, but bright with the joy of serving God.—*Selected.*

OUR ANGEL CHILD.

At the request of several of our subscribers we publish the following lines, written by Mary T. Gaillard, in memory of little Dora.

"It is a fearful thing to love what death may touch."

How calmly sleeps the cherished pet—
Light of the mother's eye!
The sweet, soft voice is heard no more,
And for the loss we sigh.

We miss thee, darling, gentle child,
Thy guileless look of glee;
And yearn again thy smile to meet,
Thy loving gaze to see.

Fond memory, wherefore dost thou grieve?
Sad hearts, why thus deplore?
Mother, remember this blest hope;
"Not lost, but gone before!"

Oh! for a faith that looks beyond
These scenes of earthly gloom,
And recollects 'tis only dust
Within the dreary tomb!

The cherub soul is safe within
Those glorious pearly gates;
With folded wing serenely stands—
For thee in calmness waits!

Ah! why these heartfelt, bitter sighs?
These ever-flowing tears?
Could'st thou but look above and see
How grief in heaven appears!

Time's tide is rushing on and on;
Years seem on wings to fly;
A little while, and we who weep
Must lay us down to die!

Then if we hold a title-deed
To yonder blessed land,
We all in thankful bliss will meet,
One happy angel band!

Meanwhile we wait and strive to let
Our hearts' affections rise
Above these scenes of change and tears,
To angels in the skies!

REST.

To step out of self-life into Christ-life; to lie still and let Him lift you out of it; to fold your hands close and hide your face upon the hem of His robe; to let Him lay His cooling, soothing, healing hands upon your soul, and draw all the hurry and fever from its veins; to realize that you are not a mighty messenger, an important worker of His, full of care and responsibility, but only a little child with a Father's gentle bidding to need

and tulle; to lay your busy plans and ambitions confidently in His hands, as the child brings its broken toys at its mother's call; to serve Him by waiting; to praise Him by saying, "Hily, holy, hily," a single note of praise, as do the seraphim of the heavens, if that be His will; to cease to hurry so that you lose sight of His face; to learn to follow Him and not run ahead of orders; to cease to live in self and for self, and to live in Him and for Him; to love His honor more than your own; to be a clear and facile medium for His life to shine and glow through—this is consecration, and this is rest.

MISSION AND COMMERCE.

Christianity is a missionary religion. Its appropriate symbol is not a lighthouse, enlightening only those within the circle of its rays, but the sun, whose light searches out and illuminates all who sit in darkness.

The Master went from place to place ministering to the physical, social, moral and spiritual wants of men. His broad-minded disciples are gifted with a similar of breath vision. They are ambitious to make the world realize the fatherhood of God, and the brotherhood of men, so that there may be on earth one kingdom whose citizens are engaged in the interchange of mutual offices of affection.

Wherever this missionary religion has been planted, it has developed the essentials of Christian civilization—chastity, charity, humanity, law, industry and trade. It has made commerce safe, even in the uttermost parts of the earth, by making cannibals humane and hospitable to strangers.

Years ago a whale ship foundered in the South Pacific. The crew took to the boats, and, after rowing for several days, came in sight of an island. One boat's crew ventured on shore, and tried by signs to tell the savages, who gathered about them, that they were shipwrecked, starving sailors.

The cannibals answered by braining every man. The crew of the other boat, seeing their companions' fate, and the preparation for eating their dead bodies, rowed away. After great suffering, they were picked up by a passing vessel.

Ten years after another whaler, whose captain had been one of the rescued crew was wrecked near the same island. Hunger and exhaustion compelled the sailors to land, though their commander warned them that they would probably be killed and eaten.

As they met no natives on the beach, they took to the woods, in the hope of finding fruits and berries to allay their hunger. Advancing with caution, lest they might step into an ambush, they tied up a steep hill. The leader, being a hundred feet in advance, crept stealthily over the summit, that he might spy out the land, sprang into the air, and clapping his hands, shouted, "Safe! Boys, come and see! I tell you we are safe!"

The amazed sailors ran to where he stood, pointing to the plain below. They looked. Standing among the nuts of the natives was a church. They knew they were safe—a missionary was there.

On descending to the plain, they were welcomed by the natives to a generous hospitality. Five years of contact with a missionary had humanized the cannibals.

But missions have not only conveyed commerce in safety, they have opened to it new markets among those who were indifferent to its advantages, until uplifted by a new life.

Barbarians care nothing for the comforts of civilization, so long as they are dominated by hereditary habits and ancestral customs. Even the closest contact with it does not give them a relish for civilized life.

A Dutch governor in South Africa believed that education stimulated pride, and association with refined people would civilize a barbarian. He sent a Hottentot boy to school, and dressed him in a military uniform. The boy learned several European languages and travelled as far as India.

After several years he returned to the Cape, threw off his uniform, put on a skin robe, took his sword and one cravat, went into the bush, and lived in a filthy kraal among his own people. That boy had no want which commerce could supply.

The American missionaries, sixty years ago, landed on the Sandwich Islands. They found the people half-naked savages, eating raw fish, abandoned to sensuality, and without the materials of commerce, except the sandalwood of their mountains.

The missionaries began with heroic and radical treatment. They aimed to make these savages Christians. Success endorsed their method. Then followed the life of industry and commerce.

In 1881 the value of the islands' exports was six million seven hundred and fourteen thousand seven hundred and twenty-six dollars, and its imports amounted to four million five hundred and forty-seven thousand nine hundred and seventy-eight dollars. In 1884 the value of the trade between these islands and the United States was five million five hundred and forty-six thousand one hundred and sixteen dollars. The profit on less than ten years of this trade, at twelve and a-half per cent., would pay the entire cost of the mission, one million two hundred thousand dollars up to 1869, when the Christianized nation was left to its own resources.

Commerce, unaided by the uplifting power of Christianity, cannot tempt from indolence a barbarous people, living on the spontaneous products of a fruitful soil. But the missionary can. His teachings open their eyes; they see their nakedness, are ashamed, and labour that they may buy the cloth and calico of commerce.

Missionary statistics may suggest nothing to the ordinary reader, even when they affirm that there are now in pagan lands seven hundred and fifty thousand converts, and two million three hundred thousand nominal Christians. But the intelligent merchant knows that this statement indicates an addition of millions of dollars to the world's commerce.—*Youth's Companion.*

CARING FOR WHAT THE WORLD SAYS.

Why will you keep caring for what the world says? Try, O try, to be no longer a slave to it! You can have little idea of the comfort of freedom from it—it is bliss! All this caring for what people will say is from pride. Hoist your flag, and abide by it. In an infinite short space of time all secret things will be divulged. Therefore, if you are misjudged, why trouble yourself to put yourself right? You have no idea what a great deal of trouble it saves you. Roll your burden on Him, and He will make straight your mistakes. He will set you right with those with whom you have set yourself wrong.

Here I am, a lump of clay; Thou art the potter. Mould me as Thou wilt Thy wisdom wilt. Never mind my cries. Cut my life off—so be it; prolong it—so be it. Just as Thou wilt, but I rely on Thy unchanging guidance during the trial. O, the comfort that comes from this!—*Gies. Gordon.*

ENTERING AND LEAVING CHURCH.

It is a custom which the feeling of Christians has rendered sacred, not to enter, or depart from this holy place, nor to assemble for the purpose of hearing the word of God, without first, in a whispered prayer, entreating his blessing that we may not pray, or hear in vain. "I will not ask," said Bishop Heber, "how many there are among you, with whom this custom has passed into an idle form; I will not ask how many cover their eyes and say nothing; but this I will say, that worthier honor would be paid to God's house, and more souls by far than now escape, would be snatched from sin and everlasting misery, if, when you thus give outward token of your reverence, you would beg the help of your Almighty Father in some words like these: "O God, without thee, I am not able to please thee; but may thy Spirit this day, both teach me the things that belong to my peace, and preserve them in my faith and recollection; so that the seed which thou sowest, may prosper in my heart, till that day when thy blessed Son shall return to reap his harvest."

—The darkest hour in the history of any young man is when he sits down to study how to get money without honestly earning it.—*Horace Greeley.*

BETHA KFUL.

"I dont want any supper," said Kate, "Nothing but bread and milk and some cake—just the same every night."

"Would you like to take a little walk? asked mamma, not noticing Kate's remarks."

"Yes mamma."

Kate was pleased so long as their walk led through pleasant streets, but when they came to narrow, dirty ones, where the houses were old and poor, she wanted to go home.

"We will go into the corner house," said mamma.

Some rough-looking men were sitting on the door-steps. Kate felt afraid, and held tight hold of mamma's hand; but on they went up the tottering steps to the garret. So hot and close it was that they could scarcely breathe.

Kate's eyes filled with tears as she saw the girl eat her supper. Not a mouthful had she tasted since morning.

Her poor mother had been away all day working, and now came home wishing she had something nice to bring her sick child.

The supper seemed indeed a feast to them.

"If we can keep a roof over our heads," said she, "and get a crust to eat, we are thankful."

Kate never forgot those words. Let us all learn the same lesson, and cease complaining and fault-finding.

GOOD ADVICE.

Men who have risen in the world are often fond of looking back to see what circumstance gave them their first push up the ladder of life.

A grey-haired old admiral used to tell of a piece of good advice which he received in his youth, and which made such an impression on him, that to it he ascribed his steady advancement in life.

As a lad, just before joining his ship, he occupied a humble lodging for a few nights; the landlady, a respectable, motherly woman, at once taking a strong interest in the young fellow.

"When I went to bid her good-bye," he said, "the kind creature pressed a Bible and a guinea into my hands, saying: 'There, my lad, take those, and God bless and prosper you. As long as you live never suffer yourself to be laughed

out of your money or your prayers'"

It was a word in season; the young midshipman never forgot it. To keep the resolution he made then required no ordinary firmness and courage, for let me tell you that fifty, sixty, or seventy years ago religion on board ship was a thing to suffer for.

But the boy stood firm. Alone amongst a crowd of careless ones, he said his prayers, trying to shut his ears to scorn and mockery, and even disregarding actual personal ill-usage as much as he could.

On shore he did not recklessly fling away the money he had earned, in "treating" and folly, as did most of his shipmates. So, by degrees, becoming known to his superior officers as a steady well-conducted young fellow, he merited the promotion he afterwards obtained.

We want this sort of bravery nowadays—not the bravery which keeps a man staunch in face of the enemy's cannon, we have plenty of that in the land, and we are glad of it; but the bravery of the soul that dares keep its place when the devil's ugly weapons are directed towards it—the bullet-hail of scorn, and laughter, and mockery.

Try to lead good lives, lads of to-day! And next, do not be ashamed of being seen to do so. It is as wicked to pretend to be worse than you are as it is to strive to be thought better than you are.

HORSFORD'S ACID PHOSPHATE MAKES A COOLING DRINK.

Into half a tumbler of ice water put a teaspoonful of Acid Phosphate; add sugar to the taste.

A VESSEL SAVED BY SEA BIRDS.

It sounds strange, but such a thing actually happened to a Brightlingsea fishing smack in the North Sea, during the terrible gale of October 14, 1881. The Vestal, a vessel of about 40 tons (Mr. G. Lewes, captain), was caught in the breeze, and had for many hours been laboring heavily.

The crew had given themselves up for lost, but wearing the vessel round they managed, by desperate exertions, to haul the mainsail on board again. This, however, would have been impossible had it not happened that just at the most critical moment a flock of sea birds alighted close on their weatherside, and this had the effect for a few minutes of preventing the seas from breaking in that particular spot.

Having afforded this brief, but priceless, and invaluable aid, the birds flew off again. All hands on board the smack were agreed in attributing their preservation, humanly speaking, to this singular

and providential interposition. The incident was rendered all the more remarkable by the circumstance that the flock of birds was composed of two different species, which ordinarily never associate together, being mutual enemies.

Several other vessels, belonging to the same port, experienced very narrow escapes during the same gale, and great was the anxiety that prevailed in many a home on shore, as day after day went by, and no tidings came of the husbands, fathers, brothers away at sea. At length, however—except for the loss of two men from one of the smacks—the whole fleet returned safely.

It is pleasing to add that a thanksgiving service for this deliverance was held, the earliest opportunity, at the old parish church, attended by all the mariners who had weathered the storm; and a remarkable sight it was to see such a congregation, and to witness their earnest interest in the service. The Vicar gave an address from Psalm cvii. 31, the same Psalm having been previously sung in the service. Never, probably, had its spirit been entered into so heartily by many of those present as then, when they had indeed "seen the works of the Lord, and His wonders in the deep," and now came to "thank the Lord for His goodness, and to declare the wonders that He doeth for the children of men."

THE reason why we find so many dark spots in the Bible is, for the most part, because there are so many dark places in our hearts.

AGENTS WANTED FOR "CONQUERING THE WILDERNESS"

"New Pictorial History of the Life and Times of the Pioneer Hero and Heroines of America," by Col. Frank Triplett. Over 200 Superb Engravings. Covers the 8 Eras of pioneer progress (1) Alleghenies to the Mississippi; (2) Mississippi to the Rocky Mountains; (3) California and Pacific Slope. New 164 Portraits. A picture gallery. A work of thrilling adventure in Forest, Plains, Mountains, forests and Pacific Slope. New 164 Portraits. A picture gallery. A work of thrilling adventure in Forest, Plains, Mountains, forests and Pacific Slope. Outside everything 5 large engravings called for in 7 months. 748 octavo pages. Price \$5.75. Send for terms. Illustrated description, "Extracts from agents reports etc." S. B. THOMPSON & CO., Publishers, 101 N. 2nd St., St. Louis, Mo.



"HEAP'S PATENT" DRY EARTH CLOSETS

ARE THE BEST IN THE WORLD.

OVER 16,000 IN USE!

Awarded 16 First Prize Medals and a Special Silver Medal, Toronto 1883, (only a Bronze Medal was offered).

25 of these Commodes are now in use at the Smallpox Hospital in Montreal.

Send for Price Lists and Testimonials

Heap's Patent Dry Earth or Ashes Closet Company Limited.

57 ADELAIDE ST., W. TORONTO

BEDROOM COMMODE—A, the Urine Separator; B, Urine Receptacle; C, Excrement Fall.

Testimonials.

THE GRANGE, Toronto, October 25, 1885.

"J. B. TAYLOR, Esq.: DEAR SIR, I have pleasure in testifying that the Earth Closets (three) supplied by your Co. to houses occupied by members of my household, are found to work extremely well, and to be very conducive to health and comfort."

LONDON, Ont., 28th Oct., 1885.

"Dean Boomer is pleased to testify to the value and usefulness of the B deide Commode supplied to him by Mr. Heap. It has fulfilled all the promises made for it in the printed circular and he strongly recommends it or the use of invalids."

United States Factory—Muskegon, Mich. English Factory—Manchester. AGENT RIGHTS FOR SALE in Nova Scotia, New Brunswick, and Prince Edward Island; also British Columbia. Mention this paper.

HAGYARD'S YELLOW OIL is positively guaranteed to relieve or cure Rheumatic Pains, Sore Throat, Cramp Disaffness, Colds, Cramps, Aches, Pains, Bruises, Frostbites, Cailblains, Stiff Curds, and all lameness and soreness, when used internally and externally according to directions.

DYSPEPSIA.—This prevalent malady is the parent of most of our bodily ills. One of the best remedies known for Dyspepsia is Burdock Blood Bitters, it having cured the worst chronic forms, after all else had failed.

STRUCK WITH LIGHTNING.

Neatly describes the position of a hard or soft corn when Putman's Painless Corn Extractor is applied. It does its work so quickly and without pain that it seems magical in action. Try it. Recollect the name—Putman's Painless Corn Extractor. Sold by all druggists and dealers everywhere.



FREEMAN'S WORM POWDERS.

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

THE GHOST.

Martin had skulked into the castle-garden, filled two sacks full of fruit, and was carrying them home one at a time.

As he was going with the first sack along the garden-wall, the church clock just then struck twelve. The air souged awfully through the leaves of the trees, and Martin saw suddenly a black man by his side, who seemed to be carrying the other sack for him.

The terrified thief uttered a cry, let his sack fall, and sprang forward as fast as he could. The black man also let his sack fall, and sprang forward in the same manner by Martin's side as far as the end of the garden wall, where he vanished.

On the following morning Martin told everybody about this fearful ghost—only, he said nothing about his stealing. But the bailiff had Martin sent for the same day, and said to him, "You were stealing fruit last night in the castle garden: the sacks, on which your father's name is found, have convicted you. I shall, on this account, have you sent to the house of correction. But the black man, whom you believed you saw, was nothing else but your own shadow, which, as the moon rose at twelve o'clock, you beheld on the newly whitewashed wall of the garden."

The rogue is never without fear; the evildoer is afraid of a rustling leaf, and runs away from his own shadow.

"The man who keeps his conscience clear Will never have a cause of fear."



Welland Canal Enlargement.

NOTICE TO CONTRACTORS.

Sealed tenders addressed to the undersigned and endorsed "Tender for the Welland Canal," will be received at this office until the arrival of the Eastern and Western mails on MONDAY, the 25th day of JANUARY next (1886), for raising the walls of the locks, weirs, &c., and increasing the height of the banks of the t. part of the Welland Canal between Port Dalhousie and Thorold, and for deepening the Summit level between Thorold and Ramey's Bend, near Humberston.

The works, throughout, will be let in sections. Maps of the several localities, together with plans and descriptive specifications, can be seen at this office on and after MONDAY, the 11th day of JANUARY next (1886), where printed forms of tender can be obtained. A like class of information relative to the works north of Allanburg will be furnished at the Resident Engineer's Office, Thorold; and for works south of Allanburg, plans, specifications, &c., may be seen at the Resident Engineer's Office, Welland.

Contractors are requested to bear in mind that tenders will not be considered unless made strictly in accordance with the printed forms, and, in the case of firms, except there are attached to the actual signatures the nature of the occupation and place of residence of each member of the same; and further, an accepted bank cheque for the sum of Two Thousand Dollars or more, according to the extent of the work on the section - must accompany the respective tenders, which sum shall be forfeited if the party tendering declines entering into contract for the works, at the rates stated in the offer submitted.

The amount required in each case will be stated on the form of tender.

The cheque or money thus sent in will be returned to the respective parties whose tenders are not accepted.

This Department does not, however, bind itself to accept the lowest or any tender.

By order.

A. P. BRADLEY, Secretary.

Department of Railways and Canals, Ottawa, 9th December, 1885.

A CHEERFUL FACE

Next to the sunlight of heaven is the cheerful face. There is no mistaking it—the bright eye, the unclouded brow, the sunny smile, all tell of that which dwells within. Who has not felt its electrifying influence? One glance at this face lifts us out of the mists and shadows into the beautiful realms of hope. One cheerful face in the household will keep everything warm and bright within. A host of evil passions may lurk around the door, but they never enter and abide there; the cheerful face will put them to shame and flight. It may be a very plain face, but there is something in it we feel, yet cannot express; and its cheery smile sends the blood dancing through our veins for very joy. Ah, there is a world of magic in the plain, cheerful face. It charms us with a spell of eternity, and we would not exchange it for all the soulless beauty that ever graced the fairest form on earth.

It may be a little face, but some how this cheery little face ever shines, and the shining is so bright that the shadows cannot remain, and silently they creep away into the dark corners where the pleasant face is gone.

It may be a wrinkled face, but it is all the dearer for that, and none the less cheerful. We linger near it, and gaze tenderly upon it, and say: "God bless this happy face!" We must keep it with us as long as we can, for home will lose much of its brightness when this sweet face is gone. And after it is gone, how the remembrance of it softens our wayward natures! When care and sorrow would snap our heart strings asunder, this wrinkled face looks down upon us, and the painful tension grows lighter, the way seems less dreary, and the sorrow less heavy.

God bless the cheerful face! What a dreary world this would be without this heaven-born light! And he who has it not, should pray for it as for his daily bread.

LEARN THE TRUTH ABOUT Hble's Honey of Horehound and Tar. It softens the Cough, relieves the windpipe and bronchial tubes of mucus, tones the lungs and the membranes of the throat, and restores to the organs of respiration their natural strength and vigor. 25c., 50c., and \$1.

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



BARNES Patent Foot and Steam Power Machinery. Complete outfits for actual Workshop Business. Lathes for Wood or Metal, Circular Saws, Scroll Saws, Formers, Mortisers, Tenoners, etc., etc. Machines on trial if desired. Descriptive Catalogue and Price List Free.

W. F. & JOHN BARNES, No. 112 1/2 Subv St., Rockford, Ill.

ROYAL BAKING POWDER Absolutely Pure



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

SUBSCRIBE

FOR THE

Dominion Churchman,

The Organ of the Church of England in Canada.

THE MOST

INTERESTING AND INSTRUCTIVE

Church Paper to introduce into the home circle.

Every Church family should subscribe for it at once.

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

Send your Subscription to

Frank Wootten,

Post Office Box 2640,

TORONTO

An Old Soldier's EXPERIENCE.

"Calvert, Texas, May 2, 1882.

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

Ayer's Cherry Pectoral

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

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

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

PREPARED BY

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

Sold by all Druggists.

HOW PRINTING PAYS

"The Proof of the Pudding," etc. How richly it pays to own a Model Press is shown in a handsome little book, containing several hundred "proofs" from the 15,000 people who have Model Presses. Business men, Clergymen, Teachers, Lawyers, Gentlemen out of work—everybody interested. A Press and outfit complete, from \$2.00 to \$15.00 and up. Book mailed free. Address: The Model Press Co., Limited, 912 Arch St., Philadelphia, Pa.

Advertisement for Electric Medicated Appliances, including text about curing various ailments like Dyspepsia, Rheumatism, and Lung Diseases.

Advertisement for C.R. BOCKIUS School Papers, Chicago, Ill., featuring a big offer of 1,000 sets of operating washing machines.

Large advertisement for 'Apostolic Church Restored' or 'History of the Great Reformatory Movements' by JNO. F. ROWE, with agents wanted everywhere.

Readings and Recitations

100 CHOICE SELECTIONS NO. 24 NOW READY.

\$5.45 FOR 27c.

CINCINNATI BELL FOUNDRY CO. SUCCESSORS IN BELLS TO THE BLYMYER MANUFACTURING CO.

VASSAR COLLEGE, Poughkeepsie, N. Y. FOR THE LIBERAL EDUCATION OF WOMEN.

MAGIC LANTERNS AND EPYPTICONS. Views illustrating every subject for PUBLIC EXHIBITIONS.

FREE BOOK! Our "Catalogue of" has 100 illustrations of Aquaria, Fountains, Ferneries, Flower Stands, Window Gardens and Boxes, Brackets, Chandeliers, Yard Vases, Card Tables, &c.

LE PAGE'S LIQUID GLUE. UNEQUALLED FOR CEMENTING WOOD, GLASS, CHINA, PAPER, LEATHER, &c.

LE PAGE'S LIQUID GLUE. Made by thousands of the most skillful workmen on their best work.

Burdock BLOOD BITTERS. WILL CURE OR RELIEVE. BILIOUSNESS, DYSPEPSIA, INDIGESTION, JAUNDICE, ERYSIPELAS, SALT RHEUM, HEARTBURN, HEADACHE.

Will send Circulars and Map of Georgia for 25 cents in Canada stamps. 100,000 Acres to Select from.

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

ADVERTISE

IN THE DOMINION

CHURCHMAN

BY FAR The Best Medium for ADVERTISING.

BEING THE MOST Extensively Circulated Church Journal

IN THE DOMINION

Mailed to nearly ONE THOUSAND Post Offices weekly.

RATES MODERATE.

ADDRESS Frank Wooten, Publisher & Proprietor, BOX 2640, TORONTO

GEORGIA LANDS

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

\$1 to \$4 per Acre.

Crops can be put in the first year; here grows the Fig, Pear, Peach, Upland Rice, Grape, Cotton, Sugar Cane, Corn, Oats, Tobacco, Irish Potatoes, Pea Nuts, Barley, Rye, Artichokes, Indigo, Buckwheat, Strawberry, Mulberry, Pomegranate, Quince, Broom Corn, &c., &c.

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

100,000 Acres to Select from.

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

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

AYER'S Sarsaparilla

Is a highly concentrated extract of Sarsaparilla and other blood-purifying roots, combined with Iodide of Potassium and Iron, and is the safest, most reliable, and most economical blood-purifier that can be used.

Inflammatory Rheumatism Cured. "AYER'S SARSAPARILLA has cured me of the Inflammatory Rheumatism, with which I have suffered for many years."

Durham, Ia., March 2, 1882. W. H. MOORE.

ROCHESTER COMMERCIAL NURSERIES. Hardy Trees, Shrubs, Vines, Roses, Clematis, &c. Send stamp for descriptive FRUIT and Ornamental catalogues, 6 cts.

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

W. H. STONE, The Undertaker,

ALL FUNERALS CONDUCTED PERSONALLY. No. 187 YONGE ST., TORONTO. TELEPHONE No. 932.

1885. Christmas Cards. Latest Styles in CHRISTMAS CARDS, PURSES, Albums, Fancy Goods, &c., Artists' Material.

Faircloth Bros., 256 Yonge Street, TORONTO.

PENSIONS for Soldiers Widows Parents Children. Any disease, wound, injury or death entitled. Increases bounties; back pay; discharges procured. Desertion removed. All done paid. New Laws. Pass \$25. Send stamp for instructions. N. W. FRASER & CO., Pension Attorneys, Washington, D. C.

\$66 a week in your own town. Terms and \$6 outfit free. Address H. HALLITT & Co Portland Maine.

\$6.25 for 39 cts.

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

PENSIONS for any disability also to Hebr. Send stamps for New Laws. Col. BINGHAM, Attorney, Washington, D. C.

- P. BURNS -

MAKES A Great Reduction in HARD COAL.

CELEBRATED SCRANTON COAL

Remember, this is the only Reliable Coal, Free from Damage by FIRE. All Coal Guaranteed to weigh 2,000 pounds to the Ton.

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

FRASER & SONS. Late Notman & Fraser.

Portrait Painters, Photographers, &c. FINEST WORK. LOWEST PRICES. 41 KING STREET EAST, TORONTO

Sibley's Tested Seeds. Catalogue free on application. Send for it. HIRAM SIBLEY & CO., Rochester, N. Y. and Chicago, Ill.

I seek for the whole of the 50 Lessons in the Cat-chap-Book, Emittles and Gypels, the whole Bible & Prayer Book etc., for Infants up to Bible Class: "Sufficiently instructed." Price 20 cents. By and to be had from Rev. Campbell Fair D. D. Baltimore, U.S.A.

TORONTO STEAM LAUNDRY. HAS REMOVED TO 64 & 66 WELLINGTON ST. WEST (A few doors west of the old stand.) Office—At 65 King St. West. G. P. REARP.

FOR COLD FEET: The BEST NON-CONDUCTOR EXTANT

ASBESTUS INSOLES. WARM THE FEET IN WINTER, COOL IN SUMMER. A PREVENTIVE & CURE OF COLDS. SEND FOR CIRCULARS. CONSUMPTION, RHEUMATISM, AGUE, NEURALGIA, ANY SIZE \$1 PER PAIR OR AT DRUGGISTS SHOE STORES. (CLEANED WITHOUT DAMAGE BY FIRE.) READ THE TESTIMONIALS. "I have carefully examined into the merits of this invention, and I cheerfully recommend its use as a preventive of those abrupt changes of temperature in the feet, either in winter or summer, which are so prolific of Colds, Croup, Neuralgia, Rheumatism, Ague, Consumption, etc. (Signed) J. H. CURLEY, M. D. Ch'to. Graduate 1861, University of Maryland. "Mrs. Mansell is well pleased with them." Asbestos Insoles, \$1. Asbestos Shoes, \$1. Warm in Winter, Cool in Summer. Wear guaranteed. ASBESTUS SHOE. E. MCGREGOR, Gen'l Agent, 36 Arcade, Cincinnati, Ohio.

ier's... toral

Just before... dangerous... our march... on asking... try AYER'S

ed. Since... instantly by... and it to be... and lung... HITLEY.

iffy to the... and lung... 's CHERRY... the young

ll, Mass.

PAYS

ould stem if you med- do not vantage We will Electric nit your ay for it h. If it u noth- / Dif- YSEF- D Kid- o Dis- LAME and mem- buy y to 000 in at- os k

New Sunday cool Papers... in the id. Only five its per year. rdered before nyary let MPLES Free, along Holiday ad-m- if'd free

uce h-m, we le-T-Operating ou want one not - express TIONAL Co. by st. N. Y. This is the tie of our lew BOOK written by World. It or is more ht to have, k. Sample scinnati, O.

HENDERSON, MULLIN & CO.,

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

We have pleasure in advising you that our STOCK OF WALL PAPERS for this season is unusually attractive, having been carefully selected from the best English, French and American manufacturers.

We also beg to remind you that we keep a large staff of skilled workmen for Fresco Painting, Calcimining, Paper Hanging, etc.

Our earnest endeavor in the future, as in the past, will be to thoroughly fulfil, to the entire satisfaction of our patrons, all orders entrusted to our care. We remain, yours respectfully,

HENDERSON, MULLIN & CO.,
136 Yonge Street, Toronto.

ERNEST BOLTON & Co.,

WALL PAPERS. - - WINDOW SHADES.

LARGE STOCK JUST ARRIVED, ALL NEW DESIGNS. ALSO

Painting, Glazing, Graining, Marbelling, Sign Writing, &c. in connection.

CHURCH AND DOMESTIC LEADWORK a Specialty.

Showroom, 152 Yonge st, - Warehouse, Victoria st, - Telephone No. 494
TORONTO.

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

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

TRINITY COLLEGE SCHOOL,
PORT HOPE.
LENT TERM
Will begin on
WEDNESDAY, JANUARY 13th.
Forms of Application for admission and copies
of the Calendar may be obtained from the
REV. G. J. S. BETHUNE, M. A., D.L.C.
HEAD MASTER.

HELLMUTH LADIES' COLLEGE,
LONDON, ONTARIO.
PATRONESS.—H. R. PRINCESS LOUISE,
Founder and President the Right Rev. Bishop
HELLMUTH, D.D., D.C.L.
French spoken in the College. Music a Special-
ty. W. WAUGH LAUDER, Esq., gold medalist,
(and pupil of Abbe Liszt, Director.
Painting a specialty, J. R. Beavey, Artist, of
Europe an Schools of Art, Director.
Full Diploma Course in Literature, Music & Art.
40 Scholarships of the value of from \$25 to
\$100 annually offered for competition, 18 of
which are open for competition at the September
entrance examinations.
Riding School in connection with the College.
TERMS FOR SCHOOL YEAR.—Board, Laundry
and Tuition, including the whole English Course,
Ancient and Modern Languages and Calisthenics
from \$250 to \$340. Music and painting extra.
For large illustrated circular, address the Rev.
E. N. English, M.A., Principal.
Next Term opens September 18th.

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

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

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

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

The building has been lately renovated and re-
fitted throughout.

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

Annual Fee for Boarders, inclusive of Tuition
\$24 to \$28. Music and Painting the only extra.
To the Clergy, two-thirds of these rates are
shared.

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

Apply for admission and information to

MISS GRIER, LADY PRINCIPAL,
Wykeham Hall, Toronto.

H. GUEST COLLINS,
Organist of All Saints' Church, resumed
teaching
**Piano, Organ, Singing, Harmony
and Counterpoint.**

Practice for Organ Pupils on an excellent
two manual organ.
Special Classes in Harmony and in Vocal Music
for both ladies and gentlemen.

Residence - 22 Ann Street, Toronto

SEE
Bennett & Wright's
NEW FALL SHOW OF
GAS FIXTURES
NEWEST DESIGNS, LARGEST STOCK,
LOWEST PRICES.

SHOW ROOMS—FIRST FLOOR,
72 Queen Street East,

PORT PERRY HIGH SCHOOL.

This School will re open
ON JANUARY 7th, 1886.
Candidates prepared for 3rd and 2nd Class De-
partmental Examination, Junior Matriculation
with honours in all departments Law Medicine
Special classes for First class certificates, first
year and senior Matriculation.
For Circulars, &c., apply to
D. McBRIDE, B.A.,
Head Master

ST. JOHN BAPTIST SCHOOL,
231 E 17th Street, New York
Church School for Girls. Resident French
and English Teachers. Professors in French,
Science, &c. Terms \$4.00.
Address, **SISTER IN CHARGE.**

ST. HILDA'S SCHOOL,
MORRISTOWN, NEW JERSEY
Church Boarding School for Girls, under the
care of the Sisters of St. John Baptist. Terms \$2
For circulars, etc., address
THE SISTER IN CHARGE.

THE ASSOCIATED ARTISTS'
School of Practical Design,
Will re-open Jan. 6th.
Thorough and comprehensive course of instruction
in Freehand and Geometric Drawing Design
ing with practical technique. Painting in oil and
water color, and the various branches of Interior
Decoration.
For terms, &c., apply to the **SECRETARY,**
Room M., Arcade Building, Victoria St., Toronto

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

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

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

KNABE
PIANOFORTES.
UNEQUALLED IN
Tone, Touch, Workmanship and Durability
WILLIAM KNABE & CO.,
Nos. 204 and 206 West Baltimore Street
Baltimore, No. 112 Fifth Avenue, N. Y.
— **JOHN BUSH,** Agent, 66 King W., Toronto.

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

ALBERT COLLEGE.
(in affiliation with Victoria University, Cobourg)
Belleville, Ontario,
has students in attendance from British Colum-
bia, Manitoba, Michigan, New York State, in
addition to Ontario and Quebec.
Diplomas granted in Music, Commercial Sci-
ence, Fine Arts, and Collegiate courses.
Special attention given to the preparation
of candidates for teachers' certificates and Matri-
culation in Arts, Medicine, Law and Theology.
WINTER SESSION BEGINS TUESDAY,
JANUARY 5th, 1886
For Circulars, etc., address
REV. W. P. DYER, M.A., President.

THE NORTH AMERICAN LIFE
ASSURANCE CO.
BARRIE, June 8th, 1885.

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

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

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

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

I remain, yours sincerely,
GEORGINA ROGERS

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