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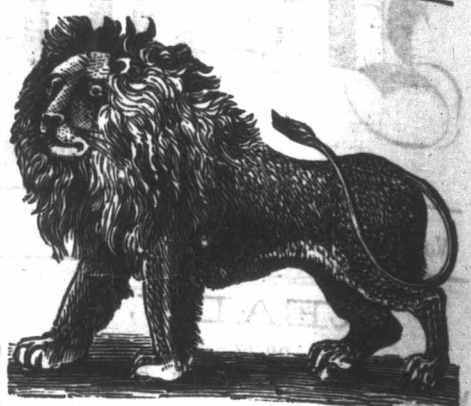


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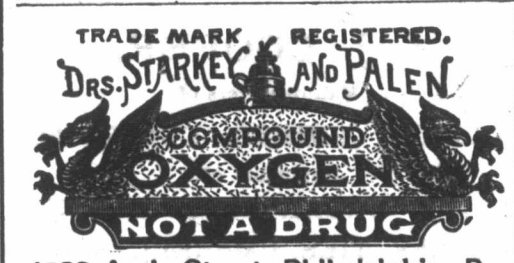
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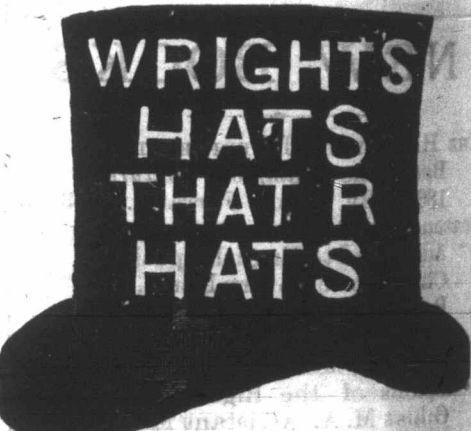
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LESSONS FOR SUNDAYS and HOLY-DAYS.

JUNE 29th—TRINITY SUNDAY.
Morning—Isaiah vi to 11. Revelat. on 1 to 9.
Evening—Genesis xviii; or 1. and ii. to 4. Ephesians iv. to 17; or Matthew iii.

THURSDAY, JUNE 17, 1886.

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

THE BIBLE SCRAP BOOK.—The Ontario education authorities have met with some very severe rebuffs on account of the issue, "By authority," of a book which has been compiled to take the place of the Scriptures in the Public schools, the reading of the Bible as a Bible, being objected to by some, but not when its contents are cut into scraps. Their position is much akin to the taste of the French, who dislike a joint of meat, preferring to have it served up as, what is vulgarly called "hash." The School Board of Toronto has indignantly refused to allow the biblical scrap book to be used and has ordered all the copies in the local schools to be returned. The Methodists in various circuits have condemned this book, those at Cannington have passed a long resolution against the disuse of the Bible in schools which closes with these words: "The book of all books, has God Himself for its author and eternal salvation for the subject-matter; we insist that the Bible, and the whole Bible, and nothing but the Bible, be our motto, and that it be the text book, and used in opening and closing exercises of the High and Public schools of Protestant Ontario."

THE PRESBYTERIAN REVIEW ON THE BIBLE SCRAP BOOK.—The severest cut of all against the "Expurgated School Bible" has been given by the Presbyterian Review in a clever and amusing article. The writer opens fire thus: "About the beginning of the century, a waggish Scotchman, on going into a store and being told that they sold everything thing, asked if they had copy of the Bible revised and corrected by the author. Notwithstanding its wickedness, this has been handed down as one of the funniest things a Scotchman had been known to say up to that time. But great

has been the advance civilization and so great have been the improvements made on both the wit and wickedness of past times that you can go into any bookstore in the Province of Ontario now and ask in sober earnest far funnier questions than the wittiest Irishman of fifty years ago was ever known to ask. Your questions may be: 'Have you any copies of the Word of God revised and corrected by the Education Department, so as to be fit to be read in the Public schools?' 'Have you anything in the shape of a Bible that will not offend the prejudices of a sceptic, an infidel, or anybody else?' 'Have you a copy of the sacred Scriptures so ingeniously altered and adjusted as to suit the views of both Protestants and Roman Catholics, and all other antagonistic classes?'"

The writer proceeds to show that the mutilated Scriptures have been "cut" in such a way as to make the work acceptable to Roman Catholics. The charge is made with boldness that Archbishop Lynch had in fact "examined the work and pronounced it all right," that indeed, the omitted passages and general arrangements had been controlled in the interests of Romanism. The P. Review remarks: "What a remarkable advance has been made upon old ideas of the Bible since the Education Department took the moral and spiritual as well as mental training of our children under its care!" The Review closes its article with a slashing blow at the Education Department for thus daring to tamper with the unity and completeness of the Word of God, so contrary to "The old-fashioned notions which prevailed only a few years ago, before the schoolmaster went abroad beyond his wonted sphere, and in the form of an Education Department issued a patent Bible."

"Had this patent production been issued a century or two ago, our Bible-loving fathers would have imperatively demanded the recall of every copy of it, and gathering them all together, as an heap of blasphemy, would have solemnly consigned them to the flames. But we are not the rebellious race our fathers were."

One word to our neighbour—he has assailed the Education authorities, yet those authorities were placed in power by the Presbyterians of Ontario, when they knew that Archbishop Lynch would be their real master, and those authorities will be upheld by our neighbours despite their Bible Scrap book, and although our neighbours know that their support will continue the domination of Romanism in Ontario.

THE REVOLT AGAINST PURITANIC STRICTNESS.—The tighter a cord is stretched the nearer it comes to the snapping point. That a string may hang too loose is true, but history tells us that no string hangs so loose as the one that was drawn too tight and so gave away. Colonel Denison shrewdly predicted the other day that the attempt by the Mayor of Toronto to enforce Puritanic rules on the people, "would bring a reaction like that under Charles the second." But fanatics do not read history and would not understand the allusion! In Scotland the Sabbath laws have been so severely enforced that a reaction has set in. In Dumfries the Free Presbytery of Lockerbie discussed "the prevailing loose morality, especially in regard to Sabbath observance." It was stated that rabbit hunting, and pleasure excursions were largely indulged in on "Sabbath Day." Comparatively few in Gretna went to Church, said one speaker, another complained that the young men and women walked into country on the Sabbath, the trade in milk on Sabbath Day was bitterly denounced, and so few it was said came twice to divine service on the Sabbath, that "the second service was an enormous waste of labour." Irregular marriages were also complained of, indeed it was said that "Scotland is in a most appalling condition in relation to religion and morals." If this is so, it is indeed lamentable, but on the proposed day of humiliation it would be a profitable exercise to enquire

how far the extreme Puritanism of the land was responsible for the reaction which seems akin to that which took place on the break up of the Cromwellian tyranny in England. We in Canada need to take heed. The Scott Act is breeding the same imperious temper in many of the popular leaders, personal liberty is now little regarded, factions are asserting greater authority than ever any despot was allowed, men put into office by popular votes are proving that a demagogue is capable of being a social tyrant of the meanest type. Our feet in Canada are set in a large room, but our spirits are being so dwarfed that we allow ourselves to be driven into party corners and penned up like hogs.

THE CHURCH'S MESSAGE.—As to the message of the Church to rich men there can be no doubt. It is only a coincidence that at the very moment when events are occurring among us which show the two classes into which the community is divided, the rich and the poor, as arrayed against one another with equal menace and animosity on either side, the Church should be leading us through the incidents of her Pentecostal history when "the multitude of them believed were of one heart and of one soul; neither said any of them that aught of the things which he possessed was his own, but they had all things in common?" Let it be granted without reserve that such words describe an era of enthusiasm which, with its consequent community of possessions, could not last any more than it would have been for the greatest good of the greatest number that is should last. Still, the fact remains that Christianity brought in to the world a new law of brotherhood, and both by precept and example taught men that they whose was stewardship of exceptional gifts, whether of rank, wealth, learning or cleverness, were not to treat them as their own, but as a trust for the whole community. "Bear ye one another's burdens and fulfil the law of Christ." "Ye that are strong ought to bear the infirmities of the weak;" "Charge them that are rich in this world that they be ready to give, glad to distribute;" these words and others like them did not mean the mere giving of doles and indiscriminate distribution of alms. It is not by gifts such as these that the wounds in the body politic are to be healed, and the parted tendrils of a dis-severed humanity bound together, and it is an open question whether municipal and institutional charity has not irritated as much as it has soothed or healed them. What the laborer wants from his employer is a fair and fraternal dealing, not almsgiving, and a recognition of his manhood rather than a condescension to inferiority.

DISSENTING TYRANNY.—The wretched humiliation to which dissenting congregations subject their pastors are well known. They assume at times a really humorous form as the following will show:

"As an illustration of the trivial causes which sometimes bring about a severance of the pastoral relation the *Presbyterian Banner* tells of a pastor who had to resign his charge because the Sunday school superintendent objected to his using a plum colored silk handkerchief in the pulpit, and the *Herald and Presbyterian* mentions another good man to whom objection was made because of his unbecoming mustache and the practice of rolling up his trousers in wet weather.—*Hartford Religious Herald*

Rev. Mr. Scott, pastor of the First Congregational Church of Evanville, Ill., has been asked to resign. The specific offences charged against him appear to be cigar smoking in public and riding a bicycle.

The contemptible pettiness of such charges seems to be their charm to a certain class of officials, who would soon reduce our clergy to slavery if they had the power which dissent gives to certain of its lay officers.

THE SACRED COLOURS.

BY REV. H. C. STUART, M.A.

I CONCLUDE, then, that the occasional divergence of season color in the various orthodox uses is perfectly legitimate, and implies no contradiction to the established custom of other sections of the Church. As regards our own practice each Parish Priest must decide for himself—not what particular doctrine he desires to dwell upon in his teaching, but the doctrine the Church enjoins; and the colors used should be in strict agreement with the doctrines she designs to symbolize. The various uses of the national churches will furnish him with sufficient means for determining the colors that are most suitable for use on the Festivals and Seasons of the year, without the aid of any specially-prepared direction on the subject.

The propriety of the color proper for the Holy Days is readily seen. Red is fittingly used for the commemoration of all martyrs who have shed their blood as Christians. As such it is used on Holy Innocents' Day, although the commemoration of St. John the Baptist requires white in the Roman Rule,—the former shedding their young blood in Christ's stead, the latter being in no sense a martyr under the Christian Dispensation. Viewed in connection with its signification, the Sarum use of yellow for confessors is equally suitable. They have boldly confessed Christ, before the powers of this world, with death staring them in the face. In accordance with the Divine command they have taken no thought what they should say, their words being directly guided by the Holy Spirit. They were called confessors on account of this direct inspiration of the Holy Spirit,—therefore the color-symbol of the Holy Spirit is the most suitable colour to be used in their commemoration.

Knowing white to be the perfect symbol of God, we should shrink from using it in the commemoration of virgins, angels and all saints, had we not scriptural examples for its use in their case. With men, it represents those who have been redeemed; those whose robes have been washed white in the Blood of the Lamb. As such it is appropriate for Holy Baptism and Confirmation, being nothing less than the livery of the servants of the Most High. With angels it is no less appropriate, being the robe of righteousness, never sullied, which they as servants of God wear in doing His service. As representing the angelic choir, white should mark all the choir services of the Church. The occasional use of light blue, of the Sarum Rule, in commemorating the B. V. M. is probably a survival of the ancient-colour tradition had assigned to her. There can be no question that the Eastern and Roman use of white is more proper, as these Festivals are, in every instance, to be considered as Festivals of Our Blessed Lord.

Concerning the strange introduction of black into the services of the Church, the lateness of its permission is significant. According to Sarum Rule black was enjoined only for

masses for the dead. The Roman Rule is black for masses of the dead, and for Good Friday. The Eastern Rule, whilst enjoining black for every day in Holy Week, permits purple as an alternative for masses for the dead. It is therefore a matter for rejoicing that the three branches of the orthodox Church have not enjoined the sole use of black on any one occasion.

As to the signification of black, the merest tyro in the knowledge of color knows that as white is the perfect union of the primary colors, so does black represent *negative* color only, it being merely the complete absence of color.

Its symbolic use, then, for ecclesiastical purposes is nothing more nor less than the distinct assertion of atheism; consequently, the most downright heresy possible.

A few words may be added here concerning the ornamentation of ecclesiastical vesture, whether of minister or altar or sanctuary.

The inadequacy of our colors to represent the purity of the triad of color as seen in the prism or rain-drop, has been already noticed. Their very imperfection renders them no less valuable for the purpose of teaching us the eternal verities, by appealing to the eye as earnestly as the eloquent discourse, always imperfect at his best, appeals to the ear. The doctrines they symbolize seem to sympathize more fully with our infirmities than though they were absolutely perfect. As our Lord taught the loftiest truths by means of familiar examples, so do the imperfect colors used to mark the seasons appeal to our eyes for attention as representing the most important issues. It is like the Deity condescending as far as possible to our imperfect level—for our better understanding—as He has designed to do in His teaching by representing Himself as moved by human feeling. But God permits bright glimpses of the life beyond to flash down into our present imperfect state. This is symbolized by the employment of precious stones in the adornment of church fabrics. Their tints are perfect, consequently they are suitable not only for strengthening the season colours they ornament, but they also point us towards the perfection we are bidden to strive for, but which can be attained only in the resurrection state.

There is, indeed, a much greater contrast between the present and future state of God's servants, than any that can possibly subsist between the dull colour of our vestments and altar coverings, and their jewelled adornment. But the contrast is sufficient for the practical teaching that, if we are faithful unto death here, in the common tasks of our simple lives, then shall be given unto us the bright Crown of Life. The dull colours of the fabric represent the truth as shining in our hearts, dimmed and weakened by the imperfections and stains that "wrap an earthly saint;"—the perfect colour of the jewelled adornment points to the triumph of the resurrection state, where the faithful servant of God shall not only see the King in His beauty, but the glorified life shall itself be attained by all who have here fought the good fight of faith.

All our ideas of perfection are far below the mark. Even the perfect colours of the precious stones which adorned the breast-plate of the High Priest, fail before the actual glory of the Divine presence. The twelve jewels set by Divine command in the High Priest's breastplate, points towards a perfection unattainable in this life; and yet the same twelve stones find a place in the golden city, only in the foundation on which its golden streets are built. No earthly color, no precious stone can be a perfect emblem of that glorious state of which "eye hath not seen, nor ear heard; neither have entered into the heart of man, the things which God hath prepared for them that love him."

On account of their great value as emblematic of the sure foundation of all our hopes, the artistic employment of precious stones is to be commended.

I have here attempted a brief outline of a great subject, not in any consciousness of superior knowledge, but in the modest hope that it may be of some use to those in need of that preliminary instruction which precedes the intelligent appreciation of the colour emblems which have always been associated with Divine Worship.

THE IRISH PROBLEM.

IT is strange that civilisation, reinforced by religion, should have done so little in three hundred years to extirpate the passionate ferocity of a people like the Irish, who are not unkindly or ungenerous in their happier moods. It usually changes the forms that our passions take, because it enables men to realise better the scope of their actions and produces a complexity of feeling which checks the sway of a single passion. But the Irish are still unchanged in their national temper. The dynamiters have shown that they are malignant enough to use the terrible resources which science has put into their hands, and are callous enough to kill the innocent, without scruple and without remorse, for the furtherance of an idea for which they do not sufficiently care to risk or expose their own lives. The emissaries of the national league similarly carry out a sort of *Jacquerie*, in midnight murders, in attacks on women and children, in houghing of cattle, in cropping of horses, and in brutalities which would disgrace the worst brigands. They believe in no remedy but force, and their methods are mean and vindictive. It seems to us, indeed, unmistakably clear, that the *morale* of Irish life has visibly degenerated in modern times, even amidst the manifold evidences of an improved social condition. People have remarked that the traditional gaiety and sprightly humour of the peasantry have largely given way to a temper of sullenness and gloom, both alike unexpected and unreasonable. But in olden times the love of justice was even more conspicuous amongst the Irish than the vivacity of their wit. We all remember Sir John Davies' testimony on this point. But the most conspicuous feature of the Irish today is an entire absence, not only of generosity

but of the most ordinary sense of justice. It cannot be denied that the British Parliament and the British people have made the greatest sacrifices for Ireland, yet they are confronted to-day with a hatred of English law, English control, English ways; growing, indeed, more intense with each concession we grant, and each humiliation inflicted upon us. In the bad old days when Ireland was the most wronged country under the sun, there was far less of the expression of this antipathy; but it has increased rather than diminished with every genuine attempt to do her justice, and only led to new and intolerable demands, which are urged with growing virulence, and backed by increasing violence. It is this fact that causes such bewilderment to Englishmen. Justice evokes no sympathy; liberty brings no reconciliation; government becomes more difficult, just in proportion as Englishmen are inspired with a new light of forbearance. But the decay in the love of justice which once characterised Irishmen is still more signally manifest in the repudiation of just contracts with their own countrymen. They have suffered, no doubt, like the farmers of England and Scotland, from an agricultural crisis of extreme severity, but they have no right to confound suffering with injustice, or to betake themselves to robbery as a remedy. There can be no doubt, indeed, that the agrarian movement rests upon the most sordid basis. There was a time when the late Mr. P. J. Smyth, the Nationalist, said to his countrymen; let us be romantic and poor; and it seems hard even now to believe that the debasing passions of greed should have attained such force among a people devoted to a creed which, whatever its defects, checks the passion for comfort, and diminishes the fear of poverty. But the evidence is all too plain that the love of justice, not to speak of morality itself, has given way before the passionate greed which would attempt not only to defeat the landlord's demand of his statutory rent, but repudiates every other form of just debt.—*Edinburgh Review*.

DRIFTING FROM OLD MOORINGS.

THE sects are drifting away from their old moorings in all directions. The old anchors of nonconformity and dissent have rusted and hold fast no longer where they were cast over by the little ships that have sailed away from the Catholic Church. At the Baptist Conference in Toronto, Dr. Rand introduced the subject of hymn books. In the Baptist churches in Toronto, he said that about half a dozen different books are in use. This tended to prevent the sympathy of feeling and *esprit de corps* which exists where there is uniformity in the use of the hymn book. He moved "That the interests of the Baptist brotherhood throughout the Dominion of Canada would be promoted by a greater uniformity in the use of a suitable hymn book by our churches in the worship of the Lord's house."

Hon. Chancellor Boyd seconded the motion, because he believed the time had come for action by Canadian Baptists towards setting

forth a distinctively Canadian book. Next to the Bible, they could not have a better bond of union than a hymn book.

The above is a very significant paragraph, little as it may strike some readers. It indicates a principle and a movement in clear antagonism to professed principle, and shows a strong anti-Baptist drift. The Baptist sect is earnestly congregational in principle; that is, every church, by which they mean congregation, is absolutely "independent" of all others in the world, having the right and the power to formulate their creed, determine their worship, choose and ordain their minister. The last particular is, we believe, generally contravened in practice, though as essential to the theory of congregationalism as a Bishop would be to a diocese of the Catholic church. And now independence in faith and worship, for both are involved in a hymn book, are felt to be undesirable and hurtful, and "uniformity of worship is declared to be "a bond of fellowship" and promotive of the "interests" of the church. Patience! they are coming round to what they so resolutely turned their backs on two centuries ago!—C.

PARISH DEBTS AND MISSION CLAIMS.

WE should like to have published a statement of the financial position of each parish in Canada. We are satisfied that if such information were presented clearly, readably, and frankly, there would be a serious effect produced upon the general policy of the Diocesan authorities in respect to missions. A most wholesome and prudent influence would thereby be brought to bear upon many who are so bent upon local schemes as to overlook the claims of church missions as a whole, and who ignore also the ordinary teachings of parish experiences in regard to debt. There is no worse physical condition than what is termed "congestion," the undue absorption of life agencies by one organ of the body, by which the rest are robbed of their needed vitality while the congested part is also put in peril.

The tendency of city life is to produce Church parish congestion. There is felt in a city an intangible but most potent pressure upon each parish to rival its neighbour in buildings and in costly service appointments, regardless of local necessities and of local financial capacities. A fair sized school-room equal for some years to the needs of a congregation is now regarded with disdain; it can be maintained with ease, it calls for no special machinery for its support, it permits the clergyman in charge to give himself to his true work, pastoral oversight, ministrations, and teaching. But the evil genius which inspires parish pride, and personal ambition stirs up discontent at the supposed unworthiness of a humble Church structure. The work of the Church is progressing soundly, the field of work is gradually being cultivated. But there must be a new Church to gratify the lofty ideas now so prevalent. The finances are already only just

equal to the parish needs, or are, as is usually the case, insufficient to provide a decent stipend for the clergyman and the warden's expenses. Nevertheless the parish enters upon a scheme for a new Church, to be paid for, no one knows how, while few care to enquire. Some bold layman big with schemes for raising the wind on promises, draws the parish on into buying a site, paying down a portion of the purchase money, and mortgaging the property for the remainder. Then comes the wearisome struggle for enough funds to commence building. Churchmen far and near are dunned for this structure, and the clergyman in charge from being the Priest and Pastor of a flock is turned into a mendicant Friar. The Church is commenced, more money is borrowed, further begging is resorted to, all manner of devices, reputable and otherwise, are entered upon to gain funds. The whole thoughts and energies of the people are directed towards the procurement of money. The very idea of a spiritual Church is utterly lost, there is only one conception left, which is that the Church of God,—is a brick building costing from ten to thirty thousand dollars. So degraded, so demoralized has the parish become by the pressure of financial burthens. This continues, even aggravates, after the building is opened, and thousands upon thousands of dollars, which if consecrated to right uses, would send new life into and expand our Church missions, are literally squandered year by year in paying interest upon mortgages! The money the Church of England in Canada is now wasting in interest payments is enormous, we question much whether it is not double as much as what is given for the support of our Home and Foreign Missions.

There needs some central machinery to control this tendency to accumulate parish debts, so many of which were most imprudently incurred, some more of which are now in course of being heaped up by men whose ambition has far outrun their prudence. The miserable doles we contribute to Missions is a grave scandal. The Church will never do its duty in mission enterprise until the parish debt system is abolished.

BOOK NOTICES.

The Gospel according to St. Luke with notes, critical and practical, by Rev. Prebendary Sadler, (Geo. Neill & Sons, 1886.) Mr. Sadler's characteristics as a religious and theological writer, and more recently as an expositor, are so well known that it is hardly necessary to indicate them. We may, however, permit ourselves to point out that the present volume has many of the excellent qualities which distinguish the previous volumes on the other three Gospels. We cannot say that those who possess the commentary of Godet, for example, will find much that is new in Mr. Sadler's work, and, for ourselves, we decidedly prefer that exposition. Yet there are points of interest in the work before us that we should seek for in vain in the greater work, more particularly the bearing of "Bible truth" upon "Church doctrine," is illustrated in a manner of which Godet scarcely ever dreamt. Moreover, the book will be more useful to English readers of the New Testament who are unacquainted with the original. Mr. Sadler does not pose as a great scholar, but he gives the results of scholarship and has evidently made himself ac-

quainted with the best critical commentaries on the book. The notes are, however, not critical only but practical, and in this respect we are inclined to think the book almost the best of its kind; at least we don't know a better. It is not easy to give quotations, but we may point to the introduction as a specimen of condensed work, giving all needful or even possible information in a short compass and in a very interesting manner.

The Sum of Saving Knowledge, edited by Rev. John Macpherson, (T. and T. Clark 1886) When a man like Murray MacCheyne could declare of this little book that it was "the work which (he thought) worked a saving change in him," it cannot be quite unworthy of regard. Mr. Macpherson has edited it with an introduction which gives some account of its supposed author, Mr. David Dickson, and notes which explain its doctrinal contents. We cannot entirely accept its method of viewing salvation, either objectively or subjectively, but we are sure that teachers and preachers of the Calvinistic school will find it most useful.

The Ethics of Aristotle, by Rev. J. Gregory Smith, (S. P. C. K.) This little volume, costing only one shilling, is one of the series of "Chief Ancient Philosophies" published by the Christian Knowledge Society. It is in every way most excellent, and we recommend it to all who would have clear and accurate views of the teaching of the greatest Ethical writer of antiquity.

Public School History of England and Canada, by Messrs. Adams & Robertson, (Copp, Clark & Co., 1886.) Whether it was absolutely necessary to prepare this small manual for elementary schools has been questioned. We doubt, however, whether any sufficiently good English history of the kind existed, which gave sufficient prominence to the history of Canada. For this reason we think it was well to prepare such a book as this, and the authors have done their work ably and conscientiously. The book is full and yet concise, and we have been unable to detect either errors or misrepresentations in its pages.

Home & Foreign Church News

From our own Correspondents.

DOMINION.

MONTREAL.

MONTREAL, JUNE 8.—An ordination service was held at the Church of St. George, the following gentlemen presenting themselves for the purpose of becoming deacons or priests: The Rev. F. M. Baldwin, Mr. N. A. F. Bourne, Mr. R. C. E. Lockhart, Mr. N. P. Yates, and Mr. G. G. Forsey. The first named has left the Methodist persuasion and joined the Anglican Church. The following clergymen officiated: Bishop Bond, Dean Carmichael, Canon Empson, Canon Anderson, Principal Henderson, Canon Mills, Revds. Rogers and Lariviere. There was a large congregation present, including a number of the laity of the city. The sermon was preached by the Rev. Canon Mills, the text being the 20th verse, 16th chapter of St. Mark: "They went forth and preached everywhere, the Lord working with them and confirming the Word with signs following. Amen."

These words seemed to the preacher peculiarly appropriate; firstly, because they are part of the service for the day; secondly, because they pertain to a special occasion. These young men being about to go forth and preach. The work for which the apostles were specially commissioned was the first thing to which he would draw the attention of his hearers, for the young men present to-day, were about to offer themselves in order that they might go forth like the apostles and preach the Gospel. After a somewhat long and earnest reference to the work of the apostles, the preacher said that pulpit discourses concerning politics and other topics, to the exclusion of the sacred Word, were frequently delivered, and warned his hearers that they should confine themselves to the proper subjects for a sermon. He said that this forgetfulness of their proper duty led not only to loss of standing, loss of their congregation, and loss of respect, but also that the Lord would not

confirm their words with signs following. The example of the apostles was not being followed thus. This was not the preaching of the Word of God. He desired to impress upon the would-be deacons their duty as preachers and as clergymen. The scope of their work was in the world, and each true follower of Jesus should remember that by preaching faithfully in his own parish, the word of the Gospel, many would hear it, and one of them, perhaps, repeat what he had heard when in a distant land. The Lord worked with the apostles, and special signs followed their words. They worked without the advantages of wealth, without any of the advantages thought necessary for the preaching of the Word to-day, with opposition on all sides, and with endless difficulties in the way. From the humble cot to the Emperor's palace the Word of God was preached by these apostles, these poor fishermen. Their work was blessed and though they were introducing a new religion, amongst those who knew but their own religion, they succeeded, and literally turned the world upside down.

The success of a minister will be in the ratio of his efforts on behalf of God, and sincere belief in the truth of the message. Preaching is an ordinance of God which can never become obsolete, and this should never be forgotten. It is fashionable in some quarters to disparage preaching—men talk of the length of sermons, and say that it is wearying to listen to sermons—that with the numerous books at hand it is not necessary. There are others who listen to an intellectual sermon as they would to a lecture. This is sad and should not be. It is the fault of the times we live in. Canon Mills concluded a most able address by picturing Jesus, and the good he did when on earth. He said that it was a present Lord they were to preach, not an absent one, and he would always confirm their words by the signs following.

After the sermon, the deacons and priests were presented to Bishop Bond. The Litany was next sung, followed by the hymn, "Lord of the Living Harvest." The communion service was celebrated by Bishop Bond, the Rev. Mr. Bourne reading the Gospel. The *Veni Creator* was sung kneeling with grand effect by the choir, the communion service being immediately after proceeded with. Mr. Stevens accompanied on the organ in his usual masterly manner.

MANSONVILLE.—This parish was blessed with a visit from Bishop Bond on the last Wednesday and Thursday in May. His Lordship had the attendance of the following clergy; the Rev. H. D. Bridge; Rev. H. Clayton; Rev. C. Lumis, and the incumbent. During this visit the Bishop consecrated the new baptismal font, which had just been set up in the church. This font came from the manufactory of the well known sculptor, R. Reid, of Montreal. While it is of moderate cost, it is of very chaste design, and might be well taken as a suitable model for other country churches. The service used on this occasion was one specially compiled for the purpose and was considered as both impressive and suggestive. The congregations at the services were unhappily shorn of even their usual numbers by the cold and heavy rain that fell the first evening, but chiefly by the sudden sickness and subsequent death of the only son of Mr. George Manson, one of the leading citizens.

ONTARIO.

MADOC.—The Bishop of the diocese held a confirmation in St. John's Church, on Sunday, 6th May. Thirty-four candidates were confirmed. The service was a most cheering one. The address was earnest and practical. The celebration of holy communion was proceeded with, the Bishop was celebrant, assisted by Ven. Archdeacon Daykin, incumbent, Rev. S. Bennetts, of Tweed, and Rev. A. Green, Belleville. In the presence of a large number of noncommunicating persons, the newly confirmed received their first communion. The number of communicants was 108. Thus closed with deep thankfulness, a really bright, festive service. Many persons were, indeed, deeply touched. The occasion was used for intercession on behalf of the mission, and we do not doubt but that the blessing of God will be graciously given, in answer to the fervent prayers of so many communicants. In the afternoon, the Bishop addressed the Sunday school in earnest and loving terms, he was listened to with deep attention. In the evening he preached to an appreciative congregation. The choir has improved vastly, and sang as they never sang before. The church was beautifully decorated with flowers, banners, and texts, by the ladies.

KINGSTON.—The amounts contributed by the city parishes by the Women's Auxiliary Society, since its organization, are as follows: St. George's, \$154.85; St. Paul's \$40.60; St. James's \$90.62.

TORONTO.

VISIT OF MR. C. POWELL.—The well known secretary of the Church of England Working Men's Association, London, England, proposes to pay a second visit to Canada during the autumn. His gifts as an organizer of associations, such as the remarkably successful one of which he is secretary, and his gifts as a popular speaker on Church topics, will, we trust, be called into requisition where any opening appears promising for this work. Mr. Powell has very decided opinions in regard to the expediency of confining official positions in the Working Men's societies to lay members, his personal experience is worth all the theorizing that can be formulated against this rule. Mr. Powell is no money seeker, he simply desires to have his bare expenses covered, and for this will be happy to give any parish his whole energies for a few days or a week or two's work, as can be arranged. It is high time we awoke out of sleep on this question, we have allowed in Toronto, one sectarian mission to overrun two parishes, greatly to the injury of the Church, and to its scandal. It is too true that we have worked so far to a great extent as though the only people the Church had a message and a home for, were the classes not earning daily wages.

The Church Army.—The Church Army, a Church of England organization, will probably commence work in Toronto some time during next fall. The question at once arises, What is a Church Army? It is not a church, but a society or guild within the Church, and it is always most anxious to be the Church's active handmaiden, having its basis as wide as the Church of England. The army work was commenced about three years ago, it being felt by its originators that the Church could do the rough work on her own lines as well, and in some respects far better than other organizations. The system is really the employment of a body of workingmen as local preachers, acting under orders from headquarters, but always by the sanction of the bishop of the diocese, and under the direction of the clergyman of the parish. The control is exercised by an Executive Committee, composed of five laymen and two clergymen—archbishops and bishops who are patrons, forming a council to whom the committee look for guidance. Great care is taken in the selection of the officer evangelists, as the workers are also called. Every candidate has a most rigorous search made as to his antecedents, and he has to give proof in writing of a fair knowledge of Holy Scripture and Church doctrine. He is put through a course of training at the Army Training home in London. His uniform is a black tunic and cap. In his campaign in a parish he holds open air and other meetings, at which he delivers addresses, and in this way gathers soldiers about him. These receive the red cord, the army badge, which is taken as an undertaking for confirmation. The officers itinerate, moving from place to place, as they receive orders from headquarters. The work in England has been most successful, and the Archbishops of Canterbury and York, and a large number of the bishops have spoken in most hearty approval of it. In September last, there were forty-nine officers engaged, in addition to the headquarters staff, and it was then estimated that over 86,000 indoor and outdoor meetings were held annually, with an attendance of 8,000,000 persons. Three thousand persons had professed conversion and been confirmed, and 1,000 more were awaiting to be confirmed. It is expected that in September next, Rev. F. Webster, who has charge of the training home, and Mr. H. Marshall, both members of the Executive Committee, will visit Canada, and explain the working of the army in several cities. After that time it is probable that two officers will commence work in St. George's and St. Stephen's parishes.

Girls' Friendly Society.—The annual meeting of the Girls' Friendly Society was held on Wednesday, June 2nd, in St. George's schoolhouse. The chair was occupied by the Bishop of Toronto, and the following clergy were present:—Revs. J. Langtry, J. Pearson, S. Jones, T. P. Lewis, C. B. Darling, J. Nattress, C. E. Whitcombe, Prof. Clark, J. D. Cayley, R. J. Moore, A. J. Broughall, and besides the officers and members of the Central Council, associates and friends of the society. The Bishop having opened the meeting with prayer, and made a few introductory remarks, called upon the secretary, Mrs. C. Robinson, to read the annual report. The report stated that the society is in operation in six dioceses, with a total of eighteen branches, and that the council is making every effort to extend the work, and to deepen and strengthen its character.

Regret was also expressed for the resignation of the former secretary, the original promoter of the Canadian society, and the loss the work had suffered in consequence.

The report was supplemented by reading the accounts of the work done by the various branches in all parts of the country, as reported by the several secretaries. On the adoption of the report, several of the matters to which reference had been made were discussed by the clergy present. In response to enquiries, the secretary made a statement as to the aims of the society, which are briefly these:—To bind together women of all classes for mutual help, sympathy and prayer, and by forming them into branches in all parts of the country to provide friends and the benefits of the society to its members wherever they may be. The officers of the society for the present year are Mrs. S. G. Wood, president; Mrs. Sullivan, vice president; Mrs. Kenrick, secretary-treasurer. The Bishop, in his closing remarks, referred to the work done by the society during the year, and thanked the management for their interest, with whom he would especially mention the former secretary, Miss Cox, to whose amazing energy what success the society had achieved was due, and he hoped she would still continue her interest in the work, and give it the benefit of her great practical experience. His lordship then pronounced the benediction, and the proceedings terminated.

COLLINGWOOD.—*The Churchwomen's Parochial and Mission Aid Association.*—On the 24th of May, a sale of work, which had been done by the members of All Saints' congregation during the year, took place, and realized the good sum of \$110, which has been divided between the Church of England Zenas Missionary Society, and the North West and Algoma Missions. The meetings for work were held every fortnight at different members houses, and are found very interesting, they will be continued, and we trust with the same encouraging results.

The Church of England Workingmen's Association of Canada, on the evening of Tuesday, 8th June, held their first and a very successful public meeting in the schoolhouse of St. George's, John Street, Toronto, at which a large number of the city clergy were present, and also a great many citizens, and members of the Association. Several of the clergy delivered very effective, pithy, and stirring addresses. Several members of the Association also addressed the meeting, advocating the Church's interest in the labour question, greater and freer intercourse and sympathy among Church members, the aims and objects of the Association and its organization to assist the clergy in church work, and the reception by the Association of members of the sister English Workingmen's Society and others on their arrival in Canada. All present seemed to appreciate the unanimity of sentiment expressed in the various speeches, and to be highly pleased with the proceedings of the evening. The rectors of several churches expressed their desire to have branches of the Association formed in their parishes.

IMPUDENCE.—The Pope's agent at Quebec is evidently a very impudent person. He has given the Mayor of Toronto official notice that "the Pope has elevated the Archbishop of Quebec to the high dignity of Cardinal of the holy Roman Church." What the Mayor of a Canadian city has to do with such an affair is a puzzle indeed. It is assumed by this notification that the Cardinal has some position of a State character in Canada, which is too absurd to be noticed beyond a contemptuous smile. It would be just as proper, even more so, for the Masons to send official notification to the Mayor that they had elected Mr. Square to be their Grand Master. We in Canada care no more for a Cardinal, who is entirely a foreign official, having no status whatever with respect to Canada, than we do for the Pope's footman, who has quite as much title to official notice as the new Cardinal. No loyal Canadian would allow himself to accept office in the court of a foreign potentate. We hope the Mayor said as much in his reply. The Pope's agent needs snubbing and a little enlightenment!

Church of St. Luke's.—Choir Boys.—Nineteen of the boys of St. Luke's choir gave a concert last week to the inmates of the House of Industry. The old people most thoroughly enjoyed the entertainment, entering heartily into the spirit of the glees and songs. One old lady of eighty-five, voiced the feeling of the inmates when she declared that she had passed an evening of her young days over again. "God Save the Queen," and the *Nunc Dimittis* concluded the programme at an early hour.

The costume concert, in aid of the cottage home for the aged, No. 7 Grove Avenue, realized \$65, after paying all expenses.

NIAGARA.

His lordship the Bishop of Niagara, visited Jarvis and Hagersville on Monday 31st May, and confirmed two candidates in the former and twelve in the latter place. Only two of the fourteen were brought up in the Church. His lordship has confirmed sixty-two persons in this parish since last November.

ALGOMA.

BRACEBRIDGE.—On Sunday, 16th May, the Bishop confirmed seven persons in St. Thomas's Church. On the afternoon of the same day, eleven persons, including two adults, were confirmed at Stoneleigh, eight miles from Bracebridge. Proceeding to Baysville, the Bishop, after evensong, preached to a large and attentive congregation in the parish church of St. Ambrose. The presence of the Bishop amongst us is a signal of rejoicing one and all, while the vigorous, plain, yet interesting character of his sermons are at once a blessing and a pleasure.

The Rev. R. Mosley, most thankfully acknowledges the kindness of the Hon. Mrs. Lambert, New Edinburgh, Ontario, for sending, weekly, a parcel of various publications of good Church reading matter, such as the "Church Guardian," "The Christian," "Golden Lamp," "Bible Reading Leaflet," &c., for distribution.

FOREIGN.

The crypt of Winchester Cathedral has at length been restored, through the exertions of the Dean, to something like its ancient beauty and proportion.

The Rt. Rev. Daniel S. Tuttle, D.D., Missionary Bishop of Utah, including Idaho, has been elected to the Bishopric of Missouri.

St. David's Church, Carmarthen, has been reopened, it having undergone alterations, including the addition of a very beautiful chancel as a memorial to the late Archdeacon Williams.

The House of Laymen has taken a course which will doubtless call forth considerable criticism, in passing of a resolution in favor of giving the bishop and his council under the Church Patronage Bill power to enforce the resignation of an incumbent when he is satisfied that, for causes to be specified in the bill, he is unfit to perform the duties of his cure.

From the annual report of the English Church Union, which has just been issued, we learn that the Bishop of Lincoln has consented to become one of its vice-presidents.

The ladies of the Diocese of Ripon are endeavoring to raise the funds necessary for the erection or purchase of a residence for the Bishop of the proposed new see of Wakefield. About £4,000 has already been obtained toward that object, for which about £10,000 in all will be required.

At the Edinburgh Diocesan Synod, held in St. Mary's Cathedral, the Rev. T. N. Wannop, was unanimously appointed a Canon of the Cathedral, in place of Rev. W. Bushby, Dalkeith, resigned.

The Bishop of Manchester held his first confirmation in the Diocese at Bolton, when upwards of six hundred candidates were presented. The Bishop addressed a crowded congregation in the parish church on "Continuity of Character and Conversion."

At St. Paul's, Clerkenwell, on Easter Thursday there were 214 children and adults received Holy Baptism, besides thirty-six unavoidably absent, but who are coming. The extra efforts (made after an interval of two years) have resulted in 1,550 being admitted by the Rev. A. Styleman Herring, the vicar, into the church. Last year 567 were so admitted. In London and large towns the proportion of the unbaptized to those born ought to receive the serious consideration of the Bishops and clergy.

At the annual meeting of the Church of Ireland Temperance Association, the Archbishop of Dublin presided. Eight years ago there were 169 branches, while there are 682 branches now. There was an increase of 57 during the past year; and during the year collections were made in 420 churches on behalf of the Association.

The annual report of the Society for Promoting Christianity among the Jews shows that the society employed 141 agents, consisting of 25 ordained missionaries, 25 lay and medical missionaries, 44 school teachers, 47 Scripture readers and colporteurs; 90 of these are Christian Israelites. The stations numbered 85, viz., 4 in England, 21 upon the Continent, 6 in Asia, and 4 in Africa.

An inscription has been placed on the slab raised in memory of Dean Stanley in Alderley Church, Cheshire. It is as follows:

"Arthur Penrhyn Stanley, Dean of Westminster, second son of Edward and Catharine Stanley, born December 18, 1815. Died July 18, 1881. And hereby buried him in the city of David among the kings, because he had done good in Israel, both toward God and toward His house." 2 Chronicles xxiv. 16."

The English Church Missionary Society's report is always an interesting document, but this year a feature is added which may be called a bird's-eye survey of the present aspect of the Mission Field and which makes it doubly interesting. Surveying the field in the light of the multitude of letters and reports received from all parts of the world, the eye falls upon the following features of special interest:

1. We see flourishing native churches rejoicing in the progress granted them. Tinnevely celebrates the beloved Bishop Sargent's jubilee, and contrasts the 8,000 Christians in 224 villages, and the one native clergyman, of 1836, with the 56,000 Christians in 1,000 villages, and the six-eight native clergymen, of 1885.

2. We see native churches also planning their own missions, and sending forth their own missionaries. Fah Chow, for example, encouraged by the sympathy and support of both native and foreign merchants, sends lay evangelists to Corea.

3. We see native Christian lay-workers imbued with the true missionary spirit. An ex Mussulman at Amritsar writes, "I have worked more this year because I have trusted more in Christ." A young schoolmaster give up his situation to join the mission, and lives on his scanty savings, and then writes, "I cannot express my joy." Chinese divinity students astonish Mr. Hoare by their power in open air preaching and their meekness under sore provocation. Nishkah Indians on the Nass River in British Columbia, hold open-air services for their heathen brethren when away at their fishing; and one of them says: "We have not much knowledge; we cannot show a great light; but if we can only strike a match in the darkness, it may show the path to one of the lost."

4. We see the labours of native clergymen honored of God; one of them, the Rev. Ruttonji Nowroji, of Aurangabad, baptising 255 adults, the largest number in the year at any one station.

5. We see native clergymen honored also by the Church—Bishop Speechly making the Rev. Koshi Koshi the first native archdeacon in India; and by the universities—Cambridge conferring an honorary M. A. on Archdeacon Johnson, of the Niger.

6. We see 252 native clergymen at work, and we remember that they are but the survivors of a total roll of 849.

7. We see converts witnessing for Christ; school-boys and young men in India among opposing relatives, and before the magistrates; boys in U-Ganda even in the agonies of death by fire.

8. We see the great Enemy everywhere active among the native churches: Drawing back into heathenism, as at Beswada, poor villagers who, for lack of adequate help, get no teaching; ensnaring African Christian in the sins of the flesh, and Indian Christians in the coils of caste prejudice, and Palestine Christians in quarrels and party spirit.

9. We see also, with sorrow, the priests of Rome, who profess the name of Christ, seeking to entice away weak Christians in Bengal, and in Tinnevely, and in U-Ganda, and on the Niger, and in far-off Athabasca.

10. We see, on the other hand, earnest efforts put forth to quicken and revive dead and sleeping hereditary native Christians, by means of services akin to the parochial missions so well known at home—especially in West Africa to be noticed presently.

11. We see abundant fruit granted to the Society's direct missionary labors in the heathen and Mohammedan world: Baptisms of adult converts which are of special interest—the first fruits at Mpwapwa and Uyu; the first fruits from among the Aino aborigines of Japan, the first convert from Mohammedanism in Egypt, the second convert from among the Gonds of Central India, a fakir and poet in Bengal, five lepers in a leper asylum, a leading Hydah chief in Queen Charlotte's Island, seventy years of age, and nearly one hundred persons from a hitherto untouched community of despised and out-cast Punjab villagers.

12. We see the influence of the Gospel over many who remain unbaptised—such as a Hindu gentleman at Burdwan, who openly avows himself a believer in Christ, and holds a service every Sunday in his own house for those like-minded, using the English Prayer Book.

13. We see the alarm of the still untouched heathen and Mohammedan antagonist; one, for example, lamenting that "the leprosy of Christianity is spreading fast everywhere."

14. We see fresh examples of the kindly feeling of high British officials towards the growing native churches—for example, at the dedication of a new church at Simia, the Viceroy himself and Lady Dufferin receiving the Communion with the native Christians.

15. We see great work being done by the ladies of the Zenana societies; in Krishnagar and in Cochin particularly, where the principal C. M. S. converts of the year have been directly influenced by their labors.

16. We see the progress of translational work: The first issue of a consecutive portion of Scripture (St. Matt. i. vii.) in the language of U-Ganda, printed on the spot; the first printed page in the Aino language; the first translations in the Blackfoot, the Nishkah, and the Hydah tongues; extensive work in Santali, Kashmiri, Pushtu, Telugu, Japanese, and many languages of East and West Africa.

17. We see the beneficent influence and attracting power of the Medical Missions in Kashmir, on the Afghan frontier, at Amritsar and at Fuh-Ning and Hangchow in China.

18. We see missions crippled for lack of laborers—Yoruba, Western India, and the Telugu Mission, very especially—the hearts of the missionaries sad, and promising work waiting to be done.

19. We see, on the other hand, young recruits entering on their work: The late curate of Lowestoft at the foot of Mount Kilima Njaro; the late curate of All Saints', Hereford in Palestine; the late curate of Fisherton at Bombay; the late curate of St. James', Holloway, in Tinnevely; the late Vice-Principal of Ridley Hall at Calcutta; another Cambridge graduate at Batavia; yet another Cambridge graduate in Central Africa; young medical men at outposts in Mohammedan lands; members of the C. M. S. Lay Workers' Union for London in the Seychelles Islands, and among the Blackfeet of the Saskatchewan; a member of the Liverpool Y. M. C. A. on the Niger; English ladies in West and East Africa; all these besides the men trained by the Society at Islington.

20. And, lastly, we see new names on the roll of missionary martyrs: The beloved Bishop cruelly put to death by the boy king of U-Ganda, and the young missionary, V. C. Sim, dying of bodily privations within the Article Circle.—*Church Press.*

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.

PLEASE EXPLAIN.

SIR,—Much is written from time to time in our various Church papers upon the apparent numerical decadence of the Church of England in the Dominion. Unfavorable contrasts are also made between us and the vigorous, progressive sister communion across the border. Some of us have, however, lately been surprised to observe that in the Diocese of Western New York, the decrease in the number of communicants amounted, last year, to 1,401—nearly one in ten. Can any of your correspondents explain this striking fact?
J. KER MCMORINE.

NO ANSWER TO GIVE.

SIR,—Algoma has evidently no answer to give to my letter in your issue of March 25th, will you grant me space for a few comments on what may have been intended as one in that of April 15th. The new and inexperienced clergyman at Burk's Falls informs me that the choice of sites at Cypress, as at Burriedale, was unwise, the Church being "altogether in a wrong place," does he really think that we should accept his judgement against that of the experienced missionary who selected those sites? And what can be said of the justification offered for the closing of St. Margaret's? Are the souls of dissenters of no value in Algoma? An English clergyman who closed a mission chapel because a large proportion of those who attended the services were schismatics, would be very justly condemned by all. As for the Church people at Cypress, they, it seems, are to be left to their fate.

Finally, how about the other churches in Burk's Falls Mission? have they ever increasing congregations, or is the reverse the case since the late travelling missionary has ceased to hold services in them? The state of ecclesiastical affairs in Algoma is far better known to us in England than it appears, is there imagined.
Your obedient servant,
AN ENGLISH SUBSCRIBER.

TRINITY COLLEGE.

SIR,—I was astonished to observe the other day the large sums given and bequeathed to Wychiffe College. Two things were forcibly brought home to me. One, the readiness to support controversy, and the lukewarmness to give to really charitable church schemes such as the Widows' and Orphans' Fund, the mission fund, or a superannuation fund, all needed and one now existent.

The other was, that Trinity College as a separate body never was, and apparently never will be a thoroughly popular institution with church people. I am forced to this conviction against my will. The mass of church people insist on supporting the Provincial University, and the withdrawal of our best youth from it deprives them of the advantage of competition and the university of their influence upon the other students.

I do not now think High as Low had anything to do with it, that was a mere accident, it is the exclusive assumption which is disliked.

University federation is coming forward again. Could Trinity College exchange their buildings and an equitable portion of the land with the Bishop Strachan School—then add to and adapt Wyckham, and take the leading position among the Toronto colleges.

Yours,

WM. D. PATTERSON.

COLOURS AND SEASONS.

SIR,—May I point out a few inaccuracies in "Presbyter Anglicanus's" letter? He appears to be ignorant of the fact that the Sarum, or, as I prefer to call it, English, use, is not confined to a few "ritualistic" churches, on the contrary, the Anglo-Roman sequence is adopted by the few, while the old use is the traditional one of the country. Further, whilst there is strong, presumptive authority for our English use, "neither law nor custom recognizes the modern Roman sequence of colours" (*Ritual Conformity*, p. 18). I said that the English is the traditional use of the country, perhaps, "Presbyter Anglicanus" is not aware that red is the ordinary Sunday colour in England, from the cathedral to the poorest village church. Red is the colour ordered for all Sundays, excepting those in Eastertide, Christmas, and a few other specified days, on which white should be used by the pre-formation missals, &c., and the use of these same Sunday colours, red and white, which was further ordered up to the reign of Edward VI., was clearly included in the rubric, concerning the ornaments of the Church, which are to be retained, and are, therefore, practically ordered by the Church at this present date. The use of the English colours is not a matter of taste, but of simple respect to our Mother Church, to affect those of the Anglo-Romans, is a slight on her. What would be thought of an officer who attempted to discard his own regimental colours in favour of those of some other nation?

As regards the ferial colours, although indigo blue is known to have been in common use, yet, as in this there was much latitude. "Presbyter Anglicanus" is free to adopt his favourite green on all ferials excepting those for which white is prescribed, or he may use dark violet, brown, or tawny, but he is not free to set aside the English rule as regards the Sunday colours. He may consider obedience in this matter but a "small thing"; yet the wilful and contemptuous breaking of a common order, is no small offence before God.

Perhaps it may be news to "Presbyter Anglicanus," that the Roman sequence, as he gives it, is that in use by the Anglo-Roman schismatics, and differs from that of the Milanese, South Italy, Spain, and other countries. It is not the uniform use of the Roman Church.

LOYALTY.

THE TREASURY AND DISCIPLINE OF GOD.

SIR,—The S.P.G. no longer insisting on a single view of the tithe question, what is set down here need not be taken as an attack on that society: as was said before. If it can be proved that a law of tithe is one of the laws of God under the Christian Dispensation, the simple duties of preaching and obeying it lie before us. Until that has been demonstrated, a sense of duty to God bids us hesitate to share the grave responsibility of asserting that there is such a law, and obliges us, if we will urge men to give a tithe, to

urge them on other grounds. At the same time our freedom adds an element of spontaneous generosity to our gifts, whether of a proportion fixed by rule or of all our superfluity. It is not hard to see that this may be better for us. It is said that, when the Prefect of Rome desired him to produce the treasures of the Church, St. Lawrence, the Deacon, gathered together a great number of suffering and needy people and exhibited them, offering to add 'pearls and precious stones—these widows and consecrated virgins which are the Church's crown.' Although it had its 'golden cups,' the true treasure of the Church was the afflicted and the holy.—God's poor and God's chosen. Not all unlike this is the 'Treasury of God,' the content of which is His people. It is true that He demands from them offerings of their substance. It is true, also, that we should give and labor earnestly as if all depended on us, and that we cannot tell what harm may be done by our parsimony, false wisdom and negligence. Still the deepest view of the duty of giving is that it is an instrument used by God for the improvement of His treasure—the human being; for drawing out and deepening many excellent traits of character. By giving the man is trained in noble graces and virtues. By niggardliness he suffers untold injuries and deterioration. Who then shall decide what rules, laws, limitations, examples, principles, exhortations, will best promote the Divine end? Who but the Lord of the treasure. He who made it and is fashioning it for his treasure-house. Will a strict law be better than liberty? Will men grow more in virtue giving as an act of however willing and enthusiastic obedience to a law fixing the amount, or out of a free and joyous appreciation of God's goodness and man's duty—of the blessings of him who has—the sorrows of the brother who 'has not?' Will he who gives a tenth, a fifth, a half, all superfluous goods, all goods, be the better man if the proportion is fixed by a law enforced by the penalty due to disobedience to a definite command, or if it is fixed by a reasonable influence, a generous Christian spirit, a free acknowledgment of what ought to be, and enforced by love or, if need be, by a wise consideration of Christ's stern sentences on those who minister not to Him in His needs? If any are so poor that they cannot give, say a tenth, is it better that their consciences should be free from the burden of a law, and their hearts from any possible legal distinction between them and others? If any, though well enough able to give, will not make any sacrifices, it is better that at least, they should not violate a statute requiring a certain proportion to be given, though they do violate the spirit of Holy Scripture and it may be the letter too of commands about the support of religion and the relief of the needy? If the Church should settle a proportion to be given would it be better for men to realize that it was by the authority of the Church the proportion had been fixed? Will it be better for the priests to have a law of tithe to appeal to or to be obliged to enforce the duty of giving without such a law? Which system would bring out best the character of the man who yields to selfishness and that of him who sets himself to conquer selfishness? Who is sufficient to decide these things with absolute safety? God alone is. Do not, then, let any kind brother, seek means of adding to the treasures of silver and gold at the expense of some part of the enrichment of the true Treasures which God, for whose sake we bid men give, wills to 'lay up in Heaven.' This same principle applies to other things. God knew best whether to create the vine with all its properties. He knew whether to forbid the use of wine by His law. He knew the effect of self-control in the face of temptation—of the Nazaretes vow in the face of possible freedom—of total abstinence for good reasons where indulgence was not physically impossible*—and He ordained the environment best suited to develop the character. But do not men ever strive to find some way of attaining their ends easier than the way appointed; and may it not be through the same inclination towards what seems practical that in some cases, the same men seem to ignore or deride practices of asceticism that are recommended to us by examples or sayings in Holy writ, the use of which they themselves happen not to see or understand.
O. P. FORD.

P.S.—I am sorry to find Mr. Crawford and myself writing on different sides. I will try to send you a detailed answer to his letter next week or the week after. He has done exactly what was asked and I thank him. Meantime, pray allow me to say that I expect to show that the passages adduced by his authorities are largely spurious, partly not fairly rendered, partly irrelevant or rather actually for my thesis, illustrating my third proposition and not contradicting my first; and that the residuum, whatever its real value, does not amount to the general consent of the fathers. With all appreciation of Mr. Crawford's kind words,
Woodbridge, June 10, 1886. O. P. FORD.

*It is not intended to express any opinion here one way or the other about legislative prohibitions and kindred subjects, & is mark not really inconsistent with my argument.

THE CHURCH AND THE LABORER.

SIR.—In *Grip* of the 15th inst., there is a piece of poetry respecting the "Knights of Labor," wherein the Church is referred to as though she were the enemy of the toiling masses. It is by Mr. Alexander McLachlan. Let the following be a reply:

I.
Who in the ages long since past,
When men were bound—not free,
Proclaimed alone from east to west,
That there was liberty?
—The Church.

II.
Who in the times of Druid Priests,
Entered the groves of oak,
And snatched from superstition's grasp,
Those ground beneath its yoke.
—The Church.

III.
Who, when the Saxon slaves were seen,
In Rome—fair mistress of the sea,
Who sent the great Augustine,
To be a missionary?
—The Church.

IV.
Who was it wrote the charter,
Which gives so much e'en now
To those who labor at the loom,
Or drive the farmer's plough.
—The Church.

V.
Who cured the body in dark days,
Where doctors were unknown,
And shed a light in middle age,
When learning there was none?
—The Church.

VI.
Who built for weak and sickly men,
In years long past and gone,
The only poor-house in the land,
The monastery home?
—The Church.

VII.
Who gave the Bible to the poor,
And to a woman soul,
Who taught our fathers to be men,
When kings by wrong did rule?
—The Church.

VIII.
Who now to prison sends a gleam
Of sunshine day by day,
Who keeps the hospital close by,
Where many sufferers stay?
—The Church.

IX.
Who goes to slum and alley dark,
Where few would care to go,
Who lifts the dying in her arms,
When they are smit with woe?
—The Church.

X.
Who for three hundred years or more,
Has trained the infant minds,
When School Board was a thing of nought,
And governments unkind?
—The Church.

XI.
Who asks each man to favor man,
Who would the slave make free,
Who fights for man against the drink,
His greatest enemy?
—The Church.

XII.
Who takes the child within her arms,
And seeks to do it good,
Who teaches what is right from wrong,
Who gives us wholesome food?
—The Church.

XIII.
Who tells us what our duty is,
Who offers help to all,
Who warns the oppressors,
Lest he by wrong should fall?
—The Church.

XIV.
Who made the white man brave and bold,
Who makes the negro glad,
Who binds up broken hearts and cheers
The orphan sore and sad?
—The Church.

XV.
Who has been, is and e'er shall be
The poor man's greatest friend,
Who travels o'er both land and sea,
God's goodness to extend?
—The Church.

NOTE.—Mr. McLachlan threatens us by saying that the masses are about to revolt, and to cast aside the Bible, turning to "Shakespeare and Burns," as to a sure and certain refuge. That these poets, (such in his order), take high rank in the literature of the world, no one for one moment doubts, but that dead men are to be the justices in the case of capital and labor, even Henry George would hardly allow. The Church never dies. C. A. FRENCH.

Notes on the Bible Lessons

FOR SUNDAY SCHOOL TEACHERS, ON THE INSTITUTE LEAFLETS.

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

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

JUNE 27th, 1886.

VOL. V. 1st. Sunday after Trinity. No. 31

BIBLE LESSON.

"The Growth of the Kingdom."—St. Matthew xiii. 31, 33.

Our Lord has just been teaching his disciples by two parables, that of the sower, and that of the tares, that in the work which they had undertaken they must expect difficulties and disappointments; all would not be plain sailing for them. Much of their work would apparently be useless, just as a large proportion of the seed failed to come to perfection. So, too, though in the visible church there would always be good and bad mixed, so that to the eye of man no division is possible, yet that the Lord "Knoweth them that are His," and that no mistake will take place at the final separation. And now in our present lesson we have two more parables spoken by our Lord, for the encouragement of His disciples, the parable of the mustard seed, verses 31 and 32, from which though such a small seed, a tree grows large enough for birds to perch on, and shelter in. And the parable of the leaven, verse 33, where in the familiar process of making bread, He shows how, if a small piece of yeast or rising be placed in the dough, it works silently, and after a while, on being kneaded, the whole is leavened, and made light and wholesome. Now let us see what these teach us about the Kingdom of Heaven, or the Church of God.

1. *Its Outward Increase.* The comparison of a tree is often used in the Bible to show the rise of a kingdom, see Dan. iv. 10, 12; Ezek. xxxi. 8, 9; Psalm lxxx. 8, 11. The seed of most trees is very small, and in this represents the small and weak beginning of the Church, at first only Christ Himself and a few humble disciples, even after the ascension we are told the number was about 120, see Acts i. 15. Who could have imagined that these, for the most part illiterate men, would have turned the world upside down by their preaching, Christ crucified yet how rapidly it spread, just as a tree sends out branches in all directions, offsets from these, too, so the church spread, and has gone on ever since, spreading from one country to another until one day it shall over-spread the earth. See what God says in Heb. ii. 14. It is reckoned that there are in the world now, more than three hundred of millions of professing Christians; men of every nation, race, and language belong to it. Just as the birds of the air of different kinds found shelter in the branches of the mustard tree, so the Church of Christ is gathering in people of various races. The Gospel of Jesus Christ is the soul's medicine, and the soul's food. It is a shelter for man's great need. Thus we see how the parable of the mustard seed speaks of the outward growth of the Church. Now see how that of the leaven speaks of

(2) *Its Inward Growth.* It is necessary that we examine to see what effect the Church of Christ has on the world, in its reforming influence. It might have increased in size and numbers only, and yet not be of much good. Does it make men and women better? Notice how silently the leaven works in the dough, yet affects the whole, 1 Cor. v. 6. So silently God works in the Church, St. Luke xvii. 20, by His Holy Spirit, St. John iii. 8. The effect of its leavening influence may be seen in the altered condition of the world. As we have seen in former lessons, Christianity has been the means of bringing about better treatment for the poor, the sick, has elevated woman to her proper sphere, and raised the whole moral tone of society.

But there are two practical questions which we should ask, when we read this parable. (a) Is the leaven of Christ's kingdom working in my heart and changing its corrupt nature? Where there is true religion in the heart, the whole inner man is influenced by it, the life is altered by it. As St. Paul says in 2 Cor. v. 17, "If any man be in Christ, he is a new

creature." (b) Am I doing what I can to leaven those around me with the same holy leaven? Let our prayer be, "Lord, give me that grace, which can make me a new creature, which can fit me for Thy service, and fill me with love, and joy, and peace."

Family Reading.

BY MORE AND MORE.

I brushed the floweret at my feet,
Inhaled its breath, then passed it by;
Next day its beauty caught my eye,
In scent and beauty doubly sweet.

I picked a pebble from the mould,
Its lustre marked it for my prize;
But when 'twas seen by wiser eyes,
My pebble proved the purest gold.

A bird bemoaned its prison wire,
Its coat was dull, it could not sing,
I set it free; it spread its wing,
And lo! it flashed a flame of fire.

Even thus the world is in our eyes;
We look, we think we've looked it through;
We look again with broader view,
New beauties everywhere arise.

And so it is with Love divine;
With downcast eyes we feel its light;
But wiser grown, with higher sight
We turn our eyes whence Love doth shine.

Ah, then what joy our being thrills!
Love's radiance growing more and more:
A beacon on the eternal shore,
It lights us up the heavenward hills.

—ARTHUR K. GRIFFIN.

THE COMPLAINT OF THE WARDENS.

My wardens have entered a complaint. They say that they have a most painful duty to discharge on Sundays, and other days of divine service. They both smiled sadly and went on. They say to carry the alms basin around has a deleterious effect on their religion. They come to have a dreadfully poor opinion of some of the congregation and that interferes with the cultivation of charity and good will. They notice the persons who generally give, and those who do not; even how much this and that attendant usually puts in. They know almost to a certainty how many deadheads a pew has in it, and so they attribute much of their lack of growth in grace to carrying the basin. Year in and year out, this deteriorating process goes on, until in a short time they fear they will have but little piety left. They have both seriously thought of resigning, if only to save themselves from becoming spiritually wrecked. At the same time, they see that the matter would be no better for their successors than it had been for themselves. No one can have an idea, they insist, of the alms-basin on the spiritual condition, until he carries it for a few months. A ten-button kid glove will lay a ten cent piece in the basin with complacency, and a gold-headed cane will deposit a nickel with evident satisfaction. If fifteen dollar bonnets contribute a quarter, they do well; while a sixty-dollar shawl satisfies its conscience with half that sum, throwing off the fraction. In fine, the position of warden is unmistakably trying, made worse by the secrecy which the office enjoins upon those who hold it.

I asked them if there could be no remedy found for this distressing condition of affairs. The junior warden suggested that there be no more secret balloting; but that every one attach his card to his contribution.

The senior suggested that he be allowed to act as usher for six months, and to seat people in Church, not according to their dress, but according to their past record at offertory time. I told my wardens that my congregations were small enough now, and on the whole that their office was not so trying as mine, having to offer the alms on the altar. They never seemed to have thought of that, and agreed to continue in office the rest of the year. —Country Parson.



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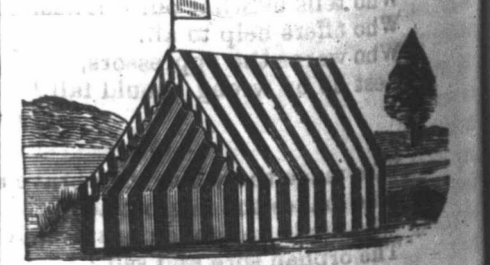
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MISSION HYMN.

need a hand to lead me through the darkness,
For I am weak, and helpless as a child;
And if alone I have to take my journey,
My feet must stumble on the mountains wild.

I need a Friend that reads my heart's deep secrets,
That knows my sins, yet how I yearn for good;
How easily I fall, how quickly tempted,
And yet that longs for Thee the most, O God!

I need a place where such as I find welcome;
Where sinners poor as I can enter in;
Where stands the Fountain of the Love of Jesus,
To cleanse me from the power and guilt of sin.

I need a Home, where change can never enter;
I need a Land where weary souls find rest;
Where I shall meet the friends that went before me,
And death ne'er enter in that kingdom blest.

Where can I find a Friend that never changes?
A perfect peace all free from earthly leav'n?
They both are one; beyond the stars sweet shining!
There is no friend but God, no Home but Heav'n!
—EDWARD HUSBAND.

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A THOUGHT FOR MOTHERS.

Talking the other day with one of the most sensible women I know, one too, whose large family is so well ordered that there never seems to be a particle of friction in its management, I was pleased with something she had said about the children, and I determined to repeat it to a wider audience than the one my friend had at that moment.

"I never fret about little faults of manner, nor even about transient irritability, in my children," said the lady. "Children, as they are growing up, go through many temporary conditions, which, if apparently unnoted, pass away. In fact, there are little moral disturbances to be expected, like whooping-cough and measles in the physical life, and if the general home atmosphere be wholesome and the trend right, I do not think it worth while to be so much distressed over occasional naughtiness."

Is there not comfort here for you, dear friend, who cannot understand why John, carefully trained as he is, sometimes, in the eager heat of play, bursts into the room like a tornado, or forgets to put his cap on nail, and books on shelf, as any orderly boy ought? And if Sarah is not so patient as she should be with the younger ones, sometimes has mysterious fits of depression, or is hysterically gay with no cause that you can see, summon your own self-possession to the front; remember that the period between childhood and youth, like all transition periods, is very trying, and while you pray a good deal for your darling, do not worry about her or talk to her too much. Above all, do not suffer yourself to be always censuring a sensitive boy or girl, to whom a judicious praise now and then will be a tonic.

Line upon line, precept upon precept, we must have at home. But we must have serenity, peace, and the absence of petty fault finding, if home is to be a nursery fit for heaven-grown plants.—Illustrated Christian Weekly.

FREE THINKERS.

In the fifth of a course of Sunday afternoon addresses at his cathedral, the Bishop of Peterborough said it was monstrous to think that it was a vital and essential thing for a man to believe in the facts of this world which God had made, but that it was a matter of no consequence whether he thought rightly or wrongly about the God who created it. God was a fact, Christ was a fact, the soul was a fact, sin was a fact, eternal life was a fact, eternal death was a fact, and the Creeds and dogmas of the Church told us how to think rightly of them. Those who talked about the Creeds as fetters upon free thought talked absurdly and illogically. It was not a question of free thought whether a man should or should not believe the Creed; it was a question of wisdom and prudence whether he would or would not wisely believe that which was true, and conform himself to facts.

His lordship continued—"Let us have done, then, once for all, with this mere cant, for it is nothing but cant, of free-thought and the fetters of the Creed." How does it come that the man who thinks there is no God is freer in his thinking than the man who thinks there is a God?—one thinks as freely as the other. We Christians think there is a God, and we are free in thinking so. The atheist thinks there is not a God, and he is free in thinking so. There is as much free-thought on one side as on the other, and each is subject to the penalties of his thought—each must abide the consequences of his thought concerning God, just as he must abide the consequences of his thought concerning his health, his life, his business, or concerning any other fact in this life. The only difference is that the consequences of misthought or disbelief in the one case are more serious, are more lasting than in the other, but that does not at all affect the principle that thinking wrongly concerning divine or eternal facts may hurt our souls, just as thinking wrongly of material or physical facts may hurt our bodies."

MR. GLADSTONE ON RELIGIOUS EDUCATION.

"We believe that if you could erect a system which should present to mankind all branches of knowledge save the one that is essential, you would only be building up a Tower of Babel, which, when you had completed it, would be the more signal in its fall, and which would bury those who had raised it in its ruins. We believe that if you can take a human being in his youth, and if you can make him an accomplished man in natural philosophy, in mathematics, or in the knowledge necessary for the profession of a merchant, a lawyer, or a physician; that if in any, or all, of these endowments you could form his mind—yes, if you could endow him with the science and power of a Newton, and so send him, or, rather, had not given him, a knowledge and love of the Christian faith—he would go forth into the world, able indeed with reference to those purposes of science, successful with the accumulation of wealth for the multiplication of more, but "poor, and miserable, and blind, and naked" with reference to everything that constitutes the true and sovereign right of our existence—nay, worse—with respect to the sovereign purpose—than if he had still remained in the ignorance which we all commiserate."

—A holy life is made up of a number of small things; little words, not eloquent speeches or sermons; little deeds, not miracles or battles, nor one great, heroic act of mighty martyrdom, make up the true Christian life. The little sunbeam, not the lightning; the waters of Siloam "that go softly" in the meek mission of refreshment, not the "waters of the rivers great and many," rushing down in noisy torrents, are the true symbols of holy life. The avoidance of little sins, little inconsistencies, little weaknesses, little follies, indiscretions and imprudences, little foibles, little indulgences of the flesh—the avoidance of such little things as these goes far to make up, at least, the negative beauty of a holy life.—Bonar.

THE GIFT OF A THORN.

And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh. "There was given to me"; can, then, the thorn be a gift from God? I am in the habit of seeing God's gifts in the abundance of the things which my life possesses, and I call those things the dangers of life which diminish the sum of its abundance. But here there is a complete reversal of my thought; the abundance is the danger, and that which diminishes it is the gift. Paul has been exalted above measure; he has been standing on the heights of prosperity, and summering in the sunshine of a cloudless day. The cloudlessness of the day is his greatest danger, and there is sent a mist over the sun. His spiritual life has been redolent with a breath of flowers, and there is sent a thorn amongst the flowers. The thorn is for the time God's best gift to his soul; there is something protective in it. It has no fragrance, it has no beauty, but it yields one of the sweetest uses of adversity—it reminds a human spirit that it is, after all, only human.

My God, I have never thanked thee for my thorn. I have thanked thee a thousand times for my roses but not once for my thorn. I have been looking forward to a world where I shall get compensation for my cross, but I have never thought of my cross as itself a present glory. Thou divine love, whose human path has been perfected through sufferings, teach me the glory of my cross, teach me the value of my thorn. Show me that I have climbed to the path of pain. Show me that my tears have made my rainbow. Reveal to me that my strength was the product of that hour when I wrestled with the breaking of day. Then shall I know that my thorn was blessed by Thee, then shall I know that my cross was a gift from Thee, and I shall raise a monument to the hour of my sorrow and the words which I shall write upon it will be these: "It was good for me to have been afflicted."—Rev. Dr. Matheson.

FIRST IMPRESSIONS.

The late Earl of Shaftesbury was wont to tell how his first religious impressions were due to a nurse, who had charge of him till he was eight years of age, and who used to tell him Bible stories, and urge him to give himself to the service of God. Not only does this anecdote contain comfort for those who, in lowly positions, seem to have but limited powers and few opportunities of working for God, but it is a suggestive one to those mothers who are careless as to the religious character of the nurse to whom the little ones are entrusted. To no one can the mother properly depute the blessed privilege of pointing the child to him who said, "Suffer the little children to come unto Me," but there are times when the children must of necessity be under the sole charge of the nurse; and every mother who has the eternal interests of her little ones at heart, will be careful to provide such a nurse as will supplement the holy teachings given at her own knee.

TAKE LIFE IN EARNEST.

I meet with a great many persons in the course of the year, and with many whom I admire and like; but what I feel daily more and more before me in its true reality, is to have intercourse with those who take life in earnest. It is very painful to me to be always on the surface of things, and I feel that literature, science, politics, many topics of far greater interest than mere gossip or talking about the weather, are yet, as they are generally talked about, still upon the surface—they do not touch the real depth of life. It is not that I want much of what is called religious conversation—but I want a sign which one catches as by a sort of masonry, that a man knows what he is about in life, whither tending, in what cause engaged; and when I find this, it seems to open my heart as thoroughly and with as fresh a sympathy, as when I was twenty years younger.—Dr. Arnold.

SERVANTS OF GOD.

Have you ever observed, both in the Old Testament and the New, the dignity of the service of God is spoken of as paramount to all the other dignities of God's people?—"Hast thou seen my servant Job?" Job, according to God's own account of him, was unparalleled upon the earth! There was not another man like him upon the earth, and the Lord could boast of him as "my servant Job!" God spoke with Moses face to face, but when God would boast of Moses, he did not speak of other privileges, but this: "My servant that is faithful to all my house." The great apostle Paul, of whom we were speaking, puts his being a servant of God before his apostleship. You never find him writing "Paul, an apostle and a servant," but "Paul, a servant and an apostle of Jesus Christ." You find the same in Peter. You never find him saying, "Peter, an apostle and a servant," but he also says, "Peter, the servant of God and Jesus Christ, and an apostle." When the great apostle speaks of James, he calls him "the Lord's brother"; but when you find James writing his epistle, it is, "James, the servant of God and of Jesus Christ." The beloved disciple lay upon the bosom of God, but we do not find him speaking of this as his primal privilege; it was, "John, the servant of Jesus Christ."

The man after God's own heart had learned the lesson that I wish we all would learn on this subject to-day.—Have you marked his pleading with God? He does not plead his earthly dignity, and say, "Great God, I am a king;" nor does he plead his prophetic office, but he comes before God, as a poor, needy, man, and he pleads thus: "I am thy servant." If you were to take a concordance and read the number of pleas that David founds upon this, it would interest you: "Be merciful unto thy servant," "Be surety for thy servant," "Hide not thy face from thy servant." Go all through, and you will find he pleads the service of the Lord, and that he was engaged as the servant of the Lord, more than all other considerations whatsoever. This also was Elijah's boast. "The Lord God Almighty," he says, "before whom I stand." He was a great prophet, and he performed mighty things, but he boasts not of his office, and not of his service. "The Lord liveth before whom I stand." This was Gabriel's dignity: "I am Gabriel, that stand in the presence of God." The glory of the angelic host does not consist in this, that they excel in strength, that they stand upon the mount of God, but that they do his commandments, and that they hearken unto the words of his mouth. There is no higher privilege than to be the servant of God. When we come to the Revelation, we read of a goodly multitude there, clothed in white robes. There are palms in their hands; they stand upon a sheet of glass; they harp with the harps of gold; but what is the privilege on which the Spirit of God lays emphasis? Not their robes, not their palms, not their harps, but this: "They serve God, day and night, in his temple."—*Rev. Marcus Rainsford.*

TRUE HOLINESS.

A hermit, who passed his life in the severest self denial—living only upon herbs and berries—and making his bed upon the hard floor of his cave, began at length to be puffed up with pride at his austerities, and went so far even, as to wonder whether any man living could come up to him in holiness and merit.

But God took pity upon the poor man, thus in danger of losing his soul through self deception, and revealed to him, that in sanctity he fell far short of a poor servant of-all-work at a neighboring inn.

Surprised and mortified to find himself surpassed by this poor girl, the hermit went to visit her, and questioned her as to the means by which she had arrived at such a high state of perfection in God's sight.

"Good sir," replied the servant; "I know not why you would seek to learn anything from me; I am not holy, as you suppose. I do nothing good. I only try to do my day's-work, so as to serve my mistress faithfully; and besides that, every time

that I carry a bundle of wood into the kitchen I think of my Master above, who, for love of us poor sinners, once bore the wood of the Cross."

CURIOUS BIBLE FACTS.

A prisoner, condemned to solitary confinement, obtained a copy of the Bible, and, by three years' careful study, obtained the following facts:—The Bible contains 8,586,489 letters, 773,692 words, 31,178 verses, 1,189 chapters, and 66 books. The word "and" occurs 46,277 times. The word "Lord" 1,855 times. The word "reverend" occurs but once, in the 9th verse of the 111th Psalm. The middle verse is the 8th verse of the 118th Psalm. The 21st verse of the 7th chapter of Ezra contains all the letters in the alphabet except the letter J. The 19th chapter of 2 Kings, and the 87th chapter of Isaiah are alike. The longest verse is the 9th verse of the 8th chapter of Esther. The shortest verse is the 35th verse of the 11th chapter of St. John. The 8th, 15th, 21st, and the 31st verses of the 107th Psalm are alike. Each verse of the 136th Psalm ends alike. There are no words or names of more than six syllables.

AN ENGINEER'S STORY.

Presence of mind and rapidity of thought in the time of danger have saved thousands of lives. Here is an incident related by an engineer that well illustrates that truth:

"Several years ago I was running a fast express one night. We were three hours behind time; and if there's anything in the world I hate it's to finish a run behind schedule. These grade crossings of one-horse roads are nuisances to trunk lines, and we had a habit of failing to stop, merely slacking up for 'em. At this crossing I had never seen a train at this time of the night, so I rounded the curve out of the cut at full tilt. I was astonished to see the target set against me though I had time enough to stop. But it was a down grade there, and the track was very slippery, and to add to the danger my air brake didn't work right. I whistled sharply for to have the target set clear for me, but on looking I saw that a freight train was standing right over the crossing, evidently intending to put a few cars on our switch.

"I wish I could tell you what my thoughts were at this time. I gave the danger whistle, but I had seven heavy sleepers on and we just slid down that grade spite of everything I could do.

"Now comes the surprising part of my story. Quicker than I can tell you, the brakeman on the freight train uncoupled a car just back of our crossing and signalled his engineer to go ahead, which he did sharply, but barely in time to let us through. In fact, the pilot of my engine took the buffer off that rear car. Through that little hole we slipped, and lives and property were saved.

"Now, that brakeman was only a common rail-roader, yet he saw that situation at a glance. There wasn't time to run his whole train off the crossing, nor even half of it—barely time to pull one car-length by prompt, quick work. He kept his wits about him as, I venture to say, not one in a thousand would have done, and saved my reputation, if not my life. He is now a division superintendent on one of the best roads in this country; and may good luck go with him!"

POWER OF EXAMPLE.

In a town of Bavaria there is a little tumble down church building where the Duke, as often as he came that way, used to go in and pray. If, on coming out of the chapel, he happened to meet any of the peasants in the field, he loved to converse with them in a friendly way.

One day he met an old man, with whom he fell into conversation on various things; and taking a liking to the man; he asked him, in parting, whether he could do anything for him.

The peasant replied: "Noble sir, you cannot do anything better for me than you have done already."

"How so?" answered he. "I do not know that I have done anything for you."

"But I know it," said the man, "for how can I ever forget that you saved my son! He travelled so long in the ways of sin that he would have nothing to do with the church or prayer, and sank every day deeper in wickedness. Some time ago he was here, and saw you, noble sir, enter the chapel. 'I should like to see what he does there,' said the young man, scornfully, to himself, and he glided in after you. But when he saw you pray so devotedly, he was so deeply impressed that he also began to pray, and from that moment he became a new man. I thank you for it. And this is why I said you can do me no greater favor than you have done already."

OUR NATIONAL FOODS.—The class of Hygienic Foods advertised in another column under the above name, are deserving of special attention by all who wish to secure the greatest amount of muscle, brain and nerve strength from the food they eat.

HINTS TO HOUSEKEEPERS.

The Germans concoct an after-dinner beverage perfectly adapted to the delicate taste of ladies; this is the celebrated egg-wine. Rasp off the yellow rind of a lemon with a quarter of a pound of sugar. Put the sugar juice of a lemon in a casserole with half a teaspoonful of freshly ground cinamon, a bottle of white wine, and four well-beaten eggs; whisk it all together over the fire until it is scalding hot, but do not allow it to boil.

JELLIED CHICKEN.—Boil a chicken until the meat slips easily from the bones, reducing the water to about one pint in the boiling. Pick off the meat in good sized pieces, taking out all the fat and bones. Skim the fat from the liquor, add a little butter, pepper and salt to taste, and add one-half ounce of gelatine. When this dissolves pour it hot over the chicken. The liquor should be seasoned highly, as the chicken absorbs much of the flavor.

ORANGE SNOW.—Orange snow is delicious when prepared after the following method: An ounce of isinglass is dissolved in a pint of boiling water; it is then to be strained and allowed to stand until it is nearly cold; now mix it with the juice of six or seven oranges and one lemon; add the whites of three eggs, and sugar to taste; whisk the whole together until it looks white and like a sponge; put it into a mould and turn it out the following day.

OMULET.—From four to eight very fresh eggs; break them singly and carefully; when they are sufficiently whisked pour them through a sieve, and resume the beating until they are very light; add to them half a teaspoonful of salt, season with pepper; dissolve in a small frying-pan two ounces of butter, pour in the eggs, and as soon as the omulet is well risen and firm throughout, slide it into a hot dish, fold it together like a turn-over, and serve at once.

PRAIRIE CHICKENS.—After cleaning, split open on the back and put in a dripping pan; sprinkle well with salt, a little pepper and a few pieces of butter; fill the pan a little over half with water, and cover with another pan the same size and let steam in the oven for one hour and a half. Then take cover off and let them brown. Toast a few slices of bread and lay on the platter, put the chicken on the toast, and pour over the whole the juice from the pan.

A REMEDY FOR BURNS AND SCALDS.—Mix common kitchen whitening with sweet oil or water, and plaster the burn and some inches beyond it, all round it, with the paste thus made. Lay it on as thickly as possible, and leave it there. It acts like a charm; the most agonizing pain is stilled in a few minutes. The application should be kept moist by applying fresh oil or water to it. A moist flannel may be wrapped round it at night to prevent it drying. The paste should remain on till the burn is healed.

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Childrens' Department

LADDIE.

CHAPTER V. Continued.

As the evening came on she fell asleep very quietly, such a sleep as, if hope had been possible, might have given hope. Dr Carter left the nurse watching her and went away, got a hansom and offered the man double fare to take him to Harley Street as fast as possible. Violet had just come in from a flower show, and looked a flower herself, with her sweet face and dainty dress.

"I have found her," Laddie said; "Come." And she came without asking a question, only knowing from Laddie's face that there was sorrow as well as joy in the finding.

"She is dying," he said, as they went up the hospital stairs together. "Can you bear it?"

She only answered by a pressure of her hand on his arm, and they went on to the quiet room. There was a shaded light burning, and the nurse sitting by the bedside.

"She has not stirred, sir, since you left."

But even as she spoke, the old woman moved, and opened her eyes, looking first at Laddie and then on Violet.

"Who is it?" she asked.

And then Violet knelt down with her sweet face close to the old woman's, and said very softly, "Mother, I am Laddie's sweetheart."

"Laddie's sweetheart;" she echoed; "he's over young to be wed—but there! I forget. He's been a good son, my dear, always good to his old mother, and he'll be a good husband. And you'll make him a good wife, my dear, won't you? God bless you.

And then her trembling hand was feeling for something, and Laddie guessed her wish, and put his own hand and Violet's into it; two young hands, full of life and health and pulsation, under the old, worn, hard-worked hand, growing cold and weak with death.

"God bless you, dears, Laddie and his sweetheart. But I'm a bit tired just now."

And then she dozed again, and the two sat by in the dim quiet room, drawn closer together and dearer to each other than they ever had been before, in the presence of the Great Angel of Death who was so near the old mother now. And very tenderly he did his work that night! Only a sigh and then a sudden hush, during which the listeners' pulses throbbed in their ears, as they listened for the next long-drawn painful, difficult breath that did not come, and then the weary limbs relaxed into the utter repose and stillness of rest after labour, for the night had come when no man can work—the holy starlit night of death, with the silver streaks of the great dawn of the Resurrection shining in the east.

For a moment they sat spell-bound, and then it was Laddie, he who had so often seen death face to face, who gave way, throwing himself on the bed with an exceeding bitter cry. "Oh mother, mother, say you forgive me!" What need for words? Did he not know that she forgave him? If indeed she knew that she had anything to forgive. But she was "a bit tired."

Don't you know when bedtime comes, and the nurse calls the children, how sometimes they leave their toys, which a few minutes before seemed all in all to them, without a look, and the cake unfinished, and are carried off with their heads bent down, and their eyes heavy with sleep, too tired even to say good-night, or speak a pretty, lisping word of the play-time past, or the pleasures coming in the morning? And so it is often with us, bigger children; when the nurse, Death, calls us at our bedtime, we are "a bit tired," and glad to go, too sleepy even for thought or farewell.

They laid her by the old master in Sunnybrook churchyard, and the village folks talked long afterwards of the funeral, and how Dr. Carter, "he as used to be called Laddie," followed her to the grave "along with the pretty young lady as he was going to marry, and, bless my heart! wouldn't the poor old soul have felt proud if she could have seen 'em? But she's better where she is, where there ain't no buryin' and no pride neither."

THE END.

BOUNTFUL NATURE AFFORDS NO FINER SPECIFIC for skin diseases than Sulphur, a fact that is clearly proven by the action upon the cuticle afflicted with eruptions or ulcerous sores, of that supreme purifier, as well as beautifier of the skin, Glenn's Sulphur Soap.

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

THE SMALL LOAF.

Once upon a time, during a famine in France, a rich man invited twenty of the poor children in the town to his house and said to them:

"In this basket is a loaf for each of you; take it, and come back every day at this hour till God sends us better times."

The children pounced upon the basket, wrangled, and fought for the bread. Each wished to get the largest loaf, and at last went away without thanking their friend.

Francesca alone, a poor, but neatly-dressed girl, stood modestly apart, and took the smallest loaf which was left in the basket, gracefully kissing the gentleman's hand, and went away to her home in a quiet and becoming manner.

On the following day the children were equally ill-behaved, and Francesca this time received a loaf that was scarcely half the size of the others. But when she got home her mother cut the loaf, and there fell out a number of bright silver coins.

The mother was alarmed and said, "Take back the money this instant, for it has, no doubt, got into the bread by some mistake."

Francesca carried it back, but the benevolent gentleman declined to receive it.

"No, no," said he, "it was no mistake. I had the money baked in the smallest loaf simply as a reward for you, my good child. Always continue thus peaceable, and unassuming. The person who pre-

fers to remain contented with the smallest loaf, rather than quarrel for the larger one, will find throughout life blessings in this course of action still more valuable than the money which was baked in your loaf of bread."

HORSFORD'S ACID PHOSPHATE.

IN IMPAIRED NERVE FUNCTION.

Dr. C. A. Fernald, Boston, Mass., says: "I have used it in cases of impaired nerve function, with beneficial results, especially in cases where the system is affected by the toxic action of tobacco."

PRAISE THE BOY.

It often costs one quite a struggle to do this simple duty; and when one does this simple duty, in spite of his temptations to do differently, he deserves credit for his doing. One has no need to live long in this world before finding out this truth. A bright little boy, about two and a half years old, recently showed that he apprehended it. He was on the eve of doing something that was very tempting to him.

"No, my son, you must not do that," said his father.

The little fellow looked as if he would like to do it in spite of his father's prohibition; but he triumphed over his inclination, and answered resolutely.

"All right, papa, I won't do it."

There was no issue there and the father turned to something else. The boy waited a minute, and then said, in a tone of surprised inquiry: "Papa, why don't you tell me 'That's a good boy?'"

The father accepted the suggestion, and commended his son accordingly.

A just recognition of a child's well-doing is a parent's duty; even though the child's well-doing ought not to hinge on such a recognition. And as with little folks, so with larger ones. Just commendation is every one's due. Even our Lord himself has promised to say, "Well done," to every loved one of His who does well.

STRICTLY TRUE.—In every respect and attested by the testimony of thousands, that Putnam's Painless Corn Extractor is a sure and painless cure for corns. The claim that it is just as good made by those endeavoring to palm off imitations for the genuine only proves the superiority of "Putnam's." Use only Putnam's Corn Extractor. Sure, safe, painless.

"THOSE THREE CENTS."

We want to tell you a story we heard the other day. It is a true story from beginning to end. A clergyman told it, and told it about himself.

He said that when he was a little fellow, he was playing one winter day with some of his boy friends, when three cents, belonging to one of them suddenly disappeared in the snow. Try as they would, they could not find them, and the boys finally gave up the search, much to the disappointment of

the one who owned them. "The next day," said the clergyman, who was telling us the story, "I chanced to be going by the spot, when suddenly I spied the three coins we had been looking for. The snow which had covered them the day before had melted, and there they lay in full view. I seized them and put them in my pocket. I thought of the candy I could buy with them, and how fortunate I was to have found them; and when Conscience wouldn't keep still, but insisted on telling me what it thought of me, and, above all, what God thought of me, I just told it to be quiet, and tried to satisfy it by saying that Charlie B— had given up thinking about his three cents by this time, and that the one who found them had the right to them. Well to make a long story short, I spent the money, ate my candy, and thought that was the end of the whole matter. But I was never more mistaken. Years passed on. I grew from a boy into a man, but every now and then those three cents would come into my mind I couldn't get rid of them. They would come. However, in spite of them, I had all along a strong desire to be a good boy, and to grow up to be a good man—a Christian man. This desire grew stronger and stronger, for God never left me, and so I gave myself up to Him, and, finally, when I grew up I became a clergyman. Now perhaps you may think my trouble was over. But no; every now and then, those three cents would come into my mind as before. Especially when I would try to get nearer to God, there were those three cents right in the way.

At last I saw what God had all along been trying to make me see, that I must tell Charlie B—that I had taken them! To be sure, he was a man by this time, and so was I, but no matter. God told me, as plainly as I am telling you now, that till I had done this, He could not bless me. So, then and there, I sat down and wrote to Charlie, inclosing in my note twenty-five cents—the three cents with interest. Since then I have had peace, and God has blessed me.

Boys and girls, a very little thing may come between you and God. What are your "three cents?" God will show you if He has not already. Don't ever let any sin, however small, come between you and Him. Confess it right away, and he will make you clean. You should try so to live that you may always be sure of the smile of Jesus. Then you will be happy, and then you will be blest.

QUININE AND CHILLS.—Quinine is the popular remedy for chill fever, but it does not always cure. Esquire Pelton, of Grass Lake, Michigan, took in all 600 grains of quinine for chronic chills and malarial fever. After that and various other remedies had failed, five bottles of Burdock Blood Bitters cured him.

A FAIR PROPOSITION.—There could be no offer more fair than that of the proprietors of Hagar's Yellow Oil, who have long offered to refund every cent expended for that remedy, if it fails to give satisfaction on fair trial.

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