

Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

Vol. 14.]

TORONTO, CANADA, THURSDAY FEB. 16, 1888.

[No. 7.]

A Desponding Lady RESCUED.

A. W. Adams & Co., 318 Spadina avenue, dealers in all kinds flour, feed, grain, groceries and St. Leon Mineral Water.

DEAR SIR,—Last summer I was down in a low typhoid fever, was sent by my medical adviser to the General Hospital. After one month's treatment I returned somewhat better, but remained in very poor health, unable to stand straight up, as I had a constant pain in my stomach. Got your St. Leon Water one week ago, drank freely, felt it do me good at once; three days pains all gone; to-day, sixth day, feeling well and can stand straight up

Very gratefully yours,
MARY ANDERSON.

For sale by all retailers at 30 cents per gallon. Ask your druggist or grocer for it. Also wholesale and retail by

JAS. GOOD & CO.,
220 YONGE ST.,
And 101½ King St., West,
TORONTO. Agents.

COMPLETE

Fall and Winter Stock.

A Magnificent Display of FINE
WOOLENS and FUR-
NISHINGS.

R. J. HUNTER,
MERCHANT TAILOR,
Cor. King and Church Streets,
TORONTO.

Lenten Literature:-:-

- The Hidden Word. Devotional Readings on the Parables. By Rev. T. B. Dover...\$1 00
- The Ministry of Mercy. Thirty-three Devotional Studies of the Gospel Miracles. By Rev. T. B. Dover..... 1 00
- Lenten Meditations on the Inner Life The Holy Temple. By Rev. H. B. Hyde, with Introduction by the Ven. Archdeacon Watkins..... 60
- New and Converse Hearts. Forty Brief Meditations for Lent. By H. J. Wilnot Buxton..... 85
- Lenten Thoughts; being a series of brief meditations on the Collects, Epistles and Gospels for the Season of Lent..... 1 00
- "By Thy Cross and Passion." Thoughts on the Cross. By the author of the "Schonberg Cottage Family"..... 50
- The Bower. Six Lectures on the Parable suitable to the season of Lent. By Rev. Robert Wilson..... 75
- Meditations for the Forty Days of Lent. By the author of "Charles Loredan," with a Prefatory Notice by the Archbishop of Dublin..... 1 00
- "A little book of large merit; a perfect treasury of gems."—"Literary Churchman."
- Five Last Things: Death, Intermediate State, Resurrection, Judgment, Eternity. Studies in Holy Scripture. By Rev. J. A. Spencer, S.T.D..... 75
- The Seven Last Words. A course of Meditations. By Rev. T. B. Dover..... 65
- Work and Worship. Sermons preached in English Cathedrals. By George Edward Jelf, M.A., Canon of Rochester..... 9 75
- The Social Law of God. Sermon on the Ten Commandments. By E. A. Washburn, D.D. Fifth edition, with a sketch of his life and work..... 1 65

Rowell & Hutchison
74 & 76 King Street E.,
TORONTO.

GEO. HARCOURT & SON, Merchant Tailors

AND

ROBE MAKERS.

We Carry Full Lines of

Hosiery, Gloves and Underclothing.

Fall and Winter Stock
Now Complete.

Geo. Harcourt & Son,
48 King St. East,
TORONTO.

F. G. CALLENDER, M.D.S.

Dental Preservation a Specialty.

COR. OF YONGE AND COLLEGE AVENUE,
TORONTO.

G. & A. OAKLEY, LANDSCAPE PHOTOGRAPHERS.

191 MANNING AVENUE,
TORONTO.

Family Groups and Residences
A SPECIALTY.

Terms: 10 x 8 in. pictures \$6.50 per doz., \$3.50 half-dozen; 8½ x 6½ in., \$5.50 per doz., \$3.00 half dozen; Cabinet size \$3.00 per doz., \$2.00 half-dozen.

MAGIC LANTERN.

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

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

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

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

Over 6,000,000 PEOPLE USE

FERRY'S SEEDS

D.M. FERRY & CO. are admitted to be THE LARGEST SEEDSMEN in the world. B.N. FERRY & CO.'s Illustrated Descriptive Price List SEED ANNUAL FOR 1888 will be mailed FREE TO ALL applicants, and to last season's customers without ordering it. Invaluable to all. Every one using Garden, Field or Flower Seeds should send for it. Address D. M. FERRY & CO., Windsor, Ont.

OPIMUM Morphine Habit Cured in 19 to 20 Days. No Pay until Cured. J. L. Spang, M. D., Lebanon, Ohio

Armson & Stone.

NEW PRINTS.

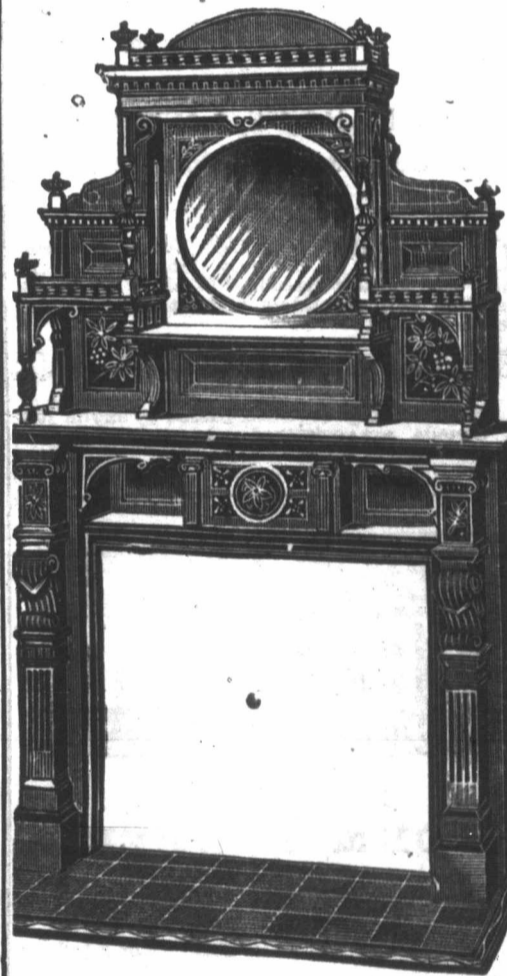
Advance deliveries of Dress Materials, suitable for Evening Wear. Opera Wraps and Light Silks.

Send for Samples.

Armson & Stone.

212 YONGE STREET, TORONTO.

WRIGHT & Co.,



Art Wood Workers

MANTLE, INTERIOR DECORATIONS,

Ecclesiastical Furniture

Designs and Estimates Supplied.
62 & 64 HIGH STREET, TORONTO.
J. & F. WRIGHT JNO. SYCAMORE.

THE ACCIDENT INSURANCE COMPANY, OF NORTH AMERICA

Head Office - - Montreal.
Issues policies on the most liberal terms. No extra charge for ocean permits.

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

FUR SALE!

Every article of Manufactured Furs to be cleared out regardless of Cost.

Mantles, Coats, Capes, Muffs, Gloves, Collars, Cuffs, Trimmings, Robes, etc., etc.

A few Fur-lined Gents' Overcoats for sale very cheap.

W. & D. DINEEN,
Cor. King and Yonge Streets,
TORONTO.

BOOKS TO READ

- Saddle and Sabre by Hawley Smart.....30c
- A Twin Soul, by Charles Mackay.....30c
- One Maid's Mischief, by G. M. Penn.....30c
- A Modern Magician, by J. J. Molloy.....30c
- A Prince of the Blood, by James Payne.....30c
- The Frozen Pirate, by W. Clark Russell.....30c
- Joe's Boys by Louisa M. Alcott.....30c
- Mr. Barnes, of New York, by Gunther.....30c
- The Nun's Curse, by Mrs. Riddell.....30c
- Lieutenant Barnabas, by Frank Barrett.....30c
- Stained Pages. Story of Anthony Grace.....30c
- One Traveller Returns, by D. Christie Murray 30c
- The House of Tears, by Edmund Downey.....25c
- Brownie's Triumph, by Mrs. George Sheldon 30c

All books mailed free of postage.

J. B. CLOUGHER,
BOOKSELLER AND STATIONER,
151 KING ST. W., TORONTO.

SHORT HINTS

—ON—
Social Etiquette.

Compiled from latest and best works on the subject by "Aunt Matilda." Price, 40 cts.

This book should be in every family desirous of knowing "the proper thing to do."

We all desire to behave properly, and to know what is the best school of manners.

What shall we teach our children that they may go out into the world well bred men and women?

"SHORT HINTS"

Contains the answer and will be mailed to any address postage prepaid on receipt of price.

I. L. CRAGIN & Co.,
PHILADELPHIA

MAGIC LANTERN LECTURES

ON
ENGLISH CHURCH HISTORY.

For information apply to
CAPT. FOCOCK, E. N., Toronto.

Dominion Line

ROYAL MAIL STEAMSHIPS.

LIVERPOOL SERVICE

Sailing dates.

	From Baltimore.	From Halifax.
Sarnia	Tues. 17th Jan.	Sat. 21st Jan.
Oregon	" 31st "	" 4th Feb.
Vancouver	" 14th Feb.	" 18th "

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

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

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

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

18 Front Street West, Toronto

GENERAL GROCERIES.

NEW RAISINS, NEW CURRANTS.

CROSSE & BLACKWELL'S

Raspberry, Black Currant, And Green Gage Jams In 1b. Bottles.

R. FLACK

355 Gerrard-st. East Toronto.

OF ALL THE

COMBINATIONS

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



MOSES' Combination Stove.

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

BEST OF STOVES.

The Fire Never Goes Out in Winter.

Manufactured and Sold by

F. MOSES, 301 Yonge St., Toronto.

Burdock BLOOD BITTERS.

WILL CURE OR RELIEVE

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

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

T. MILBURN & CO., Proprietors, TORONTO.



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

Rev. P. J. Ed. Page, Professor of Chemistry Laval University, Quebec, says:—I have analysed the India Pale Ale manufactured by John Labatt, London, Ontario, and have found it a light ale, containing but little alcohol, of a delicious flavour and of a very agreeable taste and superior quality, and compares with the best imported ale. I have also analysed the Porter XXX Stout, of the same Brewery which is of an excellent quality; its flavour is very agreeable; it is a tonic more energetic than the above ale, for it is a little richer in alcohol, and can be compared advantageously with any imported article."

JOHN LABATT, LONDON, ONT
Jss. Goode & Co., Agents, Toronto.

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

Best Sets of Artificial Teeth—\$8.00

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

HAGYARD'S YELLOW OIL CURES RHEUMATISM

FREEMAN'S WORM POWDERS.

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

THE BENNETT FURNISHING CO.,

MANUFACTURERS OF

CHURCH, SCHOOL

AND

HALL FURNITURE,

ALSO

FINE HARDWOOD MANTELS.

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

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

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

M. STAUNTON & Co.,

MANUFACTURERS OF

Paper Hangings and Decorations.

ART PAPER HANGINGS.

New and Beautiful Designs in Ceiling Decorations.

4 AND 6 KING STREET, TORONTO.



THE NAPANEE PAPER COMPANY

NAPANEE, ONT.

—MANUFACTURERS OF Nos. 2 AND 3—

White Colored & Toned Printing Papers

News & Colored Papers a Specialty.

Western Agency - 112 Bay St., Toronto

GEO. F. CHALLES, AGENT.

The DOMINION CHURCHMAN is printed on our paper.

Maurice Thompson's

new book; SYLVAN SECRETS.

Ideal Edition, cloth, 60c.; postage 7c.

BY-WAYS AND BIRD-NOTES. Ideal Edition, cloth, 60c.; postage 7c.

"Maurice Thompson is an ordained prophet of Nature! Whenever he talks of either Birds, Weather, or Archery, the very leaves on the trees stop rustling to listen, and the clouds stand still in the blue to wonder. His latest, 'Sylvan Secrets in Bird-songs and Books,' will repay the reading."—*Evening Journal*, Chicago, Ill.

"Mr. Thompson is a pleasing writer, and a new book from him, dealing with outdoor subjects in his own charming way, such as those who read his previous works on outdoor life will not easily forget, is sure to be welcomed by an eager and extensive circle of readers. His observations are fresh, keen, intelligent, and full of a bright and original individuality."—*The Times*, Hartford, Conn. Order direct—Not sold by dealers. Catalogue, 84 pp., free. John B. Alden, Publisher, 393 Pearl St., New York, or 218 Clark St., Chicago.



THE Improved Model WASHER AND BLEACHER.

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

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

Satisfaction guaranteed or money refunded.

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

Toronto Bargain House.

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

Please mention this paper. Agents wanted send for Circular.

THE NAPANEE PAPER COMPANY

LOW COST HOUSES

AND HOW TO BUILD THEM,

30 cuts with specifications, estimates, and full description of desirable modern houses, from 4 rooms up, costing from \$400 to \$5,000, profusely illustrating every detail and many original ideas in regard to decorating. Homes adapted to all climates and all classes of people. The latest, best, and only cheap work of the kind published in the world. Sent by mail, post paid, upon receipt of 25 cts. Stamps taken. Address

Brooklyn Building Association, BROOKLYN N Y

HOMOEOPATHIC PHARMACY

394 Yonge Street, Toronto,

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

D. L. THOMPSON Pharmacist

The Library Magazine,

Contents December, 1887:

The "Three Evils of Destiny," by J. Theodore Bent; American History in Public Schools, by Francis Newton Thorpe; Playing in Japan, by Lewis Wingfield; Extension of the British Frontier in India, from the "Saturday Review"; Great Britain and Russia, from "Blackwood's Magazine." Also in the department of "Current Thought" brief items concerning Dinah Mulock Craik, by Sarah K. Bolton; Mr. Child's Shakespeare Memorial, by James Russel Lowell; William M. Thackeray, from "Blackwood's Magazine"; Farjeon's Novels, from "Westminster Review"; Arthur Gilman's "Moors in Spain," from "Westminster Review," and Siam, the Heart of Farther India, from the "Missionary Review." Order direct—Not sold by dealers. Single numbers 3 cents; \$1 per year. John B. Alden, Publisher, New York and Chicago.

DECISION

1. Any person whether directed subscribed or not
2. If a person arrears, or the price made, and the taken from the
3. In suits for place where the reside hundreds
4. The courts h periodicals from uncalled for, wh tional fraud.

The DOMIN Year. If paid price will be or be departed fr see when their address label ordered to be

The "Do the Church excellent med paper, and l culated Cha

Office, No. 11

FRANK

LESSONS

Feb. 19th, FIRD Morning— Evening—

T

The Rev. man travel tions for tl

ADVICE To Night in an Art" says, t circulated a judicious ad

HUMILIATI season recal which those imagine tha duce a sense chief part of were a life o the gospel. your faith, s and other gr to make roo thread and so much of and love, a with Christ. some that a sorrow, but that pray ar or sin, but r it tendeth t other left ur

THE SER great many a real condi actual force 2nd, a livin the director one is ever Devil—and of our Sav There are ourselves,

Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

DECISIONS REGARDING NEWSPAPERS.

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

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

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

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

FRANKLIN BAKER, Advertising Manager.

LESSONS for SUNDAYS and HOLY DAYS.

Feb. 19th, FIRST SUNDAY IN LENT.
Morning.—Gen. xix. 12 to 30. Matt. xxvii. to 27.
Evening.—Gen. xxii. to 20 or xxiii. Rom. iii.

THURSDAY, FEB. 16, 1888.

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

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

HUMILIATION A MEANS TO AMEND.—The Lenten season recalls one of the deep sayings of Baxter, which those would do well to inwardly digest who imagine that the whole intention of Lent is to produce a sense of gloom. "You must not place the chief part of your religion in humiliation, as if it were a life of mere sorrow that we are called to by the gospel. But you must make it a servant to your faith, and love, and joy in the Holy Ghost, and other graces. As the use of the needle is but to make room for the thread, and then it is the thread and not the needle that makes the seam; so much of our sorrow is but to prepare for faith and love, and these are they that close the soul with Christ. It is, therefore, a sore mistake with some that are very apprehensive of their want of sorrow, but little of their want of faith or love, and that pray and strive to break their hearts, or weep or sin, but not much for those higher graces which it tendeth to. One must be done, and not the other left undone."

THE SERVICE OF SIN.—The Word of God in a great many places speaks of this service as of a fact: a real condition of things, a bondage of the most actual force. It consists of—1st, a yielding to sin; 2nd, a living in sin; 3rd, an obedience to sin as to the director and ruler of our lives. I suppose no one is ever willing to admit that he is ruled by the Devil—and yet most of us must be—or the language of our Saviour would have been more exceptional. There are some sins that in others, and even in ourselves, we can see to be ruling, to be setting on

fire the whole being. But those are the grosser, greater sins, which even our unpurified eyes can see. Think of the reign of sin within us, which we do not even recognize. Think of the little impulses so fine and delicate that we have never known we felt them. Think of the multiplied evil promptings that we have never resisted, or made an effort to resist. It is enough to know this, to think how differently sin looks to different persons. What is a frightful sin to a holy, careful soul, is a trifle too light to be regarded by a person living in a careless, worldly manner. We see this every day, and know it, as looking at others. Why is this difference in respect of the same act or the same thought? The power of sin, the reign of evil, is in one case broken by the will, the effort of the person; in the other, the sinful act or thought is just one of a long train of harmonious acts and thoughts, in subjection to the will of the malicious enemy. It fills one with horror to think of the darkening of the light of conscience by this habitual yielding to evil; of the gradual transfer of allegiance from God to Satan by little unresisted impulses, little nameless negligences and indolences. This is a spiritual kingdom, of which we are warned; and we cannot meet its power by any but spiritual weapons. Oh! surely it is hard—and the angels of our Lord must feel sorry for us. For we are body and spirit, and must fight against Spirit, whose laws we hardly know, whose workings we cannot see. The vast realms about us, above us, where only spiritual laws prevail, are so far from us; there is such a thick veil between. We can purify our hearts, though, till "every pulse beat true to airs divine;" we can "see far on holy ground if duly purged our mental view." We can do all this, if we will. Great God! Keep our faith clear, our will steadfast, our heart diligent, our conscience tender. Help us in our prayers. Defend us ever from our enemy; in thought, in word, in act. Make us ever to fear Him—ever to believe in His tremendous power and watchfulness. And ever to believe in the greater power and keener sight of Him who is pledged to help us if we come to Him and pray.

THE NECESSITY OF REPENTANCE FOR SAFETY.—Says an old writer: "There's no other fortification against the judgment of God but repentance. His forces be invisible, invincible; not repelled with sword and tonget; neither portcullis nor fortress can keep them out, there is nothing that can encounter them but repentance." Archbishop Tillotson says, "That man is not fit to be forgiven who is so far from being sorry for his fault that he goes on to offend. He is utterly incapable of mercy who is not sensible that he hath done amiss and resolved to amend."

REPENTANCE CANNOT BE SHIRKED.—Another of the quaint authors of the Puritan age says: "Reader, didst thou never know of any that were in a journey, and aiming to some deep, dirty, potshy lane, they thought to avoid it and broke over the hedge into the field, but when they had rode round and round they could find no way out, but were forced to go out where they got in, and then, notwithstanding unwillingness, to go through that miry lane, or else not go that journey? Truly so it is in thy journey to heaven, thou art now come to this deep lane of humiliation, through which all must go that will reach the heavenly city. Do not think to avoid it, nor the least part of it, for this is the narrow way that leadeth to life."

SECESSIONS TO ROME.—This question is exhaustively treated in the current *Quarterly Review*. Four questions are asked and answered. "1. How far did the convert movement deplete the Church of England by draining it of eminent clergymen and laymen? 2. Has this draining process been sustained in the period since 1851, notably in the respect of the mental powers and acquirements of the converts? 3. Has the energy withdrawn from

the Church of England been effectively transferred to the Church of Rome, and specially in such a manner as the creation of an Anglo-Roman literature capable of holding its own in comparison with the Church of England literature, and in removing the note of want of culture? 4. What is the actual progress made by the Roman Church in the nations at large?" The writer commences by replying to the first, that "the numbers and importance of the secessions have been largely exaggerated by tradition, misapprehension, and the absence of detailed information." When the *Whitehall Review* undertook to abandon generalities for particulars, with all its efforts, worthy only of political "census" mongering, it could only gather together some 335 clergymen, 765 laymen, and 716 ladies, as converts to Rome. Since then, perhaps as many as would bring the total up to 1,900 persons of any social standing or education have "gone over," and the writer remarks: "Comparing this total with the 2,671 Roman Catholic Ecclesiastics in Great Britain, without taking account of the many hundred members of Roman Catholic religious orders also engaged directly or indirectly in the work of proselytism, the results are disproportionately small, yielding only a fraction of a convert to each of their eminences, graces, lordships, and reverences, during the fifty-four years of unceasing effort." As to the mental calibre of the men won over, there are several of good second rank, but only one, in Cardinal Newman, of the first. On the other hand, "so far as the withdrawal of the seceders can be held to point a moral against the Church of England, the charge can be crushingly repelled by reference to the eminent men driven out of the Church of Rome by the Vatican Council, collectively far more numerous, and individually more distinguished; even Cardinal Newman himself not more than equalling Dr. Von Dollinger in mental powers, and not so much as approaching him in theological and general erudition." But, says the *Rock*, perhaps this sentence carries the deepest weight and points the most obvious lesson. "There is one very curious fact in connection with the clerical seceders which has received less attention than it deserves: that no Biblical scholar—that is to say, no one whose speciality was the critical or exegetical study of Scripture, or who has contributed anything of value to expositions and commentaries on any of its books—is reckoned among them."

THE WELSH DISSENTERS.—The portrait of a typical Calvinistic preacher is thus drawn by the *Commissioner of the Times*: "Constantly paying friendly, rather than spiritual, visits from house to house, he obtains immense influence with the women of every household. A past master in the art of cross-examination, he plays the part of a walking confessional; his life, in fact, is that of the Roman Catholic priest in Ireland, but he is lamentably behind that functionary in culture and refinement." The portrait is not local. We have a large class of dissenting preachers in Canada of whom the above is a photograph. Some dissenters, it appears, are seeking admission into Holy Orders in the Church. And the vernacular press becoming alarmed, is seeking to deter them. The *Banner*, Nov. 10, 1886, informs its readers that the "sun of the Welsh ministry has set. Be it known to the swarms of curates who are brought up as Calvinistic Nonconformists in Cardiganshire and elsewhere that the days of the fatness of the Church are at an end;" and the sooner the better, if what the *General* of June 2, 1886, says of them be true: "The pulpits of the Welsh Church are filled with a flood of priests reared in the sheep-folds of dissent; with men who follow the ways of Jereboam, the son of Nebat, who made Israel to sin. Jezebel, too, has an innumerable following of slaves, who are of dissenting extraction, but have now become prophets of Baal and of the groves, and eat at the tables of Jezebel."

CHURCH THOUGHTS BY A LAYMAN.

THE TEMPERANCE MOVEMENT.

No. 3.

THE close relation of all great movements either progressive or reactionary, to others by which they were preceded or with which they synchronised, affords materials for most instructive and interesting study to those who delight in the philosophy of history. He who knows nothing of science, looks at the stars with a barren gaze at single points of light, or constellated groups, but the astronomical student finds endless enjoyment in regarding the phenomena proclaiming the co-relations of all the heavenly orbs to each other and to the whole planetary system. So we may read history, watching with mindless interest some detail of the great drama of our race, all unconscious of the grandeur and scope of the design, hence from ignorance of the plot certain to misinterpret the portion we are observing. There is no such thing in historic life as "spontaneous generation" any more than in physical. All events are both effects and causes. Successful movements owe much to their timeliness, to the "fulness of time" having come for their advent. The Temperance Reformation was especially favored in this respect. Take, for instance, the influence of railways, which were being built throughout England when the abstinence agitation commenced in earnest. The presence of a vast army of "navvies," rough men moving from place to place as work progressed, full of the coarse animal life their calling needed, prone to the violent habits of such a class, woke up the country to the necessity of a better constabulary force to preserve law and order. We remember witnessing a terrible riot caused by a conflict between English and Irish laborers, which the military suppressed. The enforcement of laws against drunkenness now became necessary. Thus for the first time it was brought home to quiet, systematic indulgers that they were transgressors against the law, which reflection became an effective check upon excess, inasmuch as the terror of the law was in tune with common sense and conscience. But the railways gave an enormous impetus to all forms of popular agitation and propagandism. The temperance movement called out thousands of speakers, its platform was based upon testimony, upon individual experience, upon burning convictions. Night after night meetings were held wherever a room could be hired or given. Men who had never spoken save in the home or tavern, were moved to speak on the new topic,—and such speaking! Poor fellows, picked literally from the gutter, were coaxed and urged to tell of their redemption, often in words that shocked ears polite, but whose pathetic truth and soberness of fact touched the mind and heart. One such case is worth recording. We knew well a young man, who picked up a scanty living by helping tradesmen with their accounts, being too drunken to keep a situation. He always wrote with a bottle of brandy at his side. One night

he staggered into a meeting, signed the pledge while muddled with drink, *but kept it*. From being the most degraded citizen of that town he rose to be its most honored. He built up a fortune by business activity, gave immense help to temperance reform as a speaker, yet so diligently applied himself to study that he won several marks of high distinction as a scholarly antiquarian and archæologist. In our friend, Dr. ———, is epitomised the temperance reformation, had the agitation done no more than lift him to honor and fame, all its labors, all its outlays had been well spent! As one of her ablest local historians the Church of England owes Dr ——— a debt of gratitude, therefore owes much to the cause which restored him to sobriety and service. The gifts for public speaking developed by the temperance meetings brought some men into fame who took their mantles with them. Who ever remembers "John Hocking—the Blacksmith," recalls one endowed with high oratorical gifts. He oftentimes took off his coat when heated, and in his bare arms thundered along with his vigorous saxon, striking at his opponent, as though he had him on the anvil red hot, beneath a rhetorical hammer. How like a flash of light he lit up his theme by witty quaintness of speech, using illustrations so homely at times as to shock his educated hearers, but which made the masses feel the keenest delight and sympathy with one so gifted, whose words smelt of the smithy. There were giants in those days. How wasted would all these gifts and opportunities have been but for the railways! Another service of the Railways was to dissociate travelling from drinking, these hitherto having been inseparable.

We do not rank Dr. F. R. Lees, who early achieved great prominence, so highly as some do. We heard him repeatedly, but he always seemed to be reaching higher than his stature warranted. His writings did some good we hope, but great harm we know. Dr. Lees assumed the authority of a scholar ripe and rare, he gives his decisions on certain points as though he were the Final Court of Appeal of learning, when it is notorious that his scholarship was exceedingly shallow, narrow, and largely second-hand. The freedom and popularity of the Temperance platform has drawn to it not a few charlatans, who have found in the enthusiasm of temperance audiences that impulsive sympathy which disregards or refuses to believe in the ignorance of those it favors, however plainly such ignorance may be exposed. Hence, to-day, here in Canada, temperance advocates go on repeating falsehoods that were invented by audacious early advocates of total abstinence, or that were the outgrowth of the densest obtuseness of illiteracy, when those falsehoods have been stamped as such by the universal judgment of scholars. Such for instance as the mendacious notion that Wine used by Christ at Cana and at the Last Supper was not Wine.

When the temperance societies commenced to enrol members, a difficulty at once arose as to the best way of providing men accustomed

to tavern life at night with some attraction akin to this. The same difficulty was felt in the meeting rooms of friendly societies, where the beer cans circulated far too freely. Few men are able to sit, after a day's labor, until bed time without some kind of social enjoyment. Those best able to do this, the highly educated class, are usually full of evening engagements. Some of those who rarely sit alone at their own home one night a week are very glib with advice to working men and youths to cultivate home life, to make reading their leisure enjoyment, and so on and so forth. If such moralists took their own physic they might be benefitted, as our experience is, that their homes are not so very attractive to them as to make their example square with their precepts. This demand for evening enjoyment has had a remarkable effect in calling into existence multitudinous attractions, some not very wholesome, some innocent, many most healthful. One of the best known efforts in this direction was that for founding Working Men's Clubs, a movement so intimately associated with our good old friend and co-worker, the Rev. Henry Solly, whose untiring zeal is beyond praise. Our aim was to provide all that a tavern does, except the beer. The history of these clubs is a very chequered one. The effort was an experiment. We failed utterly in some places, and success in others came from our plans being modified or set aside by working men, who naturally knew more of the wants and feelings of their companions than ourselves. In one town we had a flourishing club, but it was found that beer was supplied from next door through a back window! This was stopped. Then the club collapsed, in spite of nice rooms, good billiard and bagatelle tables, music and other amusements being provided free to members. All this could not be done for charity, so our revenue was looked for from a coffee house attached to the club. But, to kill this, the beer shops commenced selling all we sold far below cost. But this battle excited general sympathy on our behalf. Even beer shop slaves were roused, as we well knew, in many cases to assert their independence by feeling that their master, the landlord, was under the ban of public condemnation. The custom, in days gone by, was to pay for rooms in taverns used by lodges and courts by copious outlay in drink. When we first exposed this folly, we were met with ominous silence in such gatherings, but the custom has now been generally abandoned. On the gravestones of many departed benefit societies might be written: "Died from excess in drink." One of the strongholds of the drinking custom was the universal rule of hotels to let rooms for meetings, rent free, for the sake of selling liquor, thus drinking became a moral duty. Another rule was to make certain accommodation very cheap, in the expectancy that wine would be bought. It was at one time regarded as very mean, almost a fraud, to dine at an inn without wine. "The good of the landlord," was a common phrase, and for the good, or gain, of the landlord, according to these old customs,

tens of thou
habits of dri

This gene
they enjoy,
ing tyrann
drinking ha
through, can
attend meeti
tempted to p
days this te
present, but
the memb
Foresters' s
compelled to
for the use c
earlier days,
obligation.
voluntarily.
destroyed th
This redem
appeal to th
be that are :

THU

THE lett

for a
sion that w
new Ross B
been done h
use in Pub
not to be fu
done by the
Toronto G
editorial H
READINGS,
expressed b
it. This ar
mitted to th
that is, of t
the objectic
apply." It
readings" in
and uses oth
inapplicable
speaks of th
of the "M
"it will not
they say it
Children wi
this new bo
body has a
will be pus
Wesleyan n
of the Bible.
"argument,
that this ne
objectionab
meant to th
where the
enough to
extracts for
what is the
prohibited?
ed, why use
Provost wil
logical dile
can. He
Why, then,
used? Do

tens of thousands have been entrapped into habits of drinking to their ruin.

This generation cannot realize the blessings they enjoy, owing to freedom from the grinding tyranny of old customs associated with drinking habits. They can travel the year through, can stay all the time at hotels, can attend meetings in hotel parlors, and never be tempted to partake of liquor. But in our early days this temptation was not only perpetually present, but enforced by public opinion. Now the members of Masonic, Oddfellows, Foresters' societies, can meet without being compelled to drink as a duty, in order to pay for the use of the meeting room. But in our earlier days, drinking was almost a ceremonial obligation. He who drinks to-day does so voluntarily. The temperance movement has destroyed the old tyrannical drinking usages. This redemption was achieved without any appeal to the law; so must all moral victories be that are secure from reaction.

THE NEW ROSS BIBLE.

THE letter of the Rev. Provost Body calls for a few words. It conveys the impression that we were in error in speaking of a new Ross Bible; it implies that all that has been done has been to provide a lectionary for use in Public Schools. The Provost seems not to be fully informed as to what is being done by the Education Department. In the Toronto *Globe*, of the 25th January, is an editorial headed, "REVISED SCRIPTURE READINGS," a title which would be better expressed by "A New Ross Bible," as we put it. This article says: "The committee submitted to the Department a revised edition"—that is, of the Ross Bible—"to which none of the objections urged against the first edition apply." It goes on to speak of the "new readings" in this "book;" it calls it a "work," and uses other phrases which would be totally inapplicable to a mere lectionary. The *Globe* speaks of this new Ross Bible as a speculation of the "Methodist publishing house," it says "it will not cost the Province a farthing," and they say it will soon be "put on the market." Children will be, therefore, compelled to buy this new book, and, in as much as the Methodist body has a direct interest in its sale, the work will be pushed into use wherever there are Wesleyan masters, or trustees, to the exclusion of the Bible. Surely it does not require much "argument," but only ordinary sense, to see that this new substitute for God's Word is as objectionable in principle as the first; it is meant to thrust the Bible out of all schools where the trustees and masters are wicked enough to substitute a series of mutilated extracts for the entire Word of God. Pray, what is the use of a lectionary if the Bible is prohibited? And, if the Bible is not prohibited, why use the Ross Bible, new or old? The Provost wants argument. Here, then, is a logical dilemma for him to escape from if he can. He says the Bible is under no ban. Why, then, is the Bible not to be universally used? Do Churchmen object? Do Wesleyans

object? Do Baptists object? Do Presbyterians object? Do Protestant parents object? Who is it objects to the Bible? Who demands a Ross Bible? The people know full well that the only objector to the Bible for school use is Archbishop Lynch! Every person of intelligence knows that the only argument for using the Ross Bible, new edition or old, is simply this, that Dr. Lynch insists upon having the Bible excluded from the Public Schools. If Provost Body is not aware of such a notorious fact, we can only regret his voluntary exclusion from the ordinary means of public intelligence. The new Ross Bible is a recognition by the Government of Ontario that the Papal authorities have a right to exclude the Bible from Public Schools. Whoever assists in providing a substitute for the Bible gives the strongest possible support to this claim of Popery. The allusion to the liturgical use of the Scriptures by the Church seems to us too irrelevant for argument. The Church is a family; what is done in the family circle is sacred from the criticism of outsiders; and, moreover, the Church assumes that each one in the congregation has a Bible, for she directs them where to find the passages therein before they are read. The Provost will remember what St. Augustine says touching the reading of the Scriptures. The revised Ross Bible is the symbol of Papal rule in Ontario. The revised Ross Bible is an open declaration to every child in the Province that the Scriptures are unfit for instructing the young. The new Ross Bible, like the first, is *nothing more or less than a political bribe paid to Dr. Lynch in exchange for votes.* The Romanists openly boast that they have stopped the "Protestant Bible," as they call the version we use, being used in Public Schools. We, therefore, stamp this new Ross Bible with our heartiest condemnation. We demand that the Word of God, *as such*, be used in all the Public Schools, which are not directly under the control of the Papal authorities, who alone, for their own purposes, wish to eject the Scriptures, and substitute for them a book by which they are dishonored. If the Bible is fit for our Sunday Schools, *where it is universally used by all religious bodies except Romanists*, it is also fit for day schools. Pray, how can a clergyman conduct religious teaching with advantage in schools where there is no Bible in use? What a picture of confusion will be seen when he makes Scriptural references to pupils who are not allowed to use God's Scriptures! What will youths think when they realize that the Bible is not suffered to be used in the school they attend? Will that conduce to reverence for the inspired Word? Will it not certainly make a generation of sceptics?

Provost Body objects to our strong language. We remind him that of one version Luther said it was the work of "asses, fools, antichrists and deceivers;" of another version Beza said it was "sacrilegious and wicked." Of mutilating the Scripture, Chillingworth said: "To allow and disallow in Scripture what a man pleases is to dash out of Scripture such texts and chapters as cross his opinion, or to say,

'Though they are Scripture they are not true.'" (See Chillingworth, 6th ed., 1704, p. p. 36 and 74) Edersheim, in his great work on "The Messiah," says that the historical Christ is an absolutely unintelligible problem without the Old Testament, *which the Ross Bible so largely withholds.* Our feet are on a rock in demanding that the Bible be left un mutilated for use in Public Schools. With political strategy the Church has no concern; let governments mind their own business, and leave God's Word alone. The book of "Scripture Selections," that is the Ross Bible, is a mere sop to Popery. No greater dishonour of the Scriptures can be conceived than making them part of the political machine. The Holy Ghost did not inspire the Divine Revelation in order to provide means for buying political votes; *and that alone is the original cause of the Ross Bible.*

PERMANENT DEACONS.

WHEN the renowned and brave Bishop Henry of Exeter ordained a 'permanent' deacon, a question, written by one known to the writer, appeared in some of the newspapers, asking how the Bishop had acted in reference to the first of those last three Collects in the Ordinal which are used at the ordination of a deacon?—because no bishop has the right to omit any part of the Ordinal as set forth by the Church or accepted by the same. But if this Collect were used, by what term must the proceedings be described, which having agreed with a man that he is never to become a priest, entreat Almighty God, giver of all good things, that this deacon may presently be found worthy to be called to the higher ministries? The omission is unauthorised. Will any one venture to use the Collect under the agreement referred to?

But is there not a better mode of meeting this subject? It appears to many who have reflected much upon it that there is a better and more correct and wiser mode of proceeding. It is clear that the Church of England expects her deacons to be ordered priests in due time, and to change this would be to interfere with the very constitution of the Anglican communion. Two things appear very necessary. The former of these is to make the present diaconate a reality. It certainly is not so now. In too many instances it is well known the young deacon on going to his parish has to undertake duties just as if he were a priest, except only the uttering of the Absolution and the consecrating of the elements in the Lord's Supper. It matters nothing that in other parts of the Prayer-book the rubric is equally clear in prescribing *'then shall the priest'*, mentioning what the priest is to do. The deacon is set to work the first day of his ministrations by a defiance of all rubrics except the two just now referred to. Moreover, he says the Marriage Service and the Burial Service, when it is clear that the Church did not intend a deacon to do so.

Until the Diaconate is practically realised, and deacons are treated as deacons, and secure

time to prepare and really do prepare for the priesthood, the question of a permanent Diaconate cannot be well comprehended. But, instead of permanent deacons, the Subdiaconate, or *Freres, Friars, Fratres* or order of *Christian Brothers*, appear to be far preferable. It would not interfere with existing Church laws as to deacons. There would be no confusion as to this class of men, or as to their ecclesiastical position. The people would speedily understand the distinction, and the Subdeacon or Christian Brother, would always be known and regarded as being what he is, a layman. Duties could be prescribed for the Brotherhood, some whereof ought probably not to be attached to the sacred orders. The Church has always held to three orders in the sacred ministry. An Order of Permanent Deacons would go far to making the Church recognize but two orders instead of three, for it would be said the Order of Deacons is not one of the three sacred orders at all.

Put the Diaconate in its proper place. Let deacons have one or two years of service as deacons, and thus have time to prepare for the priesthood. This done, and let the Church have a band of some thousands, carefully selected Christian Brethren, under due discipline, and it would soon be seen whether this would not effect more good than a handful of permanent deacons.—*G. V. in Church Bells.*

LENTEN THOUGHTS.

Let us turn to the type of men, whereof St. Peter forms the illustration, when spirit conquers flesh; and let us note what battle may be looked for. When the holiness of God, that righteousness which all healthful souls must long for, manifested in Christ, practicable in measure, appealing to all that is noble in us, wooing by its sweetness, bidding us transform our lives, and promising in exchange for the world that peace which the world can never give: when that is once revealed to an earnest soul, why should not the man draw back? What does it confront in him? weak and fallen humanity; infirm, sinful, miserable. What is there between these two, the righteousness of God and the unrighteousness of man? Measure it not—the space between them—by the infinities which divide the temporal from the eternal, the creature from the Creator; measure it not by the distance between earth and heaven; not of that do we speak, but to bring the matter practically down to our poor selves: between the Saviour calling us to Him, and us who hear His voice. There is this miserable barrier, the barrier of our own infirmity; a barrier of blindness, frailty, indecision, fearfulness; the love of this present world, the dread of sacrifice, the natural preference for an earthly life. That is the barrier between us and the Lord our Righteousness, and it is from that side, from this our fallen and ruined humanity, that the cry goes forth, "Depart from me, for I am a sinful man, O Lord!" It is natural that men should utter that cry, that they should draw back at first; as a blind man, suddenly finding the use of his eyes, would shrink from the light with a sense of pain; as a prisoner, suddenly released, might be at a loss where to go, what to do. That is the thing which the souls that are to be saved through Christ feel and overcome; there they triumph; there they follow the saint; who felt his own unworthiness and drew back, overpowered by the sense of his own sin, and yet found the way out of that snare, and never thereafter ceased to love and serve the Lord.—*Dr. Morgan Dix.*

GET RID OF UNWORTHY FEARS.

When an intelligent man, in the clearness of his thought, in the calmness of his purpose, and without fear of human opinion, openly declares himself to be of the company of them that stand near Jesus Christ; he does an act, which, for dignity, none of his intelligent acts can excel. This ought not to be a formality. It must be plain, to any thinking man, that Jesus Christ, to be his Saviour in any true sense, must come right into his life as a reality, and abide there as more

than a name—as a truth, as a master, as a king. He knows that a mere historical Christ would be to him no more than the picture of some dead sage; that Christ merely looking on him from afar, outside his life, would do no more for him than the old stone sphinx, which sits, not without a certain dead majesty and weird religious awe, yet silent and apart, amidst the deserts of Egypt. Nor yet will any one come to Christ, who look on the plan of salvation as a hard mechanical scheme, under which all is done arbitrarily for us, while we have nothing positive to do. Let us not weaken in the least, the idea, that to come to the Lord and confess Him before men is to do a real and very solemn thing, and a thing which a man must therefore live up to. In such a case as this it is Christ who comes straight to you, in your daily life, just as he came to Simon and Andrew, to James and John, in their little fishing boats, and in the midst of their trade; to you it is as real a coming, as it was to them. It shall be so to the end of time, while souls are called into the kingdom; it is thus with you to-day. What you are called is the righteousness of God in Christ, the imitation of Christ.—The Lord now stands before you; He shows you in Himself what you ought to be; He bids you arise and follow Him. Do you draw back? That is but natural; it was so with the men of Gadara; it was so with St. Peter; marvel not at that first impulse. Does the sense of your own unworthiness keep you away? Why not? It was so in Peter's case; he felt that he was not good enough; that he was unworthy; that he might not persevere if he once began. Such feelings also are but natural. The strife within you is what it always has been and always will be. Your temptation is a very old one; to be content with a lower life, to cling to this world, to walk by sight and not by faith, to surrender to your fears, to take no risk, and let go the hope of the prize. When Simon Peter looked on Christ, that day he had in him two lines of thought which have often troubled you: shall I repel the invitation, keep on with my pursuits, live as other men live and as I have always lived, be content to vegetate, spin out my feeble life, die as the multitude die, and take what may come hereafter? or shall I obey this strange mandate, and follow Him who speaks and acts as one from another world, and after Him, not knowing whither or what, and as a stranger and a pilgrim in the world, and as an alien unto my mother's children? Such was his choice; such is yours; and, though the sense of personal unworthiness may be oppressive to you, yet it ought not to keep you back. It is the thing we all need; the knowledge that we are sinful men is the guarantee of humility and patience, of faith and reverence. Nothing good will ever come to the man who does not feel himself to be a sinner; spiritual pride, an assumption of merit, a feeling of self-sufficiency—these drive men off from God. The very opposite of these are what we all need to bring us to Him, and to keep us near Him; to feel that we are nothing, that we merit nothing, that we have no worth before Him—this, logically, should bring us to Christ; and where such feelings are professed, and yet men make no move forward, we can only think, either that they are insincere in their profession, and merely put forth the plea of unworthiness as a mask for unwillingness, or else that their thoughts are in total confusion about the condition of sinner's acceptance by the Holy Redeemer. Let them correct their error and cast out that unworthy fear, and all shall be well.

Home & Foreign Church News.

From our own Correspondents.

DOMINION.

QUEBEC.

LOWER IRELAND.—On Dec. 30th, 1887, the congregation of Christ's Church gave a very successful oyster supper and entertainment in the church hall in aid of the organ fund. There was a large and appreciative audience. A splendid programme of vocal music, readings, and recitations was performed to the evident enjoyment of all present. Particularly to be remarked was the selection of readings and recitations given by the "small boys" of Lower Ireland. It is not often that a programme is prepared in a country place where such an excellent collection of recitations is so well rendered as that performed by the boys that took part in the entertainment. The receipts for the organ fund were something over \$40. Before the performance of the programme Mr. A. S. Johnson, M.P.P., on behalf of the congregation, in a very complimentary speech, presented the incumbent, Rev. R. Hewton, with a purse containing \$67 as a token of regard from the members of the church. Mr. Heaton was completely taken by surprise, and in

response expressed his appreciation of the thoughtfulness and the spirit which prompted the givers to make provision for his worldly wants in such an acceptable manner.

MONTREAL.

MONTREAL.—The second annual meeting of the Woman's Auxiliary Missionary Society of the diocese was held last week in the synod hall. The Lord Bishop of Montreal presided, and there was a very large attendance. After devotional exercises, the well-known missionary hymn, "From Greenland's Icy Mountains," was sung.

Miss H. E. Houghton read the annual report, which showed that the Society had a membership of 337. The special object of their care was the parish of Arundel, the mission fund of the diocese, and special objects recommended by the Bishop. They were often called on by parochial branches and individuals for information concerning missions, and it had been decided to form a collection of books and maps to be kept in the Diocesan Theological College, and subscriptions were solicited for this object. Then followed some details of the work of the seventeen branches throughout the diocese.

Rev. G. Osborne Troop said it was not good for man to be alone, and that did not apply to domestic life alone, but also to the service of the Lord. He spoke of the hardships of the missionaries in foreign lands, and testified to the aid which this society had given them. He hoped their efforts would be more and more, not only to meet the local needs, but also for those of far off fields. He assured them of his sympathy and that of his brethren throughout the diocese, and wished them God speed. He closed by moving the adoption of the report.

Rev. Dr. Henderson seconded the motion. The existence of this association could be justified on three grounds: (1) Because it is an auxiliary society; (2) because it is a unifying society; and (3) because it is a teaching society. In the future the Bishop may rely on the ladies for aid in any good work which he may undertake. It was for them to prove that they were what they professed to be, an auxiliary society. Whatever unites is good and whatever separates is bad. The different parishes must not work separately, or their work would be like threads, but if these threads were gathered together we would have an idea of what the work of this association is. It tends to unite all the parishes and all the dioceses together. This was also a teaching association, and the ladies' power of teaching was greatly underrated. Some ladies, at any rate, could teach adult men and women, and though men had superior powers in doing certain things sometimes they did not do them. Women frequently anticipated men in the service, and for the glory and honor of the Lord. He was sure that the society had done valuable work for the Lord in the past and would do even more in the future.

His Lordship, in putting the resolution, remarked that the married men of the congregation would not deny that the ladies had great teaching powers.

The motion was adopted. Rural Dean Lindsay submitted the treasurer's financial statement, of which the following is a summary:—

Revenue.	
Domestic missions, balance from last year	\$ 12 02
Receipts	604 78
	\$616 80
Foreign missions, receipts	\$ 86 00
	36 00
	\$652 80
Expenditure.	
Domestic missions	\$559 18
Foreign missions	10 00
Printing, etc.	38 02
	\$607 20
Balance carried forward	45 60
	\$652 80

Rev. Canon Ellegood, in moving the adoption of the report, said the society was doing a grand work, and with the entire approval of His Lordship. Where the church had lost greatly was in not having organized women's societies. They had had striking illustrations of woman's ability, and their teaching ability was in very many cases superior to that of the lords of creation. They had that loving sympathy which, if anything could, would conquer the world.

Rev. Canon Mills seconded the resolution. He was surprised that any one should take exception to the society or to its work. The work that they had done and the money they had raised, had not been to the detriment of any other field of labor. He congratulated His Lordship on having such a society to carry on the work so dear to his heart, and hoped they would go on prospering and to prosper.

His Lordship their main object than to collect they had been Madame St. a missionary Catholic mission 200 years ago but later on politics, and wise that religion Chinese have women believe eye which were children. As wear away after; they were taught them who came to were the most taught to read hours a day. description of peculiar churches temples and Bible into Chinese hundred million now being called colporteurs, the people at the work we was necessary workers, and be specially had been of regeneration should share The hymn sung, His Lordship of Al his visit till to himself a ship referred that were of in that region would rather they could gain skin the missionary The benediction dispersed.

PERTH.—in St. James January. The Almonte, Edinburgh, late honor Judge the Rev. missionary station, read total contribution during the diocese of A The Sunday boy at the annum. At point, were deputation new mission older missionary year required stipends of the close an in the diocese George's Church three of the The Christ well attend Communion at the mid-making a total of 25 in excess use of clergy on the previous months of the so beautiful tions have in the choir in memory \$500, from architect, the Church brass, and sent by the the ornate by that lady church late Shaw, and accommodated Sunday School

His Lordship said that when it was considered that their main object was to stir up enthusiasm rather than to collect money, they would see how successful they had been. The motion was declared carried.

Madame Schereschewsky related her experience as a missionary in the city of Pekin. The Roman Catholic missions had been established there some 200 years ago, and at first had been very successful, but later on the Jesuits took too much interest in politics, and the Chinese retreated from them, otherwise that religion might have been widespread. The Chinese have been taught to hate foreigners, and the women believed that foreigners possessed the evil eye which was more particularly directed towards the children. As time went on that prejudice began to wear away and the ladies began to come in and see her; they were willing to sing the hymns that she taught them and hear the word of God. The boys who came to the school were very expressive and they were the most docile pupils in the world. They were taught to respect education and they studied many hours a day. The speaker gave a very interesting description of the dress of the various classes, their peculiar characteristics, street scenes, and great temples and other buildings. The translating of the Bible into Chinese has given the word of God to four hundred millions of this interesting people, and it was now being carried throughout the great empire by colporteurs, who were sometimes received kindly by the people and sometimes in danger of their lives, but the work went on. For a mission field like this it was necessary to have consecrated and trained workers, and she hoped that in future women would be specially trained to work. The Anglo-Saxon race had been called to a great and noble work—the regeneration of the world—and in this the women should share.

The hymn, "Far off our Brethren's Voices," being sung, His Lordship apologized for the absence of the Bishop of Algoma, who, at his request, had postponed his visit till a later date, when he could get the field to himself and thus not divide the effort. His Lordship referred to the many new fields of mission work that were opening up from time to time, particularly in that region, where, only a few years ago, they would rather see a wild beast than a missionary, for they could get the fur from it, while they could not skin the missionary. Now that was all over and the missionary was welcomed everywhere.

The benediction being pronounced, the gathering dispersed.

ONTARIO.

PERTH.—The annual missionary meeting was held in St. James' Church, on Sunday evening, the 29th January. The deputation being the Rev. G. J. Lowe, Almonte, convener; Rev. John Partridge, Thomasburgh, late of the diocese of Nova Scotia; and his honor Judge Reynolds, of Brockville. The rector, the Rev. R. L. Stephenson, M.A., after a short missionary service, and before introducing the deputation, read the parochial report, which showed the total contribution in the parish for diocesan missions during the past year to have been \$264 08; for the diocese of Algoma, \$80 50, making a total of \$294 58. The Sunday School in addition supports an Indian boy at the Shingwauk Home at a cost of \$75 per annum. Addresses, sensible, practical, and to the point, were delivered by the different members of the deputation on behalf of the diocesan mission fund. As new missions are being constantly opened, and the older missions sub-divided, the Mission Board will this year require \$2,000 additional to supplement the stipends of the missionaries sent. The offertory at the close amounted to \$42 54. This parish ranks fifth in the diocese in its contribution to missions; St. George's Cathedral, Kingston, ranks first, followed by three of the churches in Ottawa; Perth ranks next. The Christmas services in St. James' Church were well attended. At the early celebration of the Holy Communion at 8 a.m., there were 73 communicants; at the mid-day celebration 75 persons communicated, making a total at the two celebrations of 148, being 25 in excess of Christmas '86. The offertory for the use of clergymen was liberal and slightly larger than on the previous occasion. The architectural adornments of the sacristy and chancel of the church are so beautiful, that of late years the evergreen decorations have been dispensed with. The screens erected in the chancel during the previous week, by his wife, in memory of the late H. D. Shaw, Esq., at a cost of \$500, from designs by Mr. Frank Darling, Esq., architect, added much to the beauty of that part of the Church. A moveable pulpit desk, of polished brass, and camp brackets of the same material, presented by Mrs. Peter McLaren, contributed largely to the ornamentation of the beautiful pulpit presented by that lady at last Easter. The basement of the church lately completed, is also in memory of Mr. Shaw, and is fitted up as a school chapel, providing accommodation for about 250 persons; it is used for Sunday School and occasional services. The rector

is assisted in parish work by a Young Men's Guild, who sing in the choir, teach in the Sunday School and night school, and meet on every Thursday evening in the chapel school for mutual improvement. There is also a Woman's Guild, who visit the sick, distribute tracts, and collect for the mission funds. A lay reader, a student of St. Augustine's, Canterbury, is expected to arrive from England in spring, and take the place of the late assistant, Rev. T. Austin Smith, now missionary at Madoc. St. James' Church is to be still further beautified by the completion of the tower and spire, towards which Mrs. Peter McLaren, in addition to her other generous donations, has given \$4 000. The firm of Messrs. Darling and Curry are preparing plans and specifications for the work, which it is expected will be carried to completion next summer.

BALDERSON.—This mission, vacant for two or three months, since the appointment of the Rev. H. Farrar to North Hastings, has been supplied by the appointment of the Rev. Mr. Coleman, of St. Augustine's College, Canterbury. Mr. Coleman commenced ministrations on Christmas day. There is at Balderston nearly completed a beautiful little stone church of the gothic style of architecture, open timber roof and lancet windows filled with coloured glass; a memento of the good taste and handi-work of the late missionary, the Rev. H. Farrar, now of North Hastings.

CLAYTON AND INNISVILLE.—This new mission, formed from out-stations of the parish of Almonte and mission of Lanark, is served by the Rev. J. Osborne, late missionary at Kitley. On the enlargement of St. Paul's Church, Almonte, and the appointment of the former incumbent, Rev. F. L. Stephenson, M.A., to St. Peter's, Brockville, Clayton was made headquarters of the new mission, and Almonte was set off as a parish by itself. During the eight years of his incumbency at Almonte, the Rev. F. L. Stephenson, aided by many willing workers, had done much to place the parish of Almonte in the position it now occupies. He paid off the debt, \$3,000 principal, and \$1,260 interest on the handsome and commodious parsonage, and leveled the grounds surrounding the house, and further, ornamented them by planting trees, chiefly maples. The church being originally badly built, was in quite a ruinous condition, when he raised by subscription \$8,500, and having procured designs for the enlargement of the church from Mr. Frank Darling, architect, Toronto, had so far proceeded with the work, that at the time of his appointment to St. Peter's, Brockville, the masonry was completed, the carpenters were putting on the roof, and all the work contracted for. Many of the accessories of divine worship heretofore wanting in this church, have been since provided by the new incumbent, the Rev. G. J. Lowe, who had the church opened for service on Thanksgiving day, and of whom a local paper states, "the present incumbent possesses rare social qualities, as well as unusual ability, and has already won the affections of his people. May the pleasant relations now existing ever continue."

RENFREW.—The missionary here, the Rev. C. J. Young, B.A., is doing good work, and endeavouring to make up for the past neglect of his predecessors, who almost entirely confined their work to the village of Renfrew by visiting the scattered members of the Church in the surrounding townships. He has succeeded with the scanty means at his disposal in reducing the debt on the parsonage from nearly \$400 to \$100, and has re-opened the little log church in the township of Horton, where services had not been held for years, he also has arranged for holding fortnightly services in the townships of Admaston, Brougham and Griffith—in this he is assisted by a lay-reader. At Renfrew village and Hilton on Christ-day 40 persons communicated, and the offertory for clergyman was \$81.35.

NORTH HASTINGS.—The hard-working, self-denying missionary here, the Rev. H. Farrar, who did such excellent work in opening the missions of Parham, Sharbot Lake and Clarendon, ministers at nine stations, making his headquarters at Bancroft. Another missionary priest could find plenty of work here, but the labourers are few. There are at present seven vacant missions in the diocese.

CLARENDON.—The Rev. Edward Pick ministers here with much acceptance. There are three churches in the mission and a comfortable parsonage house; the churches at Ompah and Plevna are quite ecclesiastical little edifices. On the church at Ompah there is a debt of \$180. Quite a number of half-pay officers of the British army have settled here.

BROCKVILLE.—St. Paul's.—The annual diocesan missionary meeting was held in this parish on the

evening of 2nd February. The Rev. F. L. Stephenson, M.A., rector of St. Peter's, read the service, and the Rev. S. G. Poole the lesson. The meeting was addressed by the members of the deputation, viz., the Rev. S. G. Poole, of Osnabruch; Mr. R. V. Rogers, M.A., of Kingston, lay secretary of the diocesan synod; and the Rev. D. F. Bogert, M.A., rector of St. John's Church, Belleville, convener. The Rev. F. L. Stephenson and Judge McDonald also spoke. The Rev. E. P. Crawford, M.A., rector of Trinity Church, and his curate, Rev. Mr. Quartermain, had other engagements which stood in the way of their being present. The rector, Rev. Dyson Hague, M.A., presided. The attendance was good, and the collection exceeded that of last year.

TORONTO.

TORONTO.—St. Barnabas.—Sunday Evening Lectures.—The Rev. Prof. Clark, Trinity College, has been delivering a group of lectures on the last three Sunday nights at St. Barnabas on Socialism, Agnosticism, Secularism. The congregations were very large on each occasion, numbers being present who seldom are seen at church. We need not say that the learned lecturer treated these topics with masterly power. The auditors one and all pronounced that the lectures were beyond compare in intellectual force, and showed a range of reading that few living scholars could equal. Prof. Clark took the unusual but wise and bold course of inviting any who had questions to ask to remain after service, as he would be happy to meet those anxious to have objections answered or difficulties solved. We should like to see arrangements made for the publication of these lectures, and have hopes of securing them in full or in a condensed form for publication in our columns.

St. Barnabas.—Mrs. W. Hoyes Clarke wishes to thank Mrs. O'Reilly for a parcel addressed to her for a poor woman in much need of warm clothing; the parcel was delivered by Miss Cottingham.

NIAGARA.

FREELTON.—His Lordship the Bishop of Niagara visited this mission for confirmation, on January 25th. Five candidates were presented for the apostolic rite. The Bishop's instructions were plain and good; it is to be hoped that not the candidates only, but all who were present at the service, will remember and try to live according to the seven sound rules suggested by our chief pastor of the diocese. When a clergyman gives to his class a short series of instructions upon confirmation and holy living, the trouble is not what to teach but what to leave out. There are so many things that can be taught, it is difficult to choose the most important; the Bishop's seven rules summarize much of this teaching. The Revs. A. J. Belt and Geo. B. Cooke held a missionary meeting in the hall at Freelton, in the evening of Friday, Jan. 27th. There was a very small attendance; we hope for a larger congregation next year. Perhaps the turn-out was large enough, seeing many think meetings of this kind are not of very great importance anyway.

EURON.

LONDON.—Great interest is seemingly being taken in the coming "visitation" to be held by his Lordship the Bishop, March 7th and 8th. We understand that clergymen from all parts of the diocese have signified their intention of being present. The Bishop occupies the first day with subjects already announced; the second day is for a conference on missions. In order for more definite discussions the following subjects will be taken up in their order:

- (a) The present moral condition and future doom of the heathen.
(b) The responsibility of the Church to follow the indications of God's providence in the matter of missions.
(c) The reflex influence of missions on Home Work.
(d) The duty of the Church with reference to Israel.
(e) The best methods for advancing the cause of missions.

The clergy are invited to come prepared to speak on these various subjects, and it is earnestly hoped that much practical good will be the result. Those who desire to be billeted with friends during the "visitation" have been requested to send their names to Ven. Archdeacon Marsh or Rev. Evans Davis, chaplains. Reduced rates will be allowed on the several railways.

HORNING'S MILLS.—A very interesting series of mission services have just been held in St. John's Church, Horning's Mills. They lasted from 30th Jan.

to Feb. 6th. The missionary was the Rev. P. T. Mignot, of the diocese of Niagara. His addresses were full of fervour and were listened to with great attention, as were also the instructions given by the Rev. H. G. Moore each evening on some portion of the Church catechism. It is hoped that one outcome of the mission will be a large number of candidates who will be presented to the Bishop at the approaching confirmation on the 2nd of March.

EASTWOOD.—*Deanery of Oxford.*—Wednesday, Jan. 25th, Confirmation in St. John's Church, Rev. T. Watson incumbent. Woodstock, Wednesday, confirmation in St. Paul's, rector, J. J. Hill.

PARIS.—*Deanery of Brant.*—Confirmation in St. James' Church, Rev. Alfred Brown, rector, Thursday, Jan. 26th. Confirmation in All Saint's Church, Mount Pleasant, Rev. J. P. Curran, incumbent. Onondaga—confirmation in Trinity Church, Rev. G. M. Cox, incumbent, Friday, Jan. 27. Kengengah—confirmation in St. Paul's Church, Rev. D. J. Caswell, Friday, Jan. 27.

LONDON.—*A Convalescent Hospital.*—A large meeting of ladies and gentlemen interested in the establishment of a convalescent hospital in this city was held in Bishop Cronyn Hall on Friday evening to consider the best mode to secure such a charity. There were present Mesdames Baldwin, Thompson, Eccles, Labatt, Perrin, Boomer, Ingrams, Edger, Morphy, Hellmuth, Whitehead, Landor, Richardson, and fifty others also; his lordship Bishop Baldwin, Mayor Cowan, Revs. Canon Innes and Smith, Col. Walker, Messrs. T. McCormick, Thomson, W. L. Gill, and Dr. English. His lordship presided and in his opening remarks alluded to the grand work Christianity had been instrumental in doing, in establishing hospitals and similar charities, for the purpose of helping those who were unable to help themselves. He spoke in strong terms of the necessity of establishing a convalescent hospital in this city. The hospital was crowded, and in many instances patients were discharged from it before they were convalescent enough to battle with the cold winds and storms of life. If the object be a good one we may feel assured that the requisite funds will be provided. Mayor Cowan said such an institution was necessary, and he was experienced in these matters. The present hospital is inadequate. Any efforts the meeting might make in the direction would be heartily seconded by the council and the citizens generally. Mr. English had seen these institutions working successfully in other places. Col. Walker said \$175 had been already promised without any solicitation. He thought the question was ripe, and it now remained for the meeting to organize after passing a motion acknowledging the necessity for such activity. Rev. Canon Innes said it was intended to make the proposed institution entirely undenominational and not even exclusive. He believed it to be absolutely necessary, and gave assurance that it would prove a blessing to the community. Rev. Canon Smith, from his experience, chaplain of the hospital, believed the institution to be necessary. Mr. McCormick said the hospital should do more than it was doing. There were spare room there, and if it was necessary that some charities should take hold of incurables, wings could be built to the hospital. Col. Walker and Mayor Cowan again addressed the meeting, and after some further discussion Mrs. Boomer moved, seconded by Mrs. Hyman, that a convalescent hospital be established near or in the city. Carried unanimously. A committee was appointed to take action as follows: Mesdames Thompson, Hyman, Boomer, Labatt, Eccles, Ford, Mayor Cowan, Col. Walker, Messrs. McCormick, Thompson, and Rev. Canon Innes (Chairman); Miss. Eva Meredith is the treasurer, and donations towards the furtherance of this commendable object will be thankfully acknowledged. The list of contributions to the proposed Convalescent Home amounts to \$175.

SOUTHAMPTON.—St. Paul's Church in this place, a handsome brick church, nearly free of debt, was opened on Sunday, Feb. 5th, by his lordship the Bishop of Huron, assisted by the Revs. C. J. Farthing, of Durham, and T. L. Armstrong, rector in charge. The Bishop preached most eloquent sermons at both morning and afternoon services, the Rev. J. C. Farthing officiating on the evening, the church being filled to its utmost capacity at all the services. The collections being very liberally responded to. Great credit is due to the choir for the exceptionally good singing at each service. To all appearance Southampton is in a flourishing state as regards Church matters, the people all working as one.

During 1887 the unprecedented number of 108 persons have sailed from England for work at the Church Missionary Society's stations.

ALGOMA.

BRACEBRIDGE.—The Rev. Jas. Boydell, of the mission of Bracebridge and parts adjacent has great pleasure in acknowledging his indebtedness to the girls of the Havergill Mission Band, for a large bale of excellent clothing and a box of books and presents for Christmas trees. The presents and books together supplied the needs of two well-equipped trees in two separate outstations of the mission; a brief account of one may not be uninteresting to some of your readers. At an early hour in the afternoon, accompanied by two of my daughters, we proceeded to the school house, some 8 miles from the village where one tree was to be decorated, and in spite of the snow which had fallen quite a depth in the night preceding, we found one school room well-filled with expectant faces practicing the carols which were shortly to be sung. Our entrance was greeted with marked approval evidenced in the face of the children. After a short inspection of the marks of merit, we apportioned the different prizes and clothes to meet the needs of each child, and I can assure the girls of the Havergill Mission Band, if they could have seen the happy faces of the children as each marched off with his or her prize and allotment, it would have encouraged them in their useful and benevolent work on behalf of Christ's little ones. I thank the band with all my heart for their work and labor that proceedeth of love, and which in my case has ministered to as well to the necessities and enjoyment of so many, who are far removed from the influence of pleasure in their unceasing round of daily toil.

The Rev. W. Crompton begs most gratefully to acknowledge \$5 sent by "friends" per F. Wootten, Esq., to be used for stated purpose.—Aspdin, Muskoka, Canada, Feb. 8th, 1888.

FOREIGN.

The convocation of Southern California held its half-yearly meeting at Riverside on Jan. 24th, 25th and 26th, in All Saints' Church, Rev. B. W. Roger Taylor, rector. The Very Rev. Archdeacon G. L. Trew, Dean of Southern California, presided over the meetings, which was unusually interesting and important. In view of the rapid growth of the Church within its limits, the Convocation resolved on taking the necessary preliminary steps for a sub-division of the diocese of California, and the organization of a new diocese for Southern California. As the final steps in the matter is the sanction of the General Convention, which cannot be obtained till the next triennial meeting in Oct., 1889, nearly two years must elapse before the division can be perfected. Meanwhile the work of securing an episcopal endowment fund will begin at once.

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.

HAS HE AUTHORITY?

SIR.—A gentleman, lately a student of Wickliffe College, now ordained, not a graduate, I believe, of any University, is going about and preaching in our churches, appealing for help on behalf of mission work in Japan, representing that he is the first clergyman ever sent by the Canadian Church to the foreign field. I presume the only corporation able to send a missionary in the name of the Canadian Church is the Domestic and Foreign Missionary Society of the Church of England in Canada. Can you inform your readers if this gentleman has any authority to speak of himself as sent by that body, and if not, in what other way can he be the first clergymen sent out by the Canadian Church to the foreign field? Taking it for granted that the gentleman is, as he represents himself to be—the 'sent' of the Canadian Church to Japan, I would further like to have some information as to the scholastic requirements of a missionary that the whole Canadian Church deems fit to send as her representative to a people knowing as much as the Japanese knows of two of the most ancient and subtle religions of the world, viz., those of Confucius and Budha, as well as the powerful and successful religion of Mahomet? Is the Canadian Church a wise builder for Christ if she sends to Japan a missionary ever so earnest, yet lacking knowledge which a literate or non-University man cannot have? Would such a man be a fair

representative of the scholarship and culture of the Canadian clergy? Is this the best that Canada can and will offer to Christ for Japan? Yours truly,
Feb. 10, 1888.
HURON.

THE SUB-DIACONATE V. THE DIACONATE.

SIR.—Under this heading "H. Grove" in the *Guardian* (Eng., Dec. 28) has the following very wise remarks. It seems to be too bad that at a time when unity is in the air those who profess to be Catholic are as the American says, "doing their very best" to upset the whole teaching of the Church and Prayer Book, teaching the three orders. Mr. Grove says: "I have read with much interest your remarks (i.e., the editor of the *Guardian*) on the restoration of the above order in our Church, which appeared in your paper of last week. Allow me, therefore, to observe that the question as to the expediency of the revival of the order of sub-deacons was fully considered in convocation some years ago, when it was held that the bishops had no more power to add a fourth order to the ministry than they had to add to the two Sacraments of the Church. So far then as convocation is concerned, the question appears to be settled, and the same must be said as regards the law. For the old statute of the 3rd and 4th Edward VI., cap 12, which allowed the bishops to ordain "other ministers," i.e., sub-deacons besides priests and deacons, is now totally repealed by the 26th and 27th Vic., cap 125. Consequently no sub-diaconate can now be legally established. We must have the real diaconate or none whatever."

This is only an extract. The entire letter is well worth reading. If the Diocese of Springfield, U. S. A., had had the *Guardian* sent to its synod office in 1887, we hardly think it would be the laughing stock of dioceses it happens to be at present. Fancy its having the "Catholic Church in Springfield," and the bishop thereof the head of this Catholic Church. What is the world coming to? No wonder we have had an earthquake. The very ground has to laugh at us and with it laughter disturb the capital of our land.
Yours,
X.

ANOTHER ROSS BIBLE.

SIR.—I have read with much regret the article in your last issue headed "Another Ross Bible." Upon its tone I will not further comment than to say that such phrases as are used need very strong grounds, to say the least, for their justification, and can under no circumstances stand in the place of sound argument. It is a serious responsibility to make use of language of this kind until at least the whole matter has been carefully weighed and studied. The *DOMINION CHURCHMAN* cannot be unaware that the question of religious instruction in the Public Schools has been committed by the Synod of Toronto to a large and representative committee, to take such action in regard to it as in its judgment is best calculated to promote the best interests of the Church and religious education. It is surely just possible that such a committee may have had something to do with the emendation of the Scriptural selections already in use in the schools. Was it too much to expect that a newspaper claiming to be the organ of the Church of England in Canada, would take the modicum of trouble necessary to acquaint itself with what the official representatives of its own Church had done before denouncing their actions in these violent terms? It is impossible to believe that this had been done. Under the circumstances, I look to the article to find the nature of the offence committed by the representatives of the synod in authorizing the Archdeacon of York and myself, to take part with representatives of other religious bodies in Ontario, in preparing a list of passages of Scripture for reading in the Public Schools. The reasons appear to be two: First, that any such list is a mutilation of the Scriptures. Such an argument would be comprehensible from a Methodist or Presbyterian standpoint, as urged in the defence of the too common practice in those bodies, of dipping at random into the Bible for a suitable lection, with the necessary result of leaving whole sections of God's Word scarcely ever brought before the people. A Christian who is accustomed to see his pastor select from the whole Bible at pleasure, might conceivably advocate a similar course on the part of the teachers in the Public Schools; but a Churchman who knows that the uniform practice in the Catholic Church has always been to make fixed selections of Holy Scripture for liturgical purposes, is hardly consistent in stigmatising such selections as a "mutilation" of the Bible. Objections may of course be taken to the nature of the selections themselves, or to the authority by which they are made. But the principle of having authorized selections for the regular reading of the Bible, no consistent or educated Churchman can rationally object. Yet this is the very principle

which your terms. Secor of the Bible is Book of Sele Such a course regulations n it would ha Department. the action of t atives would fact is, that f the introduced desired, the d or list of read perfectly open book or the li much to expe England in picion by the upon a compl case, but not the results of by the Chur Feb. 7, 1888

MA:

SIR.—Since diocese, their banking insti will soon nu management above suspic satisfied with gation of all petent com executive co the following executive co to enable hir the Huron happened th but another would much their integ This official Loan and S independent ing much at quotation is Press of Je practice of leading Torr clerk, or oth vote at an This is a wi I will now viz., the sal at the pres The offices known as th concerning Paul's Chur Synod Jour position of t for the purp ped. The s \$4,205.33. about \$300 Paul's paid of certain 1 annual cos Church pu \$6,000, pay without inte allowed 5 p the end of would comj having a ve that the 5 years at ar annual loss received an ing \$524.34 Bishop Cr extraordinary regime, wh cement the finan University operates t diocese. I upon the E must use be effected

SIR.—W "H. C. St letters of I gentlemen

which your article denounces in the strongest terms. Secondly, you appear to think that the use of the Bible is forbidden in the schools, and that the Book of Selections is intended to take its place. Such a course would be entirely contrary to the regulations now in force, and it is inconceivable that it would have been proposed by the Education Department. Had it, however, been so proposed the action of the diocesan committee and its representatives would have been steadily opposed. The real fact is, that for the benefit of the schools in which the introduction of the Book of Selections is not desired, the department intends to issue the calendar or list of readings in a separate form, and it will be perfectly open to any School Board to use either the book or the list, as they desire. It is surely not too much to expect that the good fame of the Church of England in Canada should not be laid open to suspicion by the utterances of Church newspapers, based upon a complete misconception of the real facts of the case, but none the less calculated to sadly minimize the results of any official or corporate action taken by the Church.

Feb. 7, 1888.

C. W. E. BODY.

MANAGEMENT OF FINANCES.

SIR,—Since I last wrote upon the finances of Huron diocese, there has been another "go down" in our banking institutions. The Federal and Central Banks will soon number with the "dead issues." In the management of Church finances everything should be above suspicion. I do not think the diocese will be satisfied with anything less than a thorough investigation of all our funds by an independent and competent committee. In the report of the last executive committee my attention has been drawn to the following: "At the request of the chancellor the executive committee authorized the issuing of a proxy to enable him to represent; the synod at meetings of the Huron and Erie Loan and Saving's Co." It so happened that the chancellor was not at the meeting, but another official made the request. Whilst I would much rather doubt the ability of any one than their integrity, this move is very objectionable. This official is the solicitor of the Huron and Erie Loan and Saving's Co. He is not, therefore, in an independent position, and holding of proxies is engaging much attention through the press. The following quotation is taken from a letter in the London Free Press of Jan. 31st, which exposes the pernicious practice of collecting proxies: "The by laws of a leading Toronto Company contains this: No manager, clerk, or other officer of the Co. shall be entitled to vote at any meeting either in person or by proxy." This is a wise provision.

I will now take up one item in our synod expenses, viz., the sale of the synod offices and the rent paid at the present time for offices in the chapter house. The offices at one time owned by the diocese were known as the "Bishop Cronyn Hall," and a statement concerning the sale thereof to the congregation of St. Paul's Church, London, can be seen on page 41 of the Synod Journal for 1885. These offices are in a central position of the city, and in every way best adapted for the purposes intended than those at present occupied. The statement shows that they cost the diocese \$4,205.33, which at 7 per cent. interest would be about \$300 per annum. The congregation of St. Paul's paid the diocese \$124.34 annually for the use of certain rooms in the building, which reduced the annual cost to the diocese to \$171.66. St. Paul's Church purchased the said Bishop Cronyn Hall for \$6,000, payable in 20 years by payments of \$300 without interest. This means that the congregation allowed 5 per cent. on the purchase money, and at the end of 20 years, without any further payment, would completely own the property, the diocese not having a vestige of claim upon it. The statement shows that the synod then leased the present offices for 20 years at an annual rental of \$500. Here we have an annual loss of \$200 to the diocese, besides the \$124.34 received annually from St. Paul's congregation, making \$524.34, and at the end of 20 years the loss of the Bishop Cronyn Hall. It may be said that this extraordinary transaction was effected under the late regime, which is true, and it requires but little discernment to recognise the same hand which guided the financial destiny of the notorious Western University. That influence, though invisible, yet operates through others upon the finances of the diocese. The investment committee in its report upon the Huron system of managing diocesan finances must use the lancet pretty freely if any good is to be effected. More anon.

LAYMAN.

PUZZLED.

SIR,—Will you kindly allow me space to thank Rev. "H. C. Stuart" and "G. J. L." for their very kind letters of Dec. 29th and Jan. 5th. I am so glad these gentlemen have written, and that they do write in so

gentlemanly a manner; I am not yet too old to learn, and I am happy to be able to say these men help me to write as I could not otherwise do. I think the subject before us the most important for the Church at large, and that it is a grave question any one can see, by no less than eight persons setting forth answers to my "puzzled." As I have said before my difficulty lies in the terms "hierous" and "Altar," as in the Bible and Prayer Book, and as applying, let it be clearly understood, to the "Christian ministry" and the "Lord's Table," and not as applying to the "lay element" or to anybody or anything else. I am fully persuaded that the New Testament makes every believing layman and every believing clergyman an "hierous," but I am not persuaded that every clergyman, even of 2nd order, because of his official capacity is a "hierous," and I do not think the Bible or Prayer Book teach this doctrine. I am still of the belief that the "Lord's Table" must be in every Church and not an "Altar." Now for proofs: I do not find in the whole New Testament or in the whole Prayer Book the clergyman as a clergyman anything else than a minister, i.e., a servant. This he is, because of his admittance to the same and in every order. The Preface to the Ordinal declares it: If the "Ministry" be not the official title of all of us clergy, why have the three terms "bishop," "priest," "deacon" at all. The word "priest" (which I think I can show is not "hierous"), is not the clerical title of the clergy as a body, it is the title of an "order" of clergy, and cannot to me mean anything else, unless we mean that "bishop" (episcopos) is a title of inferior degree to "priest." Is not this the case, if not, then, we upset the whole Old Testament argument for three orders. We have, instead of "one" high-priest, several "overseers," which shows a degeneracy more than ought else. In the old dispensation (which was only a "typical" dispensation) we have the whole body termed "priests" in the sense of Cohen and "hierous," because as officials they were such and did offer the "blood" offering, but the Christian dispensation does not possess "blood" offering "priests" among the "deacons." Does it? The old liturgies have the word, and rightly so, "sacerdos" and "hierous," on the supposition that we have "priests" the same as the "Aaronic" and "heathen" priesthood, and the compilers of the Prayer Book had to use the term "priest," (an abbreviated form of the Greek "Presbyters") or to leave the word "sacerdos" untranslated, but they in doing so told us what they meant. They use a synonym, the word "minister" over "seventy" times in the Prayer Book, and if this is not the correct interpretation, I ask any one of the eight who have written to quote the original words in the old liturgies for minister and its explanation. For Scripture references see in Greek, 1 Peter, 2, 9; Rev. i. 6; Rev. v. 10; Rev. 20, 6. Now as to Altar: We "Anglican" clergy are not to call things by a wrong name simply because "Rome" or the "Greek" Church or anybody else call them so. No; we have to go to our Bibles and Prayer Books, our rubrics and canons, and not to an "Act of Parliament" or a "service," (coronation or otherwise). I am not going to discuss the word "Communion Table" with "C. J. L." He has evidently never read the 82nd Canon (of 1603 not of 1662) about "a decent Communion Table" (mark the words) "in every Church." Let C. J. L. not hit too hard at "Evangelicals" (I am not hitting at "High churchmen") until he knows what he is doing. As I have already shown the only "Altar" the Church of Christ and the Church of England know, is that of Hebrew xiii. 10, which as "C. J. L." says is the "altar of the cross." But the "altar of the cross," according to all history, is either at Rome (read the tradition of Helena) or is not to be found to-day, to the latter of which theory I hold. St. Paul in Corinthians is arguing with a "Jewish" and "Heathen" congregation, and in order to set aside his plain "Table of the Lord" and to support C. J. L.'s theory, the worshippers must have had an "Altar" built and a "table made (both in, it may be, the "upper room" in a, to us, small heathen city), which is absurd. I would gladly read some others on this subject.

Yours, X. Y. Z.

TEMPERANCE NARROWNESS.

SIR,—It was asked the other day of a clergyman why he should "advertise intoxicants?" reference being made to his having gone to a tavern "for his necessities," as the canon says, and taken home "openly and publicly" a bottle of beer. The reply seems to have been, for the same reason that our blessed Lord did so; for His very first miracle was the greatest advertisement of intoxicants ever known. But now-a-days people interpolate Scripture thus: after "the deacons shall not be given too much wine," they add, "and the little they do take must be drunk in secret: after the instruction to Timothy they read "but this should be done only in your private closet." We want a New Version in this sense; and, perhaps, herein lay the principal omissions of the last version-

ists. But this thing must be looked pretty squarely in the face, if we have any love of God's Word, or of Christ's Church. For just suppose every man, woman and child in Canada, to wake some morning with the notion that teetotalism is superior to temperance, why then the practice of the early Church, in days of highest attainment, is no example for us; in one thing we have improved upon her practice and her teaching, why, therefore, not in all? Where then, too, would the Bible be as a rule of faith and practice, when we set up our own fanciful judgments as superior? No wonder that a noted minister in the States could tell as that the manner in which the so called temperance question had been handled, had done more injury to religion of late years than anything else. Discipline in the Church was Christ's cure for drunkenness and other vices, but a timorous generation hardly dares to say so; and few are so self-sacrificing as to stand boldly by their colors, or save themselves from a fashionable heresy. The main reason, we hope, is that they do not see where this thing in the long run, is going to land us.

NORTHERN LATITUDES.

FUNERAL CUSTOMS.

SIR,—A custom has crept in of late years, at least in country parts, I cannot speak for the cities, of bedizenning the dead in "full dress," down to the flower in the button-hole or the bouquet. To me, I confess, it is not only objectionable but repulsive, and I take my reasons in the hope that Christian readers who may not have given this subject any consideration heretofore, may be influenced thereby. 1. It seems offensive to reason and good taste to present such a ghastly semblance of life. 2. It is against Christian sentiment to set up our proud pomp in the coffin, and to push forward the world beyond the awful bounds set by God and nature. What reflecting Christian is there that will not think it inconsistent with the meek humility which befits us in the very article of suffering the Judge's sentence? Think of the poor New York lady tricked out in her coffin in a \$5,000 ballroom dress! 3. It is a departure from the sober and reverent customs of our Christian ancestors, who prepared the dead for their last long sleep in the significant white linen shroud. In the last century the shroud, for economic reasons, was required by the law to be of wool. I am aware that in the earliest Christian centuries there were exceptions agreeing with the customs I complain of; and in the case of princes, secular or ecclesiastical, pomp is exchanged for simplicity, without justifying its extension to all. It must be remembered too, that heathen feeling did not all at once retire before Christian instinct, and that strict Christians did not countenance this excess. St. Jerome, for example, savagely asks, "Cannot the carcasses of the rich find a way to rot any otherwise than in silk?" 4. The linen wrap of the Lord's body has doubtless influenced the judgment and feeling and practice of Christians, and it looks like a sort of apostasy to go back to worldly pomp from the age-long custom of the Church. 5. Nay, is it not reverting to "savagery" in some measure? Barbarous tribes like our own Indians, adorn their bodies of the dead with the paint and feathers and finery of their festival occasions in life; and is it reasonable that civilized and Christian people should now imitate them. Let me end with a beautiful poem from Keble's Lyra Innocentium:

White apparel. The winding sheet.
Not for that we would be unclothed, but clothed upon.
Pure is the glory of the Christian vest;
Joyous the Sunday robe; all hope and might
The heavenly gleam, when dove-like wings alight
On the twice-sealed brow; benignly rest
The smiles of angels on the mitred crest,
And flowing skirts of priests, whose stainless white
The heat belies not; or on striplings bright,
Glancing like spirits through the region blest;
Or on glad bridal train, around the shrine,
Gathered with star-like and unchanging gleam;
But most where dimly robes of penance shine.
Yet all in vain, if the last glory fail,
If with the cold pale shroud the font's pure beam
Bend not, and o'er all hues of death prevail.

Port Perry. JOHN CARRY.

SKETCH OF LESSON.

1ST SUNDAY IN LENT. FEB. 19TH, 1888.

The Altar of Testimony.

Passage to be read.—Joshua xxii. 9-12, 21-27, 33-34.

I. The Settlement Beyond Jordan.—Land now subdued, and although enemies not quite all stamped out, the tribes are to settle each on its own portion. All have crossed Jordan westward, but some (Reuben, Gad, and one-half of the tribe of Manasseh) having their inheritance on the east

DOMINION STAINED GLASS COMPY., No. 77 Richmond St. W., Toronto.

MEMORIAL WINDOWS, And every Description of Church and Domestic Glass. Designs and Estimates on application. W. WAREFIELD. J. HARRISON. Telephone 1470.

Arthur R. Denison, ARCHITECT AND CIVIL ENGINEER. OFFICES: North of Scotland Chambers, Nos. 18 & 20 KING ST. W., Toronto. Telephone No. 1490.

TORONTO STAINED GLASS WORKS.

ELLIOTT & SON 94 and 96 Bay Street, CHURCH GLASS IN EVERY STYLE

HOUSEKEEPER'S EMPORIUM.

RANGES, WOOD COOK STOVES, COAL OIL STOVES, OUTLET, PLATED WARE, CHANDELIERS, LAMPS, BABY CARRIAGES, ETC. Every family should have one of our Self-Basting Broilers.

HARRY A. COLLINS YONGE STREET, WEST SIDE

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

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.

HOW PRINTING PAYS. 'The Proof of the Pudding' is in the eating. 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, Boys, Girls, persons out of work, everybody interested. A Press and Outfit complete, from \$5.00 to \$10.00 and up. Book mailed free. Address: The Model Press Co., Limited, 913 Arch St., Philadelphia, Pa.

RUPTURE. Have you heard of the astounding reduction for DR. J. A. SHERMAN'S Famous Home Treatment, the only known guarantee comfort and cure without operation or hindrance from labor? No steel or iron bands. Perfect retention night and day, no chafing, suited to all ages. Now \$10 only. Send for circular of measurements, instructions and proofs. Get cured at home and be happy, office 54 Broadway, New York.

BOOTS AND SHOES. LARGE STOCK. LOW PRICES. H. & C. BLACHFORD, 87 and 89 King Street East, Toronto. FINE GOODS A SPECIALTY.

JONES & WILLIS, Church Furniture

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

THE CHURCH EMBROIDERY GUILD OF ST. HELEN. The ladies of this Guild execute orders for Stoles, Altar Frontals, Vestments, Altar Linen, Dosses, etc. Apply to the President, 173 Gerr Street, East. N. B.—Postal Cards Ignored.

WALL PAPERS.

Embossed Gold Parlor Papers. New ideas for DINING ROOM decoration Plain and Pattern INGRAINS BEDROOM PAPERS in all grades. A large selection of cheap and medium price papers of the newest designs and shades. Our specialties are Room Decorations and Stained Glass.

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

GRATEFUL-COMFORTING. EPPS'S COCOA. BREAKFAST.

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

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

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

COLOR DECORATION. We have of late executed a large amount of color decoration for Church work. This department is under the direction of Mr. F. S. Lamb (pupil of Boulanger and Lefebvre), who has recently returned from study on the Continent. For estimates and catalogue address J. & E. LAMB, 59 CARMINE STREET, NEW YORK.

ESTABLISHED 1836.

S. R. Warren & Son CHURCH ORGAN BUILDERS.

PREMISES: 39 to 45 McMurrich St. TORONTO.

Builders of all the Largest Organs in the Dominion. The very highest order of workmanship and tone quality always guaranteed.

PEN and PENCIL STAMP 25 CENTS. Rubber Stamp Ink & Pad 15 cents. Send 2 cts. for Circulars, or 16 cts. for Catalogue. Greatest variety, quickest shipments, THALMAN MFG CO., Baltimore, Md., U. S. A. Our Agents are selling hundreds of these stamps.

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

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

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

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

BALTIMORE CHURCH BELLS. Established 1844. 1st Prize at the New Orleans Exposition 1885-6. For circulars prices, etc., address J. Register & Sons, Baltimore, Md.

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

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

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

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

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

Elias Rogers & Co. COAL & WOOD. THE VERY BEST ROGERS COAL. HEAD OFFICE—20 King Street W. BRANCH OFFICES—409 Yonge Street, 765 Yonge Street, and 552 Queen Street W., 244 Queen St. E. YARDS AND BRANCH OFFICES—Esplanade East, near Berkeley St.; Esplanade, foot of Princess St.; Bathurst St.; nearly opposite Front St.

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

RUBBER STAMPS. New and Rapid Process! A FINE STAMP, MADE FROM NEW TYPE, AND READY FOR USE WITHIN 30 MINUTES. TO CLERGYMEN.—Crests, Monograms, Autographs, etc., suitable for note-paper, marking books and documents, carefully engraved and cast in rubber. TO ORGANISTS AND CHORMASTERS.—Musical scraps, short tunes, original chants and kyries, neatly set in musical type, and hand-stamped made in rubber. Postal cards, small choir programme blanks, book labels, etc., from which any number of copies may be taken by hand stamp. LIBRARIANS will find these stamps an immense saving of time and labor in labelling and marking Sunday School Library books. There is no end to the utility of these stamps. Send for samples and prices.

TIMMS, MOOR & CO., Oxford Press, 23 Adelaide St. East, TORONTO.

W. STAHLSCHEMIDT & Co., PRESTON, ONTARIO. MANUFACTURERS OF OFFICE, SCHOOL, CHURCH, —AND— Lodge Furniture.

The "Marvel" School Desk, Patented January 14th, 1895. GEO. F. BOSTWICK, 56 King St. West, Representative at Toronto.

bank of the J leaving home advice (describ bless you;" country, awe Joshua, who and sends th new home. H. The Al Shiloh eastw road to Gi home they st nacle, the A Jordan will c take away fr of the Tab hereafter do they erect a river, on a h other tribes III. The S other tribes. tribes are la come up to thinking bet princes (one of deputation true. IV. The I ambassadori suspicions. the three t Achan," of t ful results. the end; the not one of s fice to Baa but simply s see to") to and privileg Tabernacle other tribes explanation, by the other. —Dr. Cal the Corner purpose of c he will be many new c can rely or to, as the D Many int learned from products. and found t the ivory d have said la America wa is eight feet diameter of Jumbo at h portant con —the count 'dead' or 'l Asia and A north of E Asiatic and from each o has small e African has both are div African are two main d coast. Eas difference is er, and ther ed as "close only about the West c the whole le fore, much varieties of

bank of the Jordan, had to recross it. As a boy leaving home for a strange place receives his father's advice (*describe what this would be*), and a "God bless you;" so these tribes, going into a new country, away from the rest, are called before Joshua, who gives them good advice, blesses them and sends them away to journey in peace to their new home.

II. *The Altar of Witness.*—They journey from Shiloh eastward till they near the Jordan on the road to Gilead. Within sight of their new home they stop and think—"Shiloh, the Tabernacle, the Ark, are all with the other tribes. Soon Jordan will divide us from them. Will it really take away from us and our children the privileges of the Tabernacle, &c.?" Lest anyone should hereafter doubt their right to these privileges, they erect an altar on the west side of the river, on a high hill, as a witness between them and other tribes of their equal rights.

III. *The Suspicion.*—News of this comes to the other tribes. They see in it a proof that the three tribes are lapsing into idolatry. In anger they come up together to fight their brethren; but thinking better of it, they send Phinehas with ten princes (one from each of the ten tribes) as a sort of deputation to remonstrate in case the report be true.

IV. *The Explanation.*—On nearing the bank, the ambassadors see the altar, which confirms their suspicions. Disappointed and angry, they chide the three tribes, reminding them of the "sin of Achan," of the "iniquity of Peor," and of the dreadful results. Patiently the accused hear them to the end; then they quietly explain that the altar is not one of sacrifice, which might be used to sacrifice to Baal, instead of the proper one in Shiloh, but simply an altar of Witness, ("a great altar to see to") to testify that they had the same rights and privileges to the true Altar, to Shiloh, to the Tabernacle services, sacrifices, &c., &c., as the other tribes had. The messengers return with the explanation, which is frankly and heartily accepted by the other tribes.

Family Reading.

—Dr. Callender has opened a suite of rooms at the Corner of Yonge and College Avenue for the purpose of conducting his dental profession, where he will be pleased to see his old friends and as many new ones as will require his services. They can rely on having their teeth skilfully attended to, as the Dr.'s. specialty is to preserve the teeth.

IVORY.

Many interesting facts in natural history may be learned from intelligent dealers in various natural products. Agassiz used to visit the fish-markets, and found there many valuable specimens. One of the ivory dealers of New York city is reported to have said lately that probably the largest tusk in America was in a show-window on Broadway. "It is eight feet long and nine inches in diameter. The diameter of Junbo's tusk was only four inches, but Junbo at his death was not full grown. Two important considerations determine the value of ivory—the country that produces it, and whether it is a 'dead' or 'live' ivory. Ivory comes mainly from Asia and Africa. Siberian ivory is found in the north of Europe, but it is comparatively scarce. Asiatic and African elephants are distinguishable from each other in form and structure. The Asiatic has small ears and three toes only, whereas the African has large ears and four toes. The tusks of both are divided into classes. The classes of the African are much the more numerous, but there are two main divisions. These are West and East coast. East coast includes the Cape ivory. The difference is that the West coast quality is the harder, and therefore inferior. East coast ivory is classed as "close tusks," because the tusk is hollow for only about one-third of its length. The hollow of the West coast ivory extends, in many instances, the whole length of the tusk, and the tusk is, therefore, much less valuable. There are at least twenty varieties of West coast ivory, among which are

Gaboon, Angola, Lagos and Kongo. It is a remarkable fact that while there may be no perceptible difference in the appearance of the animals, a good judge of ivory can tell at once, by examining the tusk, where the animal belonged. The largest tusks come from the Cape and Zanzibar. Zanzibar ivory and Indian ivory are the most highly prized, and indeed they are very similar in quality, though the India ivory is somewhat more transparent by reason of the animal oil it contains. In the forests and deserts of Africa a great deal of the ivory of dead elephants is lying waste. This, from exposure to sun and rain for years, is cracked and worn on the outside. It is called "dead" ivory, and is worth only half as much as that obtained from the animal as soon as killed. About 100 tons of ivory are obtained from Asia every year, and this, with the African yield, makes about 500 tons. This is a large quantity in the abstract, but it is not enough to supply the demand. Only about 400 tons go to London to be sold by auction. The rest is bought up by the Chinese and Japanese before it can be carried to London. At the sales which occur in London four times a year, buyers from all nations meet. Americans bid against Japanese and Chinese and are often outbidden. Ivory is prized more by the Orientals and pagan nations than among civilized people, by reason of the virtues which are superstitiously ascribed to the material. Some years ago, I was astonished to receive a number of orders from Chinamen residing here for chop sticks, finger rings, and bangles. Eager to know why they were so extravagant in the purchase of ivory, for they insisted upon the finest quality, I asked, "What do you use these bangles for?" The fellow raised his arms and displayed his wrists, already encircled with ivory bangles, and becoming suddenly excited, and wildly gesticulating, he said, "Me walkee on loof (roof), faller down, no hurtee; rihg save lifee." These rings are placed on the wrists in childhood, and consequently cannot be removed at full growth without being broken."—*Swiss Cross.*

FOR CHILDREN STARVING TO DEATH.—On account of their inability to digest ordinary food, Scott's Emulsion can be digested and give strength and flesh when all other food fails. See what Dr. A. H. Peck, Penn. Med. College, Peiticodiac, says: "I have used and prescribed Scott's Emulsion of Cod Liver Oil, and find it an excellent preparation, agreeing well with the stomach, and its continued use adding greatly to the strength and comfort of the patient." Put up in 50c. and \$1 size.

HINTS TO HOUSEKEEPERS.

TOMATO SAUCE.—Peel and cut in small pieces one dozen large, ripe and juicy tomatoes; add six small green peppers and two large sized onions; chop these very fine, stir in a coffee-cupful of vinegar, two or three tablespoonfuls of brown sugar, a heaping tablespoonful of salt, a teaspoonful of ginger, cloves, allspice and cinnamon; stew the tomatoes and all the ingredients, but sugar and vinegar, five minutes before taking from the fire.

TO DESTROY ANTS.—Houses that are infested with ants, black or red, may be disinfected with a little attention to trapping them. A sponge is one of the best things for the purpose. Sprinkle it with dry, white sugar; the sponge being slightly moist, it will adhere. The ants will go into the cells of the sponge after the sugar in large numbers and can be destroyed in hot water, and the sponge squeezed out and sugared again and returned to the closet for another haul, until all are caught.

PRESSED APPLES.—Choose some firm, sound apples, not too ripe; put them on a baking tin in a slack oven, and leave them in all night. In the morning take them out and pinch them one at a time between your finger and thumb, working all around them. Put them into the oven again at night, and pinch them in the morning, and continue doing both until they are soft enough. Then place them between two boards with a weight upon them, so as to press them flat, but not so heavy as to burst them, and let them dry slowly.

EXCELLENT ORANGE CAKE.—Two cups of sugar,

half a cup of water that has been boiled, yolks of five eggs, two cups of flour, grated rind and juice of one orange, one teaspoonful of cream of tartar, a half teaspoonful of soda and a little salt; bake in layers. Icing for the cake: Beat the reserved whites of four eggs to a froth, stir in powdered sugar until quite stiff, add grated rind and juice of an orange. Put the cakes together with this. If you wish to cover the top of the cakes with icing make stiffer with powdered sugar.

BAKED APPLE DUMPLINGS.—Peel and chop fine tart apples, make a crust of one cup of rich buttermilk, one teaspoonful of soda and flour enough to roll; roll half an inch thick, spread with the apple, sprinkle well with sugar and cinnamon, cut in strips two inches wide, roll up like jelly-cake, set up the roll on end in a dripping pan, putting a teaspoonful of butter on each; put in a moderate oven and baste often with the juice. Use the juice for the sauce and flavor with brandy if you choose. A sauce of milk and butter, sweetened and flavored, is mostly preferred.

THE LENTEN TIDE.

What have we done that we should seek,
This Lenten tide, to be forgiven?
Our lips have never dared to speak
Reproach or calumny of Heaven!
Yet to the Lenten-tide belongs
Repentance from some secret wrongs.

What need have we for deep distress?
Our hands have never robbed the poor,
We have not spurned in bitterness
The trembling feet that sought our door;
And yet the Lenten prayers are meant
For those whose hearts are penitent.

We beg for "new and contrite hearts,"
Within the sacred walls to-day,
And some forgotten shadow starts
From out our sunshine as we pray;
For Heaven takes our souls aside
To search them, at the Lenten-tide.

What have we done? Our hearts can tell
Of scorn, impurity and hate,
Of pride we have not sought to quell.
Of Duty's promptings, bidden to wait.
Ah, Heaven bids us view our pride
With sorrow, at the Lenten-tide.

What have we done? Our narrow thought
Has limited the Love Divine,
And all the flood of Truth has sought
In human channels to confine,
The Truth of God, so free and wide,
Condemns us at the Lenten-tide.

The web of life is spun apace,
And many threads are gay and bright,
But some to give the pattern grace,
Must bear the impress of the night.
No weaver's hand may cast aside
The dark threads of the Lenten-tide.

A BAD HABIT.

"Of course, it will rain to-morrow, just because I want to go to town."

I suppose you constantly hear people say such things as that; probably you say them yourself. It is a general custom, even with good Christians, and apt to be accepted as quite innocent. To me it seems particularly wrong and particularly ungrateful. Any Christian will admit that God is strangely careful for our little pleasures, not only that he gives us life and breath and all things, but that he makes the ins and outs of every-day matters fit comfortably together so many times when we had every reason to fear a painful jar, that He seems, so to speak, to go out of his way to please us; and then we glibly assert at any minute, as a sort of rhetorical flourish, not even with a bitter twang showing the temptation of keen feeling. "It will be sure to be that way, just because I want it this way! It always is so."

To think of such a habit carried on through a lifetime! In the face of God's watchful kindness! I wonder that we are not afraid. I wonder still more that we are not ashamed. It would be so much more natural, and so infinitely sweeter, to take as a matter of course what is really the matter

of course, that "He careth for us;" in little things and in great, in all that we ourselves care for.

Suppose an earthly friend unweariedly worked for our good, would we lightly accuse him before his enemies of always thwarting us in trivial mean ways? How can we so misrepresent our Heavenly Father, "the one whose Name is Help," "our friendly God?"

PREACHING ORDERS.

At the recent church congress in England, a layman, Mr. Vidal, read a paper on "Preaching Orders." He assumed that any new scheme involving obedience to vows and rigorous discipline would fatally compromise the proposal with a section of the church. Yet, though the revival of Monasticism in its austere form was improbable, there were indications that a modified form thereof would be welcome to many. Clergy houses were multiplying, the Pusey Memorial House had just been opened in Oxford, and in East London there was more than one band of men living a common life. Mr. Vidal warmly advocated the enrollment of a large body of men, unencumbered by local obligations, and able to devote their time primarily to preaching and teaching. This preaching order should consist of clergy and laymen, whose preparatory training must be more severe than that for ordination. They should be capable of guiding public opinion, and of instructing men and women in the history and doctrines of the church, and willing to give their aid in the solution of trade and social questions, after the manner of Kingsley and Bishop Fraser, wielding, as free lances, an influence more extensive than was possible to the parochial clergy. Such a band of men, living in plain simplicity, would be a perpetual reproach to the indolent and selfish materialism of the age.

FROM THE FONT TO THE TOMB.

I know of nothing that produces such an awful feeling as the hearing the bell toll for one that is no more, particularly if that one is nearly and dearly connected with us by ties of kindred or affection. So I thought, one calm June afternoon when the sun, having nearly finished its course for that day, allowed the evening breeze to cool the heated air, but bringing to me, with its refreshing coolness, that awful sound, the tolling of the bell, and reminding me of her who was gone to appear before the tribunal of her God. But I feared not, as I thought of her pure young life, from her baptism to her death-bed, on which she testified that her baptismal robe was cleansed from all earthly dross by the blood of Christ, and would go into His presence as pure and as unspotted as when it was first given to her. And again the bell knelled forth, and brought to my remembrance her

BAPTISMAL DAY,

for it was my privilege to take for her those solemn promises and vows. I saw her first enter God's holy house, and I saw the Lord's appointed minister pour water upon her in the name of the blessed Trinity. I saw the cross made upon her tiny brow, and heard her pledged to be His until death; and, as I gazed on her afterwards, methought she looked as if angels were guarding that young child from the attacks of the Evil One. I followed her in thought through her childhood, remembering her keen anxiety lest she should soil that beautiful white robe with which Christ had clothed her, and her deep sorrow when she gave way to the passionate temper with which Nature had endowed her. And again the bell knelled forth, and her

CONFIRMATION DAY

was brought to my recollection, and I heard her, in the presence of God, and before the Church, ratify and confirm her baptismal vow in her own person, and I trembled as I thought of what she had undertaken. But, listen, a deep, reverent voice reminds me, "Our help is in the name of the Lord," and I saw her glide up to the altar, and I saw the bishop lay hands upon her, and doubted not but that she had received a renewal of the Holy Ghost that she might continue Christ's for

ever. And she passed to her seat, and I gazed on her as I had done fifteen years before, and although her head was bent low, and tears trickled down her cheeks, I perceived that same look which had so riveted my attention in her infancy. And again the bell reminds me of her

FIRST COMMUNION.

With deep reverence and humility she came to the holy table to be refreshed with living streams, which only flow from the side of the "Rock of Ages," and earnestly longing to be made one with Christ, according to his own divine promise. The sacred elements were distributed, and she was bid to feed on Him in her heart with thankfulness, and as we passed out of church she put her hand into mine, and whispered, "It was so beautiful." But it is all passed now, and the next feast she sits down to will be the marriage supper of the Lamb; and to-morrow her sorrowing friends will consign her to the dust, and the Church's beautiful service,

"THE BURIAL OF THE DEAD,"

will be read over her, but a voice will there remind us, "Blessed are the dead that die in the Lord," and we shall return to our homes, "not to mourn as those who have no comfort," but rather as she herself would have wished, go

"Cheerly to our work again
With hearts new-braced and set
To run, untired, love's blessed race,
As meet for those who, face to face,
Over the grave their Lord have met."

C. Year.
A. Y.

SPOILING CHILDREN.

Spoiling, in its earlier stages, is rather pleasant. It consists in letting one's darling have its own precious little way on all occasions, and the way is such a pretty, roguish, winsome way, nobody can see any harm in it. Grown-up wilfulness is quite a different thing from baby wilfulness. It gets teeth and claws, so to speak, and isn't nice to contemplate. Spoiling appears to mean a great many different things. One of its mild forms is total disregard for the feelings and convenience of others. If you meet a peculiarly upsetting woman on a journey or a party of pleasure, who ought to be square when she is triangular, and triangular when she is square, you may set it down that she was a spoiled child.

There are parents who would stint their allowance of fire or food in order to indulge their children's whims. The idea of parental sacrifice becomes morbid, especially if the child happens to be admired and praised. There are mothers who pinch their own wardrobes to bedeck their little girls in expensive garments, fostering a taste for extravagant dress which they honestly indulge.

Although people in the lower ranks or the middle class do contrive, occasionally, to spoil their children by indulgence, the business is not carried on wholesale, as it is among the rich. Necessity is a severe and yet a kind step-dame. Her motto is service, and service is the salt of life. In a large family, not very well-to-do, the older children educate the younger ones. They feel almost as responsible as the parents, and perhaps exert more influence in their own little way. Such a child-life seems bald and grey compared with the fairy scenes through which richer children dance and sing; but it in reality keeps young tastes fresh and pure, and whets the appetite, instead of cloying it with enjoyment. This is only a part of the benefit derived from a childhood taxed with some responsibility, and judiciously denied as well as indulged.

Self-control is the one thing spoiled children never learn. Their desires are always rampant. We see the features of the boy who kicked his nurse and brow-beat his mother in some passionate, dissipated, irregular young man, and we shake our heads and say, "We knew how he would turn out." The spoiled girl develops into an exacting, unscrupulous woman. Life must centre round her, the world must wait upon her, not because

she has ever done anything, but merely because she was a spoiled child.

Her husband is a martyr. I have generally noticed that such girls marry meek little men, who seem to consider it their principal business in life to carry about a load of shawls and attend to the poodle.

A WORD TO ALL ON LENT.

The great work of Lent is repentance. Not but that we are in need at all times of repentance. Day by day we are taught to say, "forgive us our trespasses," and "we have erred and strayed from Thy ways like lost sheep." But it is in consideration for our weakness, and to aid us in our endeavors after holiness, that the forty days are given us, as a special time for bewailing our sins, and drawing near to God.

To help us in this our work, different exercises are recommended to us; such as prayer, fasting, and abstinence. You may say that fasting does not belong to the poor; but they who live on scanty means cannot be expected to fast. But surely in this you are narrowing the idea of fasting. If you really live so low that you cannot safely lessen your daily food, yet is there no pleasure you can give up, which, though not wrong in itself, may become your idol, if you give it the time which, at this special season, God asks for Himself? Cannot you abstain from some little pleasure for His sake, or devote a portion of your time to some work for Him, and so help to wean yourself from this world?

Or if your life be absolutely devoid of pleasure; if you earn a scanty living by dint of hard labor, with no respite from your toil, yet is there nothing left for you to do, to prove your love to Him? Yes, surely! even you may offer a sacrifice of that which costs you much—even the gratification of your carnal will and affections. Perhaps there is some sin—a trifling one you may call it, though, indeed, no sin can be trifling—or some little secret fault that you allow to lurk in your heart, or are in the habit of committing; and which it would cost a hard struggle to give up. Oh! do, I entreat you, take up the sling and the stone, and, as David slew Goliath, so, trusting in God, slay your sin, and allow it no more to have dominion over you. Or it may be that some earthly affection has too strong a hold upon your heart, taking the seat there, where God ought to reign supreme. Perhaps it is a cloud between you and Heaven. Perhaps, even if innocent in itself, it may be hiding the things of God from you. Some one person it may be, whether husband or wife, child or friend, to whom you give too much thought, too much care, and even an undue share of love; or a love unsanctified by that God from whom you received the gift you so highly prize. Or it may be some pleasure or pursuit which engrosses your thoughts so that you forget the command, "My son, give me thine heart." Oh! beware how you allow your hopes of heaven to be fettered by anything worldly. This surely is a time to take heed and "watch unto prayer." Lose no time. Begin your Lenten work at once; for the forty days are not too much for so vast an undertaking. First, call in the aid of the Holy Spirit to direct your thoughts, that you may not judge too lightly of your faults. I can think of no better prayer for you to use than that of the Psalmist: "Try me, O God, and seek the ground of my heart: prove me, and examine my thoughts. Look well if there be any way of wickedness in me: and lead me in the way everlasting." Psalm cxxxix. 23, 24. Then search into the very depth of your heart; try your most secret thoughts and feelings; and root out every evil thought. Cast your every sin at your Saviour's feet; ay, and crucify it on His Cross.

This cannot be the work of an hour or a day. It must be a continual striving that will gain the mastery:—seize this sacred opportunity. Let Satan see that you are resolved to fight on the Lord's side. "Resist the Devil, and he will flee from you."

—Our happiness in this world depends on the affections we are enabled to inspire.

Children

LIFTING

Of course ever his hat, "tips whom he meet polite. Courte to each other, expressed, in th courteous." A to be a respecta ways by which ladies is by lift when we meet

The custom In the days of about the fift wore helmets. part, that over was called the which the ma not take his he of the enemy. friend. So, in t off the head m fore whom i friend whom taking the plac hat off is a sal safe in your p friendly, I reg and treat you

I hope every other sex. Th marching on. or will, or at women—all— honor your c theirs.

CULT

It is someti been educated mu-t be cultu are the most One need not travelled, in o only sure that in harmony. music or F Very few car educated; but

Be determin even a little. best poetry, tl of art, the fac thoughts of th each day, five not mere sto sentiment is There is no when the star



NOTHING IS comparabl their marvellou ing and beautif turing, disfigur disease of the of hair.

CUTTICURA, the SOAP, an exqu from it, extenu the new Blood tive cure for ev case, from piml DIES are absol skin beautify Sold everyw SOLVENT, \$1.50 Potter Drug an Send for

HANDS Soft usin

Childrens' Department.

LIFTING THE HAT.

Of course every gentlemanly boy lifts his hat, "tips his beaver," to a lady whom he meets. It is proper to be polite. Courtesy is a part of our duty to each other, and is implied, if not expressed, in the catechism. "Be ye courteous." A good church boy ought to be a respectable boy, and one of the ways by which we show our respect for ladies is by lifting the hat to them when we meet them.

The custom is of chivalrous origin. In the days of chivalry, which ended about the fifteenth century, soldiers wore helmets. Of the helmet, the front part, that over the face, let down. It was called the "visor," the part through which the man could see. He did not take his helmet off in the presence of the enemy. He did in that of a friend. So, in time, taking the helmet off the head meant that the person before whom it was removed was a friend whom he could trust. Hats taking the place of helmets to take the hat off is a salute, and means, "I am safe in your presence, lady; you are friendly, I regard you so, I respect you and treat you so."

I hope every church lad honors the other sex. The White Cross army is marching on. I hope all of you belong, or will, or at any rate will treat all women—all—with respect, and honor your own body by honoring theirs.

CULTURED GIRLS.

It is sometimes thought if a girl has been educated at a high class school, she must be cultured, but some such girls are the most uncultured of persons. One need not be rich, or educated, or travelled, in order to be cultured; but only sure that all sides of her being grow in harmony. Culture does not mean music or French, but womanhood. Very few can be rich, a small number educated; but culture is for all.

Be determined to know something, even a little, of the best history, the best poetry, the best biography, the best of art, the facts in science, and the best thoughts of the best minds—ten minutes each day, five or six solid books a year, not mere stories. The best in style and sentiment is as cheap as the poorest.

There is no excuse for reading trash when the standard works on all subjects



BEAUTY of Skin & Scalp RESTORED by the CUTICURA Remedies.

NOTHING IS KNOWN TO SCIENCE AT ALL comparable to the CUTICURA REMEDIES in their marvellous properties of cleansing, purifying and beautifying the skin and in curing torturing, disfiguring, itching, scaly and pimply diseases of the skin, scalp and blood, with loss of hair.

CUTICURA, the great Skin Cure, and CUTICURA SOAP, an exquisite Skin Beautifier, prepared from it, externally, and CUTICURA RESOLVENT, the new Blood Purifier, internally, are a positive cure for every form of skin and blood disease, from pimples to scrofula. CUTICURA REMEDIES are absolutely pure and the only infallible skin beautifiers and blood purifiers. Sold everywhere. Price, CUTICURA, 75c.; RESOLVENT, \$1.50; SOAP, 35c. Prepared by the Potter Drug and Chemical Co., Boston, Mass. Send for "How to Cure Skin Diseases."

HANDS Soft as dove's down, and as white, by using CUTICURA MEDICATED SOAP.

New Edition, Jan. 1, 1888,—16 Pages of New Maps.

"A Beautiful Atlas."

ALDEN'S HOME ATLAS of the WORLD. In one large quarto vol., 11x14 inches in size, containing more handsomely engraved and colored maps, and of a better quality than ever before found in an Atlas selling at less than \$10.00. Also an index of over 5000 cities, rivers, mountains, etc., throughout the world, showing exact location. Cloth binding, price, \$2.00; post, 25c.

"A beautiful Atlas. It leaves nothing to be desired in the way of maps."—*Christian Standard*, Cincinnati, O.

"Five dollars would be cheap for it. At two dollars it is half a gift."—*Herald of Gospel Liberty*, Dayton, O.

"A most comprehensive and useful work, and at a price one-fifth of that usually charged."—*The Mail*, Chicago.

"Alden's Home Atlas of the World is equal, if not superior, to atlases published heretofore for \$10."—*Post*, Pittsburgh.

"Is superior in all important respects to any Atlas heretofore published at a less price than \$10.00."—*The Guardian*, Philadelphia.

"This handsome, convenient, and attractive Atlas contains all the latest additions to geographical knowledge."—*Press*, Albany, N. Y.

"The volume is handsome in appearance and so marvelously cheap that it will doubtless find an immense sale."—*Messenger*, Philadelphia, Pa.

"A marvel of art, of information, and of price. The wonder is how so much and of such a character can be sold at so low a price."—*Church Press*, New York City.

"Is just the kind of atlas for which there is a real need. A complete one, tastily and handily bound, and surprisingly moderate in price."—*Press*, Philadelphia, Pa.

"For the excellence of its preparation and handsome binding, it is one of the marvels of cheapness for which American readers are already much indebted to this publisher."—*Christian Cynosure*, Chicago.

"We have deferred a notice of Alden's *Home Atlas of the World*, but meantime have had much occasion to refer to it. We find that as a rule it serves us better than the older ones. It is one of the mammoth ten dollar works that Alden expects to make money by selling for two dollars."—*Christian Leader*, Boston, Mass.

"Besides giving a map for every country of any importance—and many of these maps are well executed and contain the latest geographical data—every considerable town is included in an alphabetical list, with the country where situated, and the latitude and longitude."—*The Bulletin*, San Francisco, Cal.

"Up to the present the best atlases have cost from \$25 to \$40, while \$12 was the very lowest that a decent one could be obtained at. Now John B. Alden has published a work that for the remarkably low price of \$2 is a fair substitute for these expensive atlases."—*Morning Herald*, Rochester, N. Y.

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

JOHN B. ALDEN, Publisher, NEW YORK: 898 Pearl St.; P. O. Box 1227. CHICAGO: Lakeside Building, Clark and Adams Sts.

Canadian Purchasers will add to Catalogue prices 15 per cent. for duty and 12½ per cent. for copyright.

TORONTO: FRANK WOOTTEN, General Agent, 80 Adelaide St. East

are as cheap as the poorest; no more than for walking in the mud when a clean side-walk is provided. Not extensive but select reading gives culture. Gather a little standard library of your own; you will respect yourself, and others will respect you for it. Keep a scrap book; fill it with the best things. Nothing reveals a girl's line of thought more than her scrap book. Read and think; read a little and think much; read when at leisure, think when at work.

A thoughtful, selfish, snappish, cross, fretful, overbearing and dictatorial girl may take the prize at school, may excel in music and travel round the world, but the more she knows the less culture she has. The commonest country girl with good health, an open brain, and a warm, unselfish, patient, self controlled disposition, is a hundred fold more cultured than the boarding school girl who is fractious with her mother, cross with her sisters, or knows too much to associate with working girls. Disposition is culture. Health is the soil, intelligence the branches, and disposition the leaves, buds and blossoms the robe of living beauty, fragrance, and sweetness with which a young woman is to clothe her life; for without heart culture the finest mental culture is like a tree with nothing but cold, leafless limbs.

The cultured young woman is spiritual. Loving what God loves, hating what God hates, reading his thoughts over after him, in nature, his word, and in his own soul, coming into sympathy with him—this makes of art a living life, and lifts the passions, the thoughts, the affections and the will into a region of pureness and joy. Such is the final fruit of the tree for which all the rest are given. This is the highest culture, without which no woman can have her greatest beauty, or power, or joy. Christ gives this.

MANNERS BETWEEN BOYS.

There is a great deal of rudeness between boys in their intercourse and bearing with one another that is not really intended as such, but is not, therefore, any the less to be disapproved. It is often simply the overflow of excessive high spirits. But the very best good-humour, unrestrained by proper bounds and limitations, may become the most positive incivility.

We often apologize for the coarseness of people by saying, "He means well." It is well if we can make such an apology for them, for if their rudeness is really intentional, they are not fit to be received into any worthy person's society. But they who mean well

ADVERTISE

IN THE

Dominion Churchman

BY FAR

The Best Medium for Advertising

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

BEING THE MOST EXTENSIVELY CIRCULATED

CHURCH OF ENGLAND JOURNAL

IN THE DOMINION.

Mailed to nearly ONE THOUSAND Post Offices weekly.

RATES MODERATE.

ADDRESS

FRANK WOOTTEN, Publisher and Proprietor, TORONTO, CANADA.

Box 8640.

A NEW DEPARTURE

THE

Canadian Missionary

AND

CHURCH AND HOME MAGAZINE,

Is made up of short, bright, pithy articles. The Parochial element is largely increased, and the Home Reading Department will be a special feature.

Highly Approved as the Best Monthly Published

for LOCALIZING the PARISH MAGAZINE.

THE LORD BISHOP OF QU'APPELLE SAYS:

"I think the 'Canadian Missionary' in its new form EXCELLENT; just what I have been looking for for some time to localize in this Diocese. Send me 200 copies."

One Hundred Copies Monthly for \$20 per annum.

If any one wants to know how to have a Parish Magazine, and say all he chooses, in a local sheet, to his parishioners, let him address The

CANADIAN MISSIONARY,

Box 259, Toronto, Canada

should also do well, and the ways of politeness are never so easily learned as in youth.

The boy who is habitually coarse and rude in his bearings towards other boys will be such as a man towards men, and all his life will never gain the reputation of being a gentleman.

NEVER SORRY.

Not long ago the writer asked a class of small boys in Sunday school what their idea was of heaven. It was curious to note how their replies were influenced by their own circumstances in life. A ragged little urchin who had been born and brought up in a squalid city street, said it was "all grass and green trees"; one from the richer quarter of Boston said it was like a big, broad avenue, with tall houses each side. A sweet-voiced Episcopal choir boy was of the opinion that people would sing a good deal in heaven. The last member of the class—a quiet, thoughtful boy—though one of the smallest in the class—answered; "A place where—where—you're never sorry!"

RUBY'S COBWEBS.

"Look up! Ruby, look up!" said Aunt Katie, gently, as Ruby plied the broom in her cosy little sitting-room. "I like to see you digging out the corners and sweeping so nicely along the edges, but don't be like the man with the muck-rake, always turning your eyes downward. Look up, and you'll see some hideous cobwebs festooning the otherwise clean, pleasant room."

Ruby's eyes went up to the ceiling at Aunt Katie's word, while her broom quickly followed.

"I never thought much about cobwebs, auntie," she said, as she ran around the room, taking down the ugly festooning. "I don't call them hideous, though."

"I do," said auntie, "for I am always certain, when I see cobwebs in a house, that somebody in that house is not neat, and of course it must be either the mistress or maiden who sweeps."

Ruby blushed a little at auntie's plain words, but she was her truest, best loved friend since her mamma went to the home above; so she only laughed and said:

"Well, auntie, as I am born mistress and maid, I shall certainly have to plead guilty this time, but we'll see if I do it again."

Auntie smiled as she continued: "There is another thing. Cobwebs make me think of some of our sins—besetting sins they are, too, sometimes like pride and selfishness. They don't come to the front and get right before us all the time, like our naughty tempers, and so get swept out of the way. They hang up in the corners and dark places of our hearts, where we don't mind them, but where they make our whole lives unclean and unlovely. If we would but look up more, more toward the light which cometh down

The Novelty Spool Holder



With Thread Cutter attached. Fastens to dress button, while knitting, crocheting or sewing. Made of the best spring wire, plated with PURE silver, and fitted with a steel cutter. Fits any size spool and is very pretty, unique and useful. 15c. each, or two for 25c. Postage paid to any address on receipt of price. WHITON MFG CO., 10 King Street West, Toronto, Ont. Agents Wanted.

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 the name: ROYAL BAKING POWDER CO. 106 Wall St N. Y.

Nasal Catarrh—Not Consumption.

GENTLEMEN.—I have obeyed you to the letter, by cleansing my nose, and inserting the saturated tent to-night. Have taken the Cannabis Iota as directed, and am happy to tell you that I am perfectly cured of Nasal Catarrh. You were right, my trouble was not Consumption, but Catarrh. Very gratefully yours, JAMES M. CALDWELL, Wabash Avenue, Chicago, Ill.

This remedy speaks for itself. DR. H. JAMES' preparation of East India Hemp will arrest Catarrh and prevent entering the lungs, and will positively cure Consumption, Asthma, Bronchitis, Nasal Catarrh and General Debility. \$2.50 per bottle or three bottles \$6.50. Pills and Ointment, \$1.25 each.

CRADDOCK & CO., Sole Props., 1032 Face Street, Philadelphia.

from above, we should see these cobwebs of our pride and selfishness, and, by God's grace, work away at them till they should no more make our lives unclean and hateful."

"Thank you, auntie," said Ruby; "it is a very good text and a good little sermon, and I'll try and remember."—Selected.

Gluten Flour and Special Diabetic Food are invaluable, waste-repairing Flours, for Dyspepsia, Diarrhea, Debility, and Children's Food. No Bran, mainly free from Starch. Six lbs. sent to physicians and clergymen who will pay express charges. For all family uses nothing equals our "Health Flour." Try it. Samples free. Send for circulars to FARWELL & RHINES, Watertown, N. Y.

A GREAT SUFFERER—That person who is afflicted with rheumatism is a great sufferer and greatly to be pitied if they cannot procure Hagar's Yellow Oil. This remedy is a certain cure, not only for rheumatism but all external aches and internal pains.

THOUSANDS SUFFERING.—Thousands of people are suffering untold miseries from constipation, headache, biliousness and weakness that might be at once relieved and soon cured by the use of Burdock Blood Bitters. This invaluable medicine is sold by all dealers at One Dollar per bottle, thus placing it within the reach of all.

AHEAD OF ALL.—I have used Hagar's Pectoral Balsam in my family for years and found it ahead of any preparation of the kind in curing colds, etc. I can especially recommend it for children. Alex. Moffat, Milbrook, Ont.

PREMIUM LIST.

The "DOMINION CHURCHMAN" will give to the organizers of Clubs, \$10,000 worth of presents in premiums.

We are desirous of increasing the circulation of the Dominion Churchman to 30,000. We want it extensively circulated in every city, town, and village in the Dominion. As an inducement we will give the above magnificent amount in premiums to those who will undertake to get up Clubs on the following plan:

CLUBS OF THREE.

CLUB NUMBER 1. Any person sending us the names of three new subscribers to the DOMINION CHURCHMAN with three dollars, will be entitled to either one of the following premiums: Seekers after God. Early Days of Christianity. The Life of Christ. All by F. N. Farrar, D.D. Note book of an Elderly Lady. Round the World. Grandfather's Chair. Our Girl's Chatterbox. Our Boys Chatterbox. Bellford's Chatterbox. Twice Told Tales. Tom Brown's School Days at Rugby. Dora Thorne. Daniel Dorondo. Yolande. Shandon Bells. Shadow and Sunbeams. Young Foresters. Maeloc of Dare. Hunting in the Great West. Called Back. Dark Days. A Daughter of Heath. Deep Down. Diakon's Story Teller. Complete Letter Writer. Ivanhoe. Gent's Pocket Knife. Ladies Pen-knife. Ladies Evening Fan. Boy's Knife. Two Silver Napkin Rings, handsomely engraved, gold lined. Solid Silver Scarf Pin, plain or engraved. Solid Silver Ear Drops. Two Misses Solid Silver Brooches. Gold Front Collar Button, very handsome. Ladies Pearl Handle Pocket Knife. Boy's best Hickory Lacrosse. Ivory Fruit Knife, closing. Pair Solid Steel Nickled Dressmakers Shears, 7 1/2 inches. Pair Gold-plated Sleeve Buttons. Magic Fan with Bouquet. Choice Flower and Garden Seeds to the value of one dollar and fifty cents. See List on another page.

CLUBS OF FIVE.

CLUB NUMBER 2. Any person sending us the names of five new subscribers to the DOMINION CHURCHMAN, with five dollars, will be entitled to either one of the following premiums: Relations between Religion and Science. By Bishop Temple. Female Characters of Holy Scriptures. By Rev. Isaac Williams. The Characters of the Old Testament, same author. Sermons preached in English Churches. By Rev. Phillip Brooks. Chantry House. Nuttie's Father. The Three Brides. The clever Woman of the Family. Hopes and Fears. The Heir of Redcliffe. By Words, a collection of tales new and old. Love and Life. Stray Pearls. The Young Stepmother. Exiles in Babylon. In the Wilds of Florida. Twice Lost. Old Jack. Voyage round the World. In the Wilds of Africa. On the Banks of the Amazon. The Sea and its Wonders. Ladies' Solid Gold Gem Ring, set with pearls and garnets. Half a dozen, Tipped Silver-plated Teaspoons, A 1 quality. Half a dozen Newport Silver-plated Teaspoons. Half a dozen, Lansdowne Silver-plated Teaspoons. Quarter of a dozen, Lansdowne Silver-plated Tablespoons. Quarter of a dozen Lansdowne Silver-plated Dessertspoons. Set Lawn Croquet. American Knotted Hammock. Gent's Pearl Handle Pocket Knife. Ladies new, long shape, all leather Pocket Book.

CLUBS OF EIGHT.

CLUB NUMBER 3. Any person sending us the names of eight new subscribers to the DOMINION CHURCHMAN with eight dollars will be entitled to select any one premium from Club No. 1, also any one premium from Club No. 2.

CLUBS OF TEN.

CLUB NUMBER 4. Any person sending us the names of ten new subscribers to the DOMINION CHURCHMAN with ten dollars, will be entitled to either one of the following premiums: Macaulay's Essays and Poems, 3 vols. Plutarch's Lives of illustrious Men, 3 vols. Smiles' Biographical series, 3 vols. The Legend of the Wandering Jew. Imperial quarto volume, finely printed, richly bound, gold title and ornamentation. Poems, Stories and Essays. By Henry W. Longfellow and others, with 75 illustrations, one handsome volume. Ladies Solid Silver Set. Boy's Watch, good time-keeper, strong and serviceable. Half a dozen Silver-plated Tablespoons. Half a dozen, Silver-plated Dessertspoons. Half a dozen, Silver plated Dessert Forks. Half a dozen, Silver-plated medium Forks. Half a dozen, medium, Solid Steel-plated Knives, (Rodgers). Half a dozen solid Steel Plated Dessert Knives, (Rodgers) Ladies' Companion. Ladies Satchel. Ladies' Work Box. Writing Desk. Large Illuminated Album. Large Plush Album. A Cabinet Album. Leather Jewellery Casket. Card Case (pearl and silver). Rolled Gold Brooch. Meersham Pipe in leather case.

CLUBS OF FIFTEEN.

CLUB NUMBER 5. Any person sending us the names of fifteen new subscribers to the DOMINION CHURCHMAN with fifteen dollars, will be entitled to either one of the following premiums: Macaulay's History of England, 5 vols. Green's History of England, 4 vols. Knight's History of England, 4 vols. Gibbon's Roman Empire 5 vols. Rawlinson's Ancient Monarchies, 3 vols. Smiles' Self-help, series 4 vols. Smiles' Biographical series, 3 vols. Milton's Paradise Lost; Richly bound, imperial quarto. Dore's Gallery of Bible Illustrations and Stories. Treasures New and Old, or many thoughts for many hours. Quarto richly bound. Filled Gold Set. Ladies' Solid Gold Brooch. Silver-plated Pickle Castor. Silver-plated Five Bottle Castor. Silver-plated Cake Basket. Set Professional Lawn Croquet. Ladies' Opera Glass.

CLUBS OF TWENTY.

CLUB NUMBER 6. Any person sending us the names of twenty new subscribers to the DOMINION CHURCHMAN with twenty dollars will be entitled to select any one premium from Club No. 2, and also any one premium from Club No. 5.

CLUBS OF THIRTY.

CLUB No. 7. Any person sending us the names of thirty new subscribers to the DOMINION CHURCHMAN with thirty dollars, will be entitled to either one of the following premiums. Eight vols. of Miss Jewell's books. Eight vols. of Mrs. Carey Brock's books. Eight vols. of Charlotte M. Yonge's books. Eight vols. of the Gilt Edge Edition of the Poets; Handsomely bound in cloth. Black's Works, popular edition of seven vols. Library of familiar quotations from the English, American, French, Italian, German, Spanish, Latin and Greek authors. By the Rev. C. F. Ramage, LL.D. Discovery and knowlege. Geikie's Hours with the Bible; or the Scriptures in the light of modern discovery and knowlege, with illustrations—Old Testament series, 6 vols. The first three vols. of The Dictionary of National Biography, edited by Leslie Stephen. English Plate Communion service (3 pieces) price \$15.00. Ladies' handsome Gold Watch, price \$15.00. Set Lawn Tennis Rats. Ladies Opera Glass, (Lemaire's celebrated.) The books offered as premiums are standard works, and handsomely bound in cloth. The other articles offered as premiums are purchased from reliable houses, and are guaranteed the best quality.

In forwarding money, REGISTER YOUR LETTERS, and address: **DOMINION CHURCHMAN,** Box 2640, TORONTO, ONT.

Manuf...

MANUFA...

The authorize...

Are tw...

VICE-PRESIDENT

EDITORS:—H. J. Secretary

ISSUED

LIFE INT

Pioneer

Issues Pol...

Liability for

for Injuries'

Policies. Pre...

Agen

— OI

Superior Design and Workmanship.

THE M

SU

3,500

Over

Sui

SEI

D. V

Manufacturers' Life Insurance Co.

AND THE

MANUFACTURERS' ACCIDENT INSURANCE COMPANY,

Are two separate and distinct Companies with full Government Deposits.

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

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

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

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

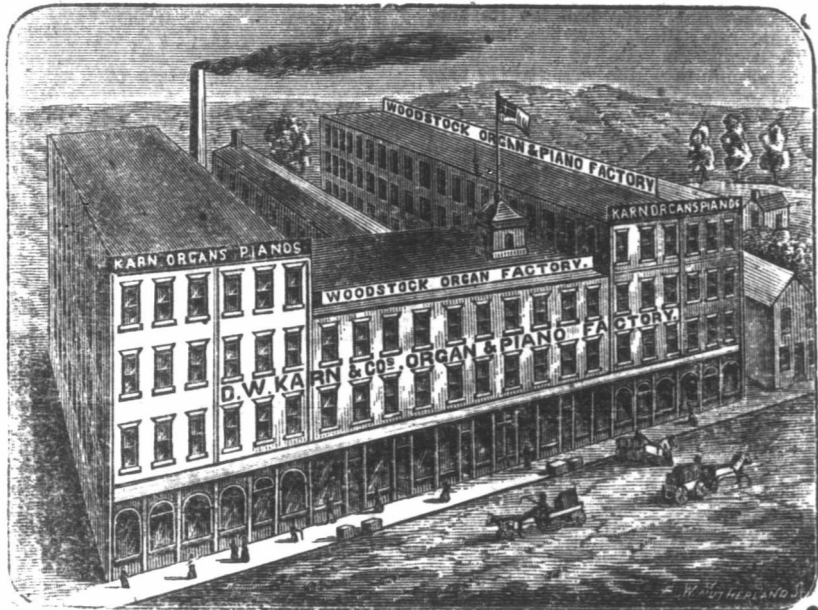
POLICIES ISSUED ON ALL THE APPROVED PLANS.
LIFE INTERESTS PURCHASED AND ANNUITIES GRANTED.

Pioneers of Liberal Accident Insurance.

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

Agents Wanted in Unrepresented Districts.

ORGANS. ORGANS.



Superior Design and Workmanship.

Every Instrument Warranted Seven Years.

Established, 1865

THE KARN ORGAN TRIUMPHANT.

SUPERIOR TO ALL OTHERS.

3,500 Sold at the Colonial Exhibition, Eng

THIS MAKES 245 CAR LOADS.

Over 75 Styles to Select From,

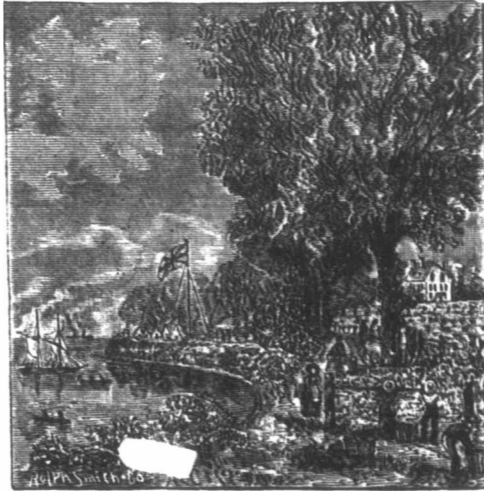
Suitable for Church, Hall, Lodges, School and Parlor.

SEND FOR CATALOGUES

D. W. KARN & CO., WOODSTOCK, ONTARIO

Sacramental Wines.

Pelee Island Vineyards. PELEE ISLAND, LAKE ERIE.



J. S. HAMILTON & Co. BRANTFORD.

SOLE AGENTS FOR CANADA.

Our Sacramental Wine "ST. AUGUSTINE,"

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

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

—25 CENTS— Per Dozen Pieces COLLARS AND CUFFS.

TORONTO STEAM LAUNDRY, 54 and 56 Wellington-street west, or 65 KING STREET WEST, TORONTO. O. P. SHARPE.

R. C. WINDEYER, ARCHITECT.

R. C. WINDEYER, Canada Permanent Church work a speciality. Bldg. Toronto

W. H. STONE, The Undertaker,

ALL FUNERALS CONDUCTED PERSONALLY

No. 3-7 YONGE ST., TORONTO.

TELEPHONE No. 982.

PURE GOLD GOODS ARE THE BEST MADE. ASK FOR THEM IN CANS, BOTTLES OR PACKAGES

TRADE-MARKS, PRINTS, LABELS. PATENTS COPY RIGHTS, DESIGNS, RE-ISSUES. Send description of your invention. L. BINGHAM, Patent Lawyer and Engineer, Washington

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

THE CANADIAN MISSIONARY

AND

Church and Home Magazine

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

THE BEST MISSIONARY MAGAZINE

IN CANADA.

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

PRICE, 50 CTS. A YEAR.

STRICTLY IN ADVANCE.

SIX COPIES FOR \$2.50.

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

Advertisements, subscriptions and communications should be addressed to

"THE CANADIAN MISSIONARY,"

BOX 239 TORONTO, CANADA.

SUBSCRIBE

FOR THE

Dominion Churchman

The Organ of the Church of England in Canada.

Highly recommended by the clergy and laity as the

MOST INTERESTING & INSTRUCTIVE

Church of England Paper to introduce into the home circle.

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

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

Send your subscriptions in a registered letter to

FRANK WOOTTEN,

PUBLISHER AND PROPRIETOR,

Post Office Box 2640,

TORONTO, CANADA.

MULLIN & MUIR,

SUCCESSORS TO

HENDERSON, MULLIN & CO.,

136 YONGE STREET, TORONTO.

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

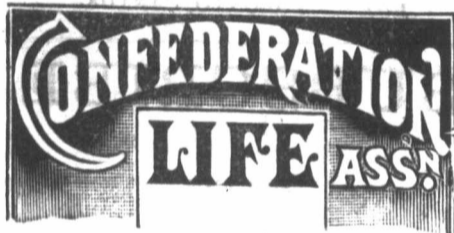
We call special attention to our new line of WINDOW BLINDS.

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

MULLIN & MUIR, 136 Yonge Street, Toronto.

H. GUEST COLLINS,
Receives pupils for instruction on the
ORGAN AND PIANO,
AND IN
Voice Culture and Musical Theory.
Special attention given to the training of
Choirs and Choral Societies.
Harmony taught in classes or by correspond-
ence.
Terms on Application.
Residence - 21 Carlton St., Toronto

TRINITY COLLEGE SCHOOL,
PORT HOPE.
LENT TERM
Will begin on
WEDNESDAY, JAN. 11th.
Forms of Application for admission and copies
of the Calendar may be obtained from the
REV. C. J. S. BETHUNE, M. A. D. C. L.
HEAD MASTER.



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

T. LUMER'S
Steam Carpet Cleaning Works.
171 Centre Street, Toronto.
Machinery with latest improvements for
cleaning of all kinds. Especially adapted for
fine Bugs; Axminster, Wilton, Velvet, Brussels,
and all pile carpets; the Goods are made to look
almost like new, without in the least injuring
the Fabrics. Carpets made over, altered, and
refitted on short notice.
TELEPHONE 1227.

Telephone to 10
J. L. BIRD,
FOR
**Carpenters' Tools, -Cutlery, -Plated
Ware, -Everything-Anything,
All Things in
GENERAL HARDWARE,**
818 Queen St. W., Toronto.

KNABE
PIANO FORTES
UNEQUALLED IN
Tone, Touch, Workmanship & Durability.
WILLIAM KNABE and CO.
Baltimore, 23 and 24 East Baltimore Street.
New York, 119 Fifth Ave. Washington, 817
Market Space

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

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

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

THE
-:Western Boys' College:-
LONDON, ONTARIO.
Will open Wednesday, January 11th, 1888.
For Prospectus, Form of Application, etc
Address
H. KAY COLEMAN, Principal.

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

H. SLIGHT,
CITY NURSERIES.
407 Yonge Street, Toronto, Ont.

THE FLORAL PALACE OF CANADA.
An exceedingly well-grown stock of Orna-
mental and Fruit Trees of all the choicest
varieties. New Hoops -Bonnet, Sunset, The
Bride, Her Majesty. A large stock of all the
standard sorts. Choicest Flower seeds.

AGENTS WANTED -To sell the
Jesus. History of His
Land. Beautifully Illustrated. Maps, Charts
Etc. Address
MENNONITE PUBLISHING CO. Elkhart

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

**THE SEMI-TONTINE RETURN PREMIUM
PLAN**
Provides that should death occur prior to the
expiration of the Tontine period, the whole of
the premiums that may have been paid will be
payable with, and in addition to, the face
of the policy - thus securing a dividend of
100 per cent. on the premiums paid, should death
occur during said period.

THE COMMERCIAL PLAN.
The large number of business and professional
men who have taken out large policies on the
Company's Commercial Plan, show the demand
for reliable life insurance relieved of much of
the investment elements which constitutes the
over payments of the ordinary plans, is not
confined to men of small incomes, but exists
among all classes of our people.
For further information apply to
WILLIAM MCCABE,
MANAGING DIRECTOR:
TORONTO.

Illustrative Sample Free



HEAL THYSELF!
Do not expend hundreds of dollars for adver-
tised patent medicines at a dollar a bottle, and
drain your system with nauseous slops that
poison the blood, but purchase the Great and
Standard Medical Work, entitled
SELF-PRESERVATION.
Three hundred pages, substantial binding.
Contains more than one hundred invaluable pre-
scriptions, embracing all the vegetable remedies
in the Pharmacopoeia, for all forms of chronic and
acute diseases, beside being a Standard Scientific
and Popular Medical Treatise, a Household Phy-
sician in fact. Price only \$1 by mail, postpaid,
sealed in plain wrapper.
ILLUSTRATIVE SAMPLE FREE TO ALL,
young and middle aged men, for the next ninety
days. Send now or put this out, for you may
never see it again. Address Dr. W. H. PARKER,
4 Bulfinch st., Boston, Mass.



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

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

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

MISS DALTON
307 Yonge Street, Toronto.
All the Spring Goods now on view
**MILLINERY, DRESS
AND MANTLE MAKING.**
The latest Parisian, London and New York
Styles.

**THE WINE FOR THE HOLY
COMMUNION**
ALICANTE,
\$4.00 Per Gallon.
It is also largely used from its blood-
making properties for invalids.
TODD & CO,
WINE AND SPIRIT MERCHANTS,
(Successors to Quetton St. George),
16 King West, Toronto.
Orders by letter or Telephone No. 876 promptly
attended to.

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

D
Vol. 14.]
A Des
RE
A. W. Adams
ers in all kinds
St. Leon Miner
DEAR SIR, - L
typhoid fever, w
the General Ho
ment I returned
in very poor hea
as I had a cons
your St. Leon V
felt it do me go
gone; to-day, I
stand straight t
For sale by S
Ask your druggi
and retail by
JAS.
2:
And 10
TC
Fall an
A Magni
WOO
Gentlem
have thei
press char
der in the
can have t
ing in the
R. J.
Cor. Kl
-:-Cent
The Hidden
on the Par
The Ministry
tional Stu
By Rev. St
Lenten Medit
Holy Temp
Introducti
Watkins...
New and Cont
tations fo
Buxton...
Lenten Thou
meditation
and Gospe
"By Thy Cros
the Word
Cross - By
berg Cotte
The Bower.
suitable to
Robert W
Meditations f
the author
Prefatory
Dublin...
"A little
treasury
man."
Five Last T
State, Res
Studies in
J. A. S. e
The Seven La
tations.
Work and W
English C
Jell. M. A.
The Social L
Commans
D.D. Pitt
life and
Rows
74 & 7