

Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

Vol. 11.]

TORONTO, CANADA, THURSDAY MARCH 19, 1885.

[No. 10.]

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

WINDEYER & FALLOON,
ARCHITECTS.
R. C. WINDEYER, } Canada Permanent
Church work a specialty. } Bldgs., Toronto St.
JOHN FALLOON.

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

G. S. CAESAR,
DENTAL SURGEON.
OFFICE, 34 Grosvenor St.,
TORONTO.

Lenten Books.

CHURCH READER FOR LENT. A selection of forty-seven Readings, from modern authors, adapted to use in Church services and for private reading. \$1 25
SOME QUIET LENTEN THOUGHTS. Being meditations for the forty days of Lent. By T. B. Dover, Vicar of St. Agnes, Kensington Park. 75
THE MYSTERY OF THE PASSION OF OUR MOST HOLY REDEEMER. By Rev. W. J. Knox Little. 1 00
THE WITNESS OF THE PASSION. By the same author. 1 00
PLAIN WORDS. Third series. Forty meditations with a view to the deepening of the religionship. By Bishop How. 75
THE PENITENTS OF PRAYER. Eight Lectures on the 51st Psalm, for Lent and Easter Day. By the Rev. G. A. Shaw. 70
THE DOCTRINE OF THE CROSS. Especially in its relations to the troubles of Life. Sermons preached during Lent. By Rev. H. J. Ellison, M.A. 88
HOLY WEEK AND EASTER. By the Bishop of Truro. 35
NEW HELPS TO A HOLY LENT. By Bishop Huntington. 75
HOW TO KEEP LENT. Notes of Quinquagesima Sunday address. By Bishop of Truro. 8
GOOD FRIDAY. Addresses on the seven last words. By Rev. H. S. Holland, M.A. 75
THOUGHTS ON CALVARY. The substance of two Good Friday addresses. By Bishop of Truro. 8
THE POWER OF SUFFERING. A thought for holy week. A tract. Per dozen. 17
THE STORY OF THE CROSS. Words only per hundred. 50c. do. do. with music. 3 00

Rowell & Hutchison
76 KING STREET EAST

WEST END HARDWARE HOUSE,
313 Queen Street West,
TORONTO

**Builders' and General
HARDWARE**
Cutlery, Plated Goods,
GARDEN TOOLS
Glass, Paints, Oils, &c.

JOHN L. BIRD.
Telephone Communication.

THE NORTH AMERICAN LIFE ASSURANCE CO.

Incorporated by Special Act of the Dominion Parliament.

Full Government Deposit.

DIRECTORS.

Hon. Alex. Mackenzie, M.P., ex-Prime Minister of Canada, President.
Hon. Alex. Morris, M.P., Vice-President.
John L. Blaikie, Esq., Pres. Can Landed Credit Co., Vice-President.
Hon. G. W. Allen, Senator.
Hon. R. Thibaudeau, Senator, Montreal.
Hon. D. A. Macdonald, Ex-Lieutenant-Governor of Ontario.
Andrew Robertson, Esq., President Montreal Harbor Trust.
L. W. Smith, D.C.L., President Building and Loan Association.
W. R. Meredith, Q.C., M.P.P., London.
H. S. Strathy, Esq., Cashier Federal Bank.
John Morison, Esq., Governor British Am. Fire Assur. Co.
E. A. Meredith, Esq., L.L.D., Vice-Prest. Toronto Trusts Corporation.
H. H. Cook, Esq., M.P.P.
A. H. Campbell, Esq., President British Can. Loan & Investment Co.
D. Macrae, Esq., Manufacturer, Guelph.
E. Gurney, Jun., Esq., Director Federal Bank of Canada.
Wm. Bell, Esq., Organ Manufacturer, Guelph.
John N. Lake, Esq., Broker and Financial Agent.
Edward Galley, Esq., Capitalist.
B. B. Hughes, Esq., (Messrs. Hughes Bros., Wholesale Merchants).
James Thorburn, Esq., M.D., Medical Director.
James Scott, Esq., Merchant; Director Dominion Bank.
Wm. Gordon, Esq., Toronto.
Robert Jaffray, Esq., Merchant.
W. McCabe, Esq., LL.B., F.I.A., Managing Director.

An Unrivalled List.

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

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

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

WE ARE SOLE AGENTS FOR THE

Estey & Co's Organs,

The acknowledged leading instruments of the World
Special rates to Clergymen and Sunday Schools.
Price Lists on application.

A. & S. Nordheimer,

TORONTO: 15 KING ST. E.
Montreal:—NORDHEIMER'S HALL.

Branches:
OTTAWA, LONDON, HAMILTON

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

A NEW
MAP OF THE SEAT OF WAR
IN THE
SOUDAN,
The best yet published, price 15 cents, mailed free. Including
EGYPT, SOUDAN

AND ABYSSINIA,
Also, portraits of Burnaby, Stewart, Earle, Wolsley, Gordon, and a
Plan of Khartoum and Gakdul Wells,
Size 22 x 30. 15 cents.
CLOUGHER BROS., BOOKSELLERS
27 King West TORONTO

THE NAPANEE PAPER COMPANY,

NAPANEE, ONT.
—MANUFACTURERS OF NOS. 2 AND 3—
White Colored & Toned Printing Papers
News & Colored Papers a Specialty.
Western Agency - 112 Bay St., Toronto.
GEO. F. CHALLES, AGENT.
THE DOMINION CHURCHMAN is printed on our paper.

FOR HOLY WEEK.

THE STORY OF THE CROSS.—Words only, 50 cents per 100; Words and Music \$3 per 100.
LITANY OF THE PASSION.—Words only, 50 cents per 100; Words and Music, \$1 per 100
GOOD FRIDAY.—A forcible tract on the observance of the day, 50 cents per 100.
THE STORY OF THE RESURRECTION.—A beautiful metrical account of the first Easter. Words only, 50 cents per 100; Words and Music, \$3 per 100.
Sent free by mail on receipt of price.
TIMMS, MOOR & CO.,
23 Adelaide St. East, Toronto.

Merchant Tailoring.

R. J. HUNTER
Is now showing a magnificent range of
NEW SPRING GOODS.
—IN—
SUITINGS,
TROUSERINGS,
BLACK & FANCY
COATINGS, ETC.
The attention of Clergymen and Students is called to our Stock of STANDARD BLACK GOODS, which are the best that can be procured.
R. J. HUNTER,
COR. KING & CHURCH, STS. TORONTO.

I. J. COOPER.

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

CANNED LABRADOR HERRING, STAR SALMON, HORSESHOE SALMON, NIMPISH SALMON, STAR LOBSTER MACKEREL.

CROSSE & BLACKWELL'S

Potted Ham, Potted Tongue,
Anchoy Paste,
Concentrated Ess. Turkey Coffee,
Raspberry Vinegar.
R. FLACK
388 Gerrard-st. East, Toronto.

JAS. H. HUTTY,
Dispensing and Family Chemist
ONLY THE PUREST DRUGS USED.
Corner Yonge and Maitland Streets,
TORONTO.

LOCK!
AGENTS. We pay good men from \$75 to \$150 per month. We stand ahead and lead all rival tea houses and the only tea house in Canada having a English importing house Connection, our Special Blend being put up for us in London, England. If we are not represented in your District write for particulars. Address, Canada Pacific Trading & Importing Co'y, 120 Bay St. Toronto. J. Arthur McMurtry, Secretary and Manager.

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

FRASER & SONS,
Late Notman & Fraser
Portrait Painters, Photographers, &c.
FINEST WORK. LOWEST PRICES!
41 KING STREET EAST, TORONTO

A MARRIED CLERGYMAN, GRADUATE IN HONOURS, A CAMBRIDGE MAN IS anxious to obtain a clerical appointment in Canada on account of his large family. Is Vicar of a Dorsetshire Parish which he has held eight years: is active, of good health, and has strong clear voice. He had great experience in Tuition, can give the highest references, both lay and clerical as regards ministerial abilities.
Address,
REV. T. FREDERICK BIGG,
Handley Vicarage,
Salisbury, Eng

WANTED
Deacon or Lay Reader. Also a Junior Lay Reader, latter to live with the priest in charge.
VEN. ARCHDEACON DAYKIN,
MADOC,
ONTARIO.

THE Improved Model WASHER AND BLEACHER.
Pat. Aug. 2, 1884.
C. W. Dennis, Toronto.
Only weighs 6 lbs. Can be carried in a small valise.
Satisfaction guaranteed or money refunded.

\$1,000 REWARD FOR ITS SUPERIOR Washing made light and easy. The clothes have that pure whiteness which no other mode of washing can produce. No rubbing required—no friction to injure the fabric. A ten-year-old girl can do the washing as well as an older person. To place it in every household, the price has been placed at \$3.00, and if not found satisfactory, in one month from date of purchase, money refunded. Delivered at any Express Office in the provinces of Ontario & Quebec. Charges paid for \$3.50. See what THE CANADA PRESBYTERIAN says about it: "The Model Washer and Bleacher which Mr. C. W. Dennis offers to the public, has many and valuable advantages. It is a time and labour-saving machine, is substantial and enduring, and cheap. From trial in the household we can testify to its excellence."
Toronto Bargain House.
C. W. Dennis, 213 Yonge St., Toronto.
Please mention this paper.
Agents, wanted, send for Circular.

DOMINION LINE.

DATES OF SAILING from Portland to Liverpool direct—
Montreal... 19th March. Toronto..... 9th April.
Brooklyn..... 26th " Montreal..... 23rd "

Rates from Toronto:—Cabin \$57.25, \$67.25. Return, \$106.50, \$124.50. All outside rooms, and comfortably heated by steam. Steerage at low rates. A rebate of 10 per cent. is allowed clergymen and their wives.

Apply to S. OSBORNE & Co.,
40 Yonge Street,

Or, GEO. W. TORRANCE,
Manager Toronto Agency, 45 Front St., East

TORONTO STEAM LAUNDRY

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

STEAM COOKED CEREALS.

Choicest Foods in the World, for Old and Young.

A. B. C. WHITE OATS. A. B. C. WHITE WHEAT.
A. B. C. Barley Food. A. B. C. Maize.

Selected grain, all hulls, cockle, and impurities removed. CRUSHED, STEAM COOKED AND DESICCATED. Patented. Prepared, as wanted, for the table, in ten minutes. Saving money. Saving fuel. Saving time. Saving waste. Saving health. Easy to digest, being already thoroughly cooked and dried (desiccated.)

Ask for A. B. C. only. (Registered Trade-Mark.) For sale by all Grocers. THE CEREALS M^{rs} Co. Send for circulars. 83 MURRAY ST., NEW YORK.

AGENTS WANTED—To sell the Journeys of Jena. History of B travels with the twelve Discip in the Holy Land. Beautifully Illustrated. Maps, Charts, Etc. Address Mennonite Publishing Co., Elkhart, Ind

AGENTS Our new war book, DEEDS OF DARING, by Blue and Gray, outselling all other books. Illustrated circular and terms free. FORSHEE & McMACKIN, Cincln anti, O

PENSION for any disability; also to Heirs. Send stamps for New Laws. Cor. BINGHAM Attorney, Washington D.C.

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

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

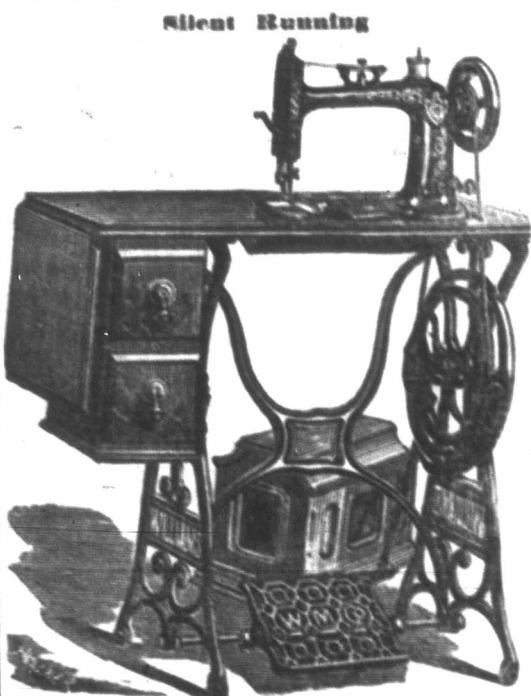
HEAR YE DEAF
Garmore's Artificial Ear Drum. As invented and worn by him perfectly restoring the hearing. He is seventy three years of age, and he hears with them even whispers, distinctly. Are not observable, and remain in position without aid. Descriptive Circular Free. CAUTION: Do not be deceived by bogus ear drums. Mine is the only successful artificial Ear Drum manufactured.
JOHN GARMORE,
1104 & 1106 St. Clair Street, Chicago

\$150 Confederate money 20cts., 50 Advertising Cards 15cts., 100 Stamps 10cts., 8 Ink Recipes 25cts. AGENTS WANTED L. HESS & CO. 804 Church Street, Toronto, Can.

WANTED LADIES AND GENTLEMEN who wish to make \$3 to \$4 a day easily at their own homes. Work sent by mail. No canvassing. Address with stamp Crown M^{fg}. Co., 294 Vine St., Cin'ti, O.

2806 Lbs. Weight
OF TWO OHIO IMPROVED CHESTER HOGS. Send for description of this famous breed. Also Fowls, L. B. SILVER, CLEVELAND, O.

The NEW WILLIAM'S



Sewing Machine

Has a high roomy arm, and is very simple and easy to work. It is emphatically The Sewing Machine of the Period, and is rapidly superseding all the old fashioned makes. See it, Try it, Buy it. The WILLIAM'S Manufacturing Co., 347 NOTRE DAME ST., MONTREAL, and Toronto Office—58 King St. West.

FERRY'S SEED ANNUAL
FOR 1885
INVALUABLE TO ALL! Will be mailed to all applicants and to customers of last year without ordering it. It contains illustrations, prices, descriptions and directions for planting all Vegetable and Flower SEEDS, BULBS, etc.
D. M. FERRY & CO. DETROIT, Michigan.

HOUSEKEEPER'S EMPORIUM!

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

HARRY A. COLLINS,
90 YONGE STREET, WEST SIDE

THE DOMINION MUTUAL BENEFIT SOCIETY OF CANADA

Offers a comprehensive, common sense plan of Benefit Insurance. It provides a ten or twenty year endowment. It offers a Life Benefit with Reserve Fund Security, diminishing assessments, non-forfeitable Certificates, paid up after fifteen years. In case of sickness or accident it offers weekly Benefits from \$1.50 to \$2.00 for Total or Partial Disability and also a Benefit for Funerals. Agents wanted. Send for Circular and terms. Head office, 30 Adelaide street east, Toronto

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

AGRICULTURAL INSURANCE CO. OF WATERTOWN.

Assets..... \$1,491,624 81
Dominion Deposit... \$100,000 00

Cheapest rates in the city on private residences and household effects.
Robt. F. Williams & Lyon AGENTS,
50 YONGE ST., TORONTO.

BARLOW'S INDIGO BLUE!
Quality and Quantity Always Uniform
For sale by Grocers. D. S. WILKINSON, Proprietor,
223 North Second Street, Philadelphia, Pa.

THE CHOICEST FOODS IN THE WORLD!

C. B. C. White Wheat. C. B. C. White Oats. C. B. C. Crushed Barley. C. B. C. Vell. & Wh. Maize. Ask for the C. B. C. BRAND. Hulled Crushed, Cooked Desiccated. These delicious foods are specially recommended by the Faculty Canadian Breakfast Cereals.

MISS DALTON
Invites inspection of her new and fashionable stock of Paris and London
HATS, BONNETS, FLOWERS, FEATHERS and FANCY GOODS.
Mantle making, Ball and Dinner Dresses, specialties.
207 Yonge Street, Toronto.

The FLORAL World
A superb illustrated \$1.00 monthly free! Year to all that enclose this ad. to us now with 10c. for postage. FLORAL WORLD, HIGHLAND PARK, ILL.

AGENTS! Send for E. R. TREAT'S of new books, including MOTHER, HOME, and HEAVEN, etc., etc. sold \$2.75 by mail. (E. R. TREAT) that have sold for bankrupt Gen. Agents—Send direct to the publisher Also 50000 Copies of the Bible, \$1.50, 50,000 sold. E. R. TREAT, Pub. 751 Broadway, N. Y.

OPIUM Morphine Habit Cured in 20 to 30 Days. No Pay until Cured. J. L. STURTESS, M. D. Lebanon, Ohio.

BARNES Patent Foot and Steam Power Machinery. Complete outfit for Actual Workshop Business. Lathes for Wood or Metal. Circular Saws, Scroll Saws, Formers, Mortisers, Tenoners, etc. etc. Machines on trial if desired. Descriptive Catalogue and Price List Free. W. F. & JOHN BARNES, Rockford, Ill. No. 39 1/2 Baby St.

FALL GOODS! FALL GOODS!
Just received, a full line of WORSTED, NAPS, MELTON AND BEAVER CLOTHS Suitable for **FALL SUITS—A Fine Line of Goods.** Gentlemen desiring a Stylish Fall Suit at a low price should give me a call.
A. MACDONALD'S,
355 YONGE STREET, OPPOSITE ELM.

IMPORTANT REDUCTION IN THE PRICE OF VASELINE
(PETROLEUM JELLY.)
One Ounce bottles reduced from 15 cents to 10 cents. Two Ounce bottles reduced from 25 cents to 15 cents. Five Ounce bottles reduced from 50 cents to 25 cents. The public must not accept any but original goods bottled by us, as the imitations are worthless. Chesebrough Manufacturing Co., New York.

CHILDS' CATARRH
Treatment For
And Diseases of the HEAD, THROAT & LUNGS! Can be taken at home. No case incurable when our questions are properly answered. Write for circulars, testimonials, etc., REV. T. F. CHILDS, Troy, Ohio.

AGENTS WANTED FOR "CONQUERING THE WILDERNESS"
"New Pictorial History of the Life and Times of the Pioneer Heroes and Heroines of America," by Col. Frank Trippett. Over 200 Superb Engravings. Covers the 5 Eras of pioneer progress (1) Allegiances to the Mississippi; (2) California and Pacific Slope. New. 100 Portraits. A picture gallery. A work of thrilling adventure in Forest, Plains, Mountains, and western progress. Outlets everywhere. 5 large editions called for in 7 months. 743 octavo pages. Price, \$2.75. Send for terms. Illustrated description, "Extracts from agents reports etc." B. D. THOMPSON & CO., Pub., St. Louis, or N. Y. City

The Great Church LIGHT
FRINK'S Patent Reflectors give the Most Powerful, the Softest, Cheapest and the Best Light known for Churches, Stores, Show Windows, Parlors, Banks, Offices, Picture Galleries, Theatres, Depots, etc. New and elegant designs. Send size of room. Get circular and estimate. A liberal discount to churches and the trade. I. P. FRINK, 551 Pearl Street, N. Y.

Faircloth Bros.,
IMPORTERS OF **WALLPAPERS**
Artist's Materials, &c.
Painting, Glazing, Calceining, And Paper Hanging,
In all their branches.
CHURCH DECORATIONS. Estimates given
256 Yonge street, TORONTO.

PATENTS Hand-Book FREE.
R. S. & A. P. LACEY, Patent Att'ys Washington, D. C.

PURE GOLD
Manufacturing Company,
31 FRONT STREET EAST,
TORONTO.

TRY PURE GOLD BAKING POWDER
ONCE USED ALWAYS USED

THE SOUTHERN WORLD ATLANTA, Georgia.
A 16 page illustrated Journal. Sample copy sent free. Agents Wanted.

Pensions For SOLDIERS any disease, wound or injury. Widow and children entitled. Fee \$10. Increase pensions bounty, back pay and honorable discharges provided. NEW LAWS. Send stamp for instructions. E. H. GELSTON, & CO. Attorneys, Box 71 Washington, D. C.

WHAT A DIME WILL DO FOR YOU!
TO THE READERS OF THIS PAPER we make the following special offer to send on receipt of ten cents, in money or postage stamps, our latest finely lithographed book, which contains actuarial calculations, showing Women's Chances of Marriage at different ages; GOD'S NAME in forty-eight different languages; How to read, write and speak correctly the English language, without the aid of a Grammar; **HYGIENIC RULES**; a Sermon to young men by America's most noted divine; Choice selections of poetry; Album verses; What Men need Wives for; a complete compilation of laws for successfully conducting mercantile business; Treatise on CONSUMPTION, its speedy and effectual cure; INSOMNIA, how it may surely be overcome; DIPHTHERIA, its cause, effect and remedy; Rules for physical care of Infants and Children, by a prominent Physician; HEAD-ACHES, their origin and eradication; "Women are what men doth make them"; Suggestions to Wives; Tables of the revenues, expenditure, commerce, population and area of the principal nations. In fact, it is a book needed by every one, appreciated by all, and it is only sold to you at ten cents so that it may be introduced in your vicinity, and thereby secure for us a large demand from your friends and neighbors. Address **DUFFY PUB. CO., 53 South St., Baltimore, Md**
\$5 to \$20 per day at home. Samples worth \$5 free. Address STINSON & Co., Portland, Me.

Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

DECISIONS REGARDING NEWSPAPERS.

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

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

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

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

FRANKLIN B. BILL, Advertising Manager.

LESSONS for SUNDAYS and HOLY-DAYS.

Mar. 22nd.—5th SUNDAY IN LENT.
Morning—Exodus iii. Mark xv. 42 & xvi.
Evening—Exodus v. or vi. to 14. 1 Cor. xii. 23 and xiii.

THURSDAY, MARCH. 19, 1885.

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

A RULE WORTHY OF GENERAL OBEDIENCE.—"The Bishop of Truro, speaking on the question of Home Reunion, said recently; 'I am thankful for any good that is done for the souls of the people in Cornwall, whom I love, by whomsoever that good is done, I have not one shadow of misgiving as to the truth of that branch of the great Apostolic Church that has come down through all the ages, and to which it is my privilege to belong, and, please God, one atom of her faith I shall not abate. But I pray with all my heart for two things: one is, that I may never so long as I live, say one unloving word of one soul, whether he be Churchman or Dissenter, who does not agree with me. And the second prayer of my heart is, that the day may come when in some of God's mysterious ways, known only to Him, Cornwall may be indeed what its noble motto would have it be—perfectly united: 'One and All.'"—From "The Church in the West."

This reminds us of an anecdote of Dr. Hook. He was present at a meeting in Leeds, when a violent attack was made upon him by a Baptist minister. Dr. Hook listened in patience, and when he rose to reply, great excitement was manifested, as the Vicar was known to have great powers as a speaker and debater. Instead, however, of returning the hard words used towards him, he said, "I am accused of being a High Churchman, I will now show my assailant how High Churchmen act when attacked as I have been, "Dr. Hook then crossed over to the Baptist minister, and, amid immense applause, put out his hand to him and said in his loving, winning way, "I forgive you." The victory won by the great High Church Vicar was complete, all Leeds rang with his praises, and bitter attacks on him ceased.

A NOBLE TESTIMONY AGAINST SECTARIAN FEUDS.—The Rev. R. H. Lovell, preaching in the Congregational Chapel, Bromley, Kent, on the occasion of a collection being made towards the fund for enlarging Bromley Parish Church, closed his sermon, based on Rom. xv. 2, with the following words:—'Our last question is, when are the barriers which divide English religious life to be removed? To belong to one religious communion in many an English town is still to be shut out from the most common fellowship with many of your neighbours. Cultivated and educated men and women are more ignorant of the inner life of Nonconformist Churches and people than many people are of the life, I was going to say, of the mosque and the idol temple. I believe the petty jealousies of sects is the greatest hindrance to the Gospel in England to-day; even union over a piece of blue ribbon is a power for good over our most desperate foe. I was walking on Tuesday evening, after the day's rain, and found myself near our cemetery. The silence of the night and the freshness of the air had soothed me with gentle mystery. I stood to gaze upon the quiet resting-place of those we knew and loved so well. In my heart I could hear the whisper of their voices—all was peace. And yet, in that quiet, peaceful resting-place, I saw the two darkly sombre chapels, looking at each other like two estranged friends who would not shake hands, and the white path was perfectly plain which divides neighbour from neighbour even in death. I looked above—the stars were all brightly shining; they were of many colours, of many magnitudes, of much variety and diversity, and yet one glorious inseparable whole in their setting and their service. I utter no word of blame or censure on any class. I will not venture now to say who is responsible for these things. This is the burden of my utterance and determination. Whatever any of us can do to sweep all these things away, to show the Christian spirit, to stretch out hand and greeting to all, that we will do. What we want to see is our town one, our country one, Jesus Christ's Church one; all men one great family, and Christ our one Head and common Lord.'

THE DENOMINATIONS DOOMED.—The Rev. S. P. Rose, a Wesleyan, read a paper a few days ago before the Ministerial Association, Toronto, in which he avowed a conviction that the denominations were all doomed. Of course they are. They are mere human substitutes for a divine organism, and must perish as do all things of man's creation. It was very significant that hardly a voice was raised to controvert this proposition, the various representatives of the denominations, felt too conscious of the coming doom of the system of sects to protest against Mr. Rose's prediction. We have a very plain duty as Churchmen in this connection, which is to live before these members of a doomed order of things, the life of those who are one with Him Whose body, the Church, is eternal. In God's own time the doom of the denominations will mature. It will not be a cataclysm, but by a quiet dying out of the sectarian life, and development of the truer life of those who are spiritually in union with Christ, by which they will be drawn irresistibly within the lines of the Catholic and Apostolic Church, from which in evil days, days the Church cannot recall with any satisfaction, these doomed denominations split off from the Divine Society of Christ's members. In the prospect of the denominations quietly becoming extinct, what folly it is of Churchmen to help in galvanising them into life, and treating them as though they were an integral portion of the Church, which is as eternal in its very nature as Christ its Divine Head. We may speak as we do of the denominations being "doomed," but he who speaks of Christ's Church being doomed speaks blasphemy.

A TOO COMMON EXPERIENCE.—The following is a typical incident. An extraordinary scene was witnessed on Monday at the monthly meeting of the Manchester School board. One of the representatives of the Church party, Mr. Croston, sent in his resignation, and it was accepted, Doctor Watts moving, and Mr. Milner seconding, the formal resolution. Thereupon Mr. Milner tendered his own resignation, and was without hesitation followed by the Rev. J. Henn and the Rev. J. Nunn. The reasons assigned for this proceeding, which was stated to have been altogether unpremeditated, were, that the members in question found their attendance at the board meetings, was of no avail whatever in shaping the policy of the board. The Church party as such had ceased to exist; they were always outvoted. It was asserted also that they were not treated with common fairness by the dominant party, the most reasonable suggestions that they offered being cast aside as unworthy of attention.

It is a too common experience that Churchmen who are allied with non-Churchmen, find themselves in a permanent minority. The members of different sects acts together as a unit against the Church, and a certain class of Churchmen take pride in acting with the opponents of the Church in order to acquire or to maintain a reputation for a spurious liberality, a liberality akin to that of the wretch, who is a spendthrift in a saloon but who keeps his family in deep poverty. Churchmen may well abstain from associations with those who rather enjoy the opportunity of making them witness the humiliation of the Church. However busy the sects may be fighting amongst each other, directly the Church is named, they rally together for an attack upon what they are pleased to regard as a common foe.

CHURCH LINES, A JESUITICAL PHRASE.—The phrase "Church lines," means in common honesty the lines of the Church, and Churchmen, that is members of the Catholic Church of England, mean by "Church," the Church of which they are members. An institution called "The Prisoner's Aid Society," is conducted on sectarian lines, it is conducted so as to exclude Churchmen, and to give the control over to non-Churchmen. Yet, a so-called "Churchman" paper says that this policy is on "Church lines," because it is on lines agreeable to all Churches. We protest in the name of common honesty against such a Jesuitical twist being given to a phrase which hitherto has had a plain, common sense, honest meaning. This is another illustration of the policy of those who have carefully and deliberately declared that by "Church lines," is by them intended a policy not of the Church of England, but a policy shaped and directed by those religious bodies outside her borders. Their intention is to destroy the identity of the Church so far as they and their College and their party can. Evangelical Churchmen should show these conspirators that such tactics and such a policy are inconsistent on the part of members of the Church of England. Piety and dishonour are not harmonious, and a Churchman who works on lines other than those of the Church, has a deficient sense of honour.

FAITH IN THE UNSEEN EYE.—When one of the greatest temples in Greece was being built, the most eminent sculptor was seen one day to be working with the greatest care at a figure that was so high up and hidden away that no one could see it. He worked laboriously with his chisel at the head, carving elaborately the hair, so that it should be as perfect as any figure in the temple; and when someone asked him why he was so careful and spent so much time on it, when no one would see it, he answered nobly, "The gods will see it."—From Sermons Preached to Children by the Rev. T. Shore.

—Obstinacy and heat in argument are surest proofs of folly.

are special Faculty
D
pany,
ST,
USED
made with
FAMILY
ATLANTA,
Georgia.
WIDOWS
se, wound
Widow and
se pensions
barres pro
instructions
178, Box 78
DS I
LOTHS
a call.
'S,
to 10 cents.
to 15 cents.
to 25 cents.
original goods
cheap.
New York.
of the
& LUNGS!
one. No case
our questions
wered. Write
imonials, etc.,
M. Trapp, Ohio.
INESS"
Engraving
(3) Call
ns, Mountains,
08.75. Send
or N. Y. City
OM YOU!
IS OF THIS
following special
som cents, in
our latest finely
contains actuarial
men's Chances of
s; GOD'S NAME
anguages; How
ik correctly the
D RULES; a
a divine Choice
in need Wives
ally conducting
TION, it speedily
ly surely be over-
medy; Rules for
ment Physician;
n; "Women are
Wives; Tables of
on and area of the
id by every one
an cents so that it
y secure for us a
Address
itimore, Mo
worth \$5.00
Portland, Me.

WHY SOME CLERGYMEN FAIL.

BY RICHARD FERGUSON.

"THE race is not to the swift nor the battle to the strong." Where one clergyman fails from lack of ability, force of character, spirituality or zeal, at least ten do so from a neglect of, or a contempt for what we may call the lesser proprieties of the ministerial office. This applies to every other profession in varying degrees. Doctors, lawyers and merchants are with a very few transcendent exceptions, successful or unsuccessful, just in proportion as they conform to that universal instinctive public sentiment as to the fitness of things, which expresses itself in the proverb "Every man to his trade." The public have an instinctive respect for a man who sticks to his trade, be it what it may. Consistency is a jewel, and the man who professes to follow a certain occupation and gives himself up entirely to it, is rightly regarded as a useful reliable citizen, who does his best by the public, and is deserving of all respect while on the other hand the man who in any degree scamps his profession or fails to identify himself with it, be his abilities what they may, inevitably arouses in the public a feeling of exasperation, contempt or distrust, as a man who is more or less living upon false pretences. This is true of every profession and occupation under the sun, but perhaps more especially of the ministry, because of all classes of professional men, clergymen are more uniformly expected to stick to their calling, and in proportion as they conform to or defy this rule, so is the measure of their success or failure.

It may be thought to be taking rather a low view of the ministerial office and profession to apply to it the rules which govern secular callings. It might be urged that a clergyman should be above such considerations, and that success in the ministry is not dependent upon prim consistency, and pernicketty professional "correctness" of deportment, and that no man of abounding zeal and good average abilities can fail of success as a clergyman, even if he does in his walk, talk and conversation express an undisguised contempt for the petty proprieties—not of life, but of the ministerial calling. "This sounds fair enough, and time was in our salad days when we should have enthusiastically endorsed every word of it, and a good deal more besides. Without an effort we distinctly remember when our beau ideal parish priest was "a man amongst men," a robust despiser of conventionality, a promiscuous mixer upon equal terms with all sorts and conditions of mankind, in fact a sort of sanctified Bohemian who could slap a parishoner on the back, tell a good rollicking story, laugh a hearty burly guffaw, and never talked "shop," and could withal retain the respect and affection of his flock. But an ounce of experience is worth a pound of theory, and this is a theory that won't stand fire. Remember we do not say that some exceptional men cannot do this. There are women handsome enough to defy "colors," and men strong enough to sleep the sleep of

the just upon Welsh rarebit, just as there are successful parish priests who can systematically outrage all the clerical proprieties. But such individuals, male and female of our acquaintance, can be counted on the fingers of one hand. Ninety-nine hundredths of men and women succeed or fail just in proportion as they keep severely to the beaten track. When you come to look into it, this is a rule that applies to all men and women, ordinary and extraordinary. A transcendently handsome woman is all the handsomer for correct colors. A man of cast iron stomach is at least no healthier for supping upon boiled cabbage and fat pork, and the parson, who, while setting professional propriety at defiance, is a grand success, is so in the teeth of what, when only taken advantage of would render his success symmetrically perfect, and symmetry is not to be despised by any means. The shortest distance between two points is a straight line, and if phenomenally long legged and long winded men, can make the journey by a curve overtaking the straight forward plodders, well and good, but for men of average wind and limb to attempt to do so is simply going out of their way to ensure failure.

The great trouble in and out of the ministry with a large number of men is, that while they are just clever enough to feel an impatience of conventional methods, they are not clever enough to dispense with them, and so they fall between two stools. Our profession is one which possesses its exceptional conditions no doubt, but the same general principles which apply to every other vocation we apply to it, and we have had forced upon us by personal experience and close observation, that more men fail in the ministry, or at least halt upon the threshold of success, from a lack not of moral consistency as of professional consistency, not because they are careless, indolent, unspiritual and mentally deficient, but simply because in the petty matters of deportment, conversation, pursuits, and even dress, they don't stick to their calling. On the other hand we have had just as forcibly impressed upon us the fact that comparatively inferior men often attain a measure of success more than respectable by careful attention to these details. Every diocese on the continent numbers in its ranks types of both classes, of men who preach well, work well and are popular after a fashion, but who yet are either disastrous failures or are never able to do anything more than barely hold things together, and men who, while only escaping downright mediocrity by the skin of their teeth, do nevertheless, attain a comparative measure of success, totally inexplicable upon any other grounds than those already indicated.

"The race is not to the swift nor the battle to the strong." Not a clergyman in five hundred can afford to despise public opinion in these small matters of professional propriety. American public opinion as to what a clergyman should be in his walk and conversation may be a little censorious, but if it errs it errs on the right side, and after all it demands no more from clergymen than what it demands

from doctors, lawyers, et id genus, and what it is swift to appreciate and reward in all cases. It must also be remembered that the church herself is responsible for public opinion on this point.

Of other causes of clerical failure we hope to speak later. But this too common disregard of the public respect for the fitness of things, we have placed first, as probably being the commonest and at the same time most insidious cause of clerical failure.

THE PARISH.

BY THE BISHOP OF EXETER.

THE word "Parish," derived from the Greek, means literally "a sojourning;" and in this sense it is frequently employed in the New Testament as applying to the Jewish people. When the Jews moved about, and dwelt for awhile in any district, they still kept their nationality distinct; and so they were called strangers or sojourners, as distinguished from the original inhabitants of the place. In the same manner, in the earliest times of Christianity, Christians, whether converts from Judaism or from heathenism, lived separate from others, and so were regarded as "sojourners and pilgrims," and thus the term "parish" was expressive in the first instance of a community or people, rather than of a place, the person set over the community or congregation being called its Bishop; and hence it was that the Greek word came to mean a Diocese, a distinction which it retained for the first three hundred years of Christianity. We thus see how out of this use of the word there grew a spiritual and metaphorical meaning. Whether Jews or Christians, they were in the earliest ages literally "sojourners and pilgrims" in the places which they occupied; and so this, their temporal condition, as citizens of the world, found its higher meaning in their spiritual condition, as "strangers and pilgrims" on the earth, but with the prospect of the full privileges of the "abiding city" in heaven.

The idea of a "parish," in the latter use of the word, grew out of the organization of the Roman Empire. Sometimes the district surrounding a great city was governed by the magistrates of that city; and sometimes independent communities, having their own rulers and their own territories, were formed in rural districts. Here, then, was a foreshadowing of the mode of government of the Christian Church. And so it came to pass that as Christianity advanced and prevailed in the world, the Ecclesiastical divisions followed the Civil divisions of the Roman Empire.

In this country, as elsewhere, the Church was at first a mere collection of missions, unconnected and independent. Separate parishes grew up slowly; and they were not infrequently created in this manner, namely, that the landed proprietor in any district having himself embraced Christianity, would build a church and endow it, perhaps with a grant of land, perhaps with the tithes of his estate. In this latter case, the estate and the parish would

be co-extensive, the lord of the manor becoming the patron of the church built upon his manor. This often explains the variety in the sizes of the different parishes, and the fact of portions of parishes being sometimes included in other parishes.

In the seventh century, the century in which there flourished Paulinus and Aidan, and Wilfrid and Chad, and Theodore and Cuthbert, the parochial system received a great impulse. Christianity gradually assumed a more settled character in this island. It began to lay hold of the Saxon race. The mission of Augustine had been fruitful amongst the Jutes of Kent, and that of Birinus in Wessex; and now the missionaries from the North added great strength to the cause. Chad's labours seem to have been purely missionary, although he must have had besides his little establishment at Lichfield, oratories and smaller mission churches in the districts which he visited. But Christianity was gaining ground everywhere. Paulinus builds a church at Lincoln, having first converted the governor of that city and his whole family to the faith of Christ. Bede tells us that he built this church of stone and of beautiful workmanship. "Ecclesiam operis egregii de lapide fecit." The church soon fell, probably through violence, in those troublous times; but portions of it were still standing in Bede's time. Oswald becomes King of Northumbria A.D. 634; and he applies to the Scottish Church for a Bishop who might spread the Christian faith among the English people; and they sent him the eminent and saintly Aidan, who received as his See the Island of Lindisfarne. The Bishop preached the Gospel to the people in his own tongue; and King Oswald interpreted his words to them. So Christianity spread. "Churches were built," says Bede, "in several places; and money and lands were given to build monasteries." Bede mentions incidentally, as examples of the gradual growth and development of the Church, the fact that John Bishop of York, was invited by a Saxon Earl named Puch to consecrate a church which he had built for his dependents; and presently afterwards we find this same Bishop consecrating another church built on another estate by its owner, Earl Addi. Thus the parochial system grew and was strengthened. It received no doubt a powerful impulse under the energetic rule of Archbishop Theodore, A.D. 669. He has, indeed, been regarded as the traditional founder of the "parochial system" in this country; but it would be more correct to say that he developed and extended what was already in the germ. His comprehensive idea was that of the "pastoral system," worked by an educated and devoted body of Clergy, thoroughly supervised by a sufficient number of Bishops, with Sees of manageable dimensions; and the whole regulated by an annual Synod. And it is to him above others that we are indebted for having carried out this idea. Bishops were planted everywhere, with parochial Clergy under them, and endowments provided for their support.—*The Literary Churchman*.

CONVERSION.

THE controversy in regard to Conversion is one of the most singular illustrations of the difficulty of getting men to look at a question all round. Each man seems to take his place on the exact spot where he was standing when a certain subject first engaged his attention; and there he remains stolid, immovable as a guide post, and as unreasonable. The temple of Truth has many aspects of beauty. Some men prefer this view, others that, but it is mere perversity for any man to stand gazing unmoved, transfixed by the fascination of the view from some one standpoint, and obstinately ignoring, and still more obstinately denying the very existence of equal or greater beauty visible from other positions of sight. The grand glory of the Church Catholic is that she does not exhort her sons to take such a partial view of the temple of truth, but bids them go round about the bulwarks and mark well every point of excellence in beauty or utility. The great, the fatal defect of all sects is this, that they are based upon partial views, they lose sight of or deny the due proportion of the truth as revealed in the Word. The view so commonly held as to Conversion is an instance, it is a very narrow conception of a question having large and diverse aspects. It is akin to the notion to be obtained of a great Cathedral by one who stands for ever admiring one of its windows. The *Church Chronicle* published at Honolulu has an article on this topic to which we have pleasure in giving free course in this Northern Hemisphere.

"Christian charity will rejoice in every manifestation of a noble aspiring motive to teach men everywhere, by whatsoever means they can be reached, not to be ashamed of the Master of mankind, for such a motive lies deep in the heart of the everlasting gospel.

"We use the occasion of a recent revival movement as affording an opportunity to inquire for the benefit of our readers into the character of the spiritual fact which we call *Conversion*. It is charged against the revival system generally that it is responsible for a great crop of errors in the field of Christian tillage, and that among these error as to what *Conversion* really means is sadly prominent. It is undoubtedly true in many cases, especially when revivals have been carried on under the stimulus of powerful excitement by men of magnetic power and fervid heart-searching oratory. It has been forgotten that conversion to God is not with all men, nor with most men, a sudden act. The conversion of Saul of Tarsus by a vision from heaven was a sudden act, but we have no warrant in Holy Scripture for inferring that his conversion was typical, and that all men turn to God alike. The change in Saul was not from sin to holiness at once. It was from Saul the persecuting Jew to Paul the apostle of Jesus Christ to the Gentiles. Conversion means turning about, but it is nothing unless a man stays turned. To one the turning process may be quick and sharp, the change in his feelings may be very sudden. A present hope is blighted, an earthly idol is shattered, a wasting sickness arrests him in a career of exceeding sinfulness, an earthly life dearer than his own is taken from him—in some way the reality of things unseen breaks upon him—it may come in the still small voice of a word spoken in season by some friend, a sermon, a prayer, a glowing and emotional service. The sudden change is exceptional, the change is for most men gradual. The sinner comes to himself usually after many warnings to which he has not

been altogether indifferent, after many blows which have wounded him, and after having stifled many good impulses. Divine grace has gradually been bringing him to the conviction that he must change his life or lose heaven. By degrees he comes to the point of resolution and action, and then and there changes his mind. He turns around. The things which he hitherto loved to his spiritual hurt are behind him. The new life, the new light on the old duties, the new strength for the old conflicts, the heaven on earth, and the heaven in the world invisible, are before him. He has placed himself resolutely on the royal road but finds it hard to keep there. The habits of sin have a strong hold upon him and pull him back. He is weak and finds it difficult to rise. He sometimes strays from the safe road. But as long as his will is to do the will of God concerning him, and as he perseveres and turns over to the true sources of strength he is a converted man, a saved man. He will be constant in prayer, he will thankfully receive the grace of heaven in the ways and means of God's appointment. The baptism for the remission of sins, and "the bread which cometh down from heaven" will be spiritual facts of inestimable value to his soul. The converted man will become more and more permanently converted. He will be less and less entangled with the affairs of this life. He will breathe a purer, sweeter air, borne as it were on gales from heaven. He will anticipate the heavenly harmonies and the triumphs of a son of God, who goes through life repenting daily of each day's transgressions, repenting deeply after every *occasional* fall into the guilt of the old life, brought by repentance to true conversion and kept by repentance in that state which is made imperative by Divine command on every one who will enter into life. "Except ye be converted and become as little children ye shall in no case enter into the kingdom of heaven."

GOOD FRIDAY.

WE rehearse to-day the ancient grief point by point, syllable by syllable. Our eyes and our hearts move along the pitiful story. From the first hard blows of the hammer, as the nails are driven in through the shuddering flesh, on to the last loud bitter cry, which shivered the darkness as the spirit passed away. Step by step we follow it, we feed our sad souls upon the memory of that worn, weak, white, forlorn body, hung amid the hail and pitiless scorn, naked, bleeding, disgraced, betrayed, denied, forsaken. Yea, was ever sorrow like unto this sorrow? Yet if this were all that we have to do this morning it would be but a fruitless and morbid exercise of imaginative feeling. If the cross were but a story of terrible shame, it would not be the core and heart of a living and a victorious faith. We preach the Cross of Jesus, but what we preach is no mere dead fact, long over and gone, which we set ourselves to picture and to repeat. We rehearse it indeed, with tears and with shame. We rehearse it as it occurred, in very truth, on the hill of Calvary, eighteen hundred years ago. We ponder over every pitiful detail; but we do not stop in the memory of our own misery, we do not root our eyes upon an earthly sorrow. We lift up all that we rehearse before the throne of the Most High God. We re-enact it before the eyes of the Father. We plead it before the mercy seat. And we plead this our rehearsal of the death and passion of Christ, because that which we tell over with tears on earth, that Christ himself presents and offers himself in heaven—presents and offers to-day. To-day he carries His blood in within the holy places. Those wounds, those scars, those bitter pains—these are now, to-day in the risen Lord, become instruments of triumphant intercession at the right hand of God. To-day there stands in heaven, amid the ordination

Of ten thousand times ten thousand, amid the song of multitudes going up as the sound of mighty waters—a Lamb as it had been slain. Jesus himself remembers what we remember of Him; and still he rejoices to remember that for us He endured the Cross and Passion; and still he pleads that joyful remembrance; and still to-day the Father beholds that pleaded Passion and gladdens as he beholds: and blesses us too, as Christ's forgiven, Christ's brothers—in the might of that gladness. And why? Why should God gladden to recall that day of bitter and miserable dying? And why should God in his glad acceptance of that agony and bloody sweat, find Himself enabled to pardon? Because Christ, His own son, did on that day "glorify the Father." He manifested the name of God; and this he did by presenting before the Father, even in that hour of scathing trial, the unshattered and unclouded image of that mind, that love, that pity, which are the name of God the Father. God the Father looks from heaven down upon Calvary, that He may find there, in the dying Son, that perfect goodness which is His own, which is Himself; and ah! the Father's joy, that breaks out from His heart, as up, in free motion, untaught, unforced, there comes from another's lips the very cry that His own compassion loves to greet and to answer—the very prayer that entered in within the deepest desire of His mercy and His infinite loving kindness. This out-breaking joy of the Father over the Son is to the dark world as a new upspringing dawn, it is as the sudden inrush of a great light; it is as a gracious warmth that enfolds and encompasses; it is as a blessing that translates and transfigures. This light, this new warmth, is "the glory wherewith the Father glorifies the Son," and its splendor as it breaks out in power over the Son, whose perfect loyalty evoked it, spreads out in waves of heat, and sound and force, and illuminates and embraces those of whose flesh and blood that Son was partaken, and whom He is not ashamed, even as they pierce Him, to call His brethren. To all such brethren (thanks to Jesus), that splendor of inrushing joy is known under the name of forgiveness. It is the renewal of that old and favorable loving kindness without which we had shrivelled and withered; that favor once lost through our sin, now won to us by our share in the sinless Son of Man. The glory of the Father! It is the Father who is revealed to us on the Cross. The Father's heart, the Father's mind, that speak to us through the last seven words of the Son. In these cries God the Father heard his own love speaking, and therefore they were acceptable, and we can, through the gate of those last words, creep in behind and within the shame, the bitterness, the pain, and learn through the Spirit what language, what communication it is that passes between the holy Son and the blessed Father, and we can read something of the secret of that hidden God whom our souls yearn to find, though our eyes may never behold Him. Come with me then, for the blessed Three are all about us! Father, Son and Holy Ghost! Come and listen and ask what it is in those words from the Cross which the Father looks with unutterable joy?—*Canon Holland.*

MUSIC.

THE STORY OF THE RESURRECTION.—Words and Music published by Timms, Moor & Co., 23 Adelaide St., Toronto. Price 5 cts., \$3.00 per 100.

This is one of a number of short pieces adapted for use at special seasons in the Church. There may be a defect in Rubrical correctness in using these occasional brief services of music at divine services, but the breach made by the universal custom of singing hymns is amply wide enough to let in, without offence, to order short digressions as "The Story of the Resurrection." The service consists of three short verse narratives of the Resurrection to be sung to the music which is given in this leaflet. The music is appropriate and easy, the words a paraphrase of Scripture with a touching close in the form of "Our Cry to Jesus." We trust it may be largely used by congregations this Easter, especially we commend it for senior Sunday School classes as well as for home use, "in places where they sing."

Home & Foreign Church News.

From our own Correspondents.

DOMINION.

QUEBEC.

QUEBEC.—THE LATE REV. A. W. MOUNTAIN.—*Sir.*—Perhaps you will kindly allow me space for a few words as a tribute to the memory of the Rev. A. W. Mountain, late vicar of St. Mary's, Wolverton, who entered into the rest on the 31st of January. Mr. Mountain's father and grandfather were Bishops of Quebec; he was himself educated at Oxford, afterwards took holy orders in the diocese of Quebec, and for the last twelve or fifteen years had held a living in England, to educate his family in the mother-country. He, therefore, leaves a large circle of friends on both sides of the Atlantic to mourn his loss. His death was to him a veritable "falling asleep," but his single mindedness stood out as a beacon light to all who were brought in contact with him. Younger clergy had always found in him a particular friend. His care that they should be considerably received, encouraged and helped, as those who had entered a community of brethren; his example, which spoke louder than words of the meaning of clerical consistency; his thoughtfulness, which proceeded of his lively conscience;—these things never failed to impress themselves upon his younger brethren. No one could meet him without being better for it; his life had that enthusiasm of quiet holiness which communicated itself to all who spoke with him. It was my own privilege to share his hospitality, and to know something of his life in a time when physical weakness rendered sympathy a peculiar blessing. One could not but feel at such a time what a rich sympathy he had to give. When he once said, "I have learned to value the sympathy of Christ," one knew that it had entered deep into the fibres of his spiritual nature. He had learned the Apostolic lesson of valuing God's comfort that therewith he might minister to the comfort of others.

As a parish priest his work was incessant. An evening unoccupied was rare with him, for with his various classes, meetings and instructions, he reached and held the welfare of every individual in the parish. His health has been of the poorest for several years, but his activity was as unflagging as in freshness of youth. Through it all one who knew him could see that he did it uncomplainingly, patiently and cheerfully, because he knew that to be a minister of the everlasting Gospel was God's will for him. Yet it was also apparent that it was simply a "waiting for the end." I have seen him doing his word when it was hard to keep back the tears, from pain and fatigue. Because of his willingness to do, friends both at home and abroad were constantly turning to him for help—which he always gave. With such a nature it seemed as if the supplies were unending.

I speak simply of what I know of his personal worth. In a larger sphere, as connected with various societies and energies of Church life, there is much which might be, and I trust will be, said by those more competent to speak. For the debts of gratitude owed to him were large.

The funeral service took place on Thursday. Between twenty and thirty of the neighboring clergy were present, also choristers from the adjoining parish church of Stony Stratford, who joined his own choir in singing Mr. Mountain's favorite hymns. The body, in charge of the Rev. Mr. Le Jeune, curate, and two parishioners, was taken to Liverpool and placed in the catacombs of Anfield cemetery. When navigation opens it will be taken to Quebec, to rest in St. Michael's churchyard, by the side of Mr. Mountain's father and mother.—*Exchange.*

MONTREAL.

MONTREAL.—*The White Cross Army.*—A movement is on foot amongst the clergy of the Anglican communion in the city to establish a branch of the White Cross Army here, the matter having been first mentioned at a recent meeting of the clergy of the diocese, and it will again come up in the Synod at their next meeting. The Rev. J. G. Norton, of Christ Church Cathedral, is one of the originators of the movement. The idea was the outcome of eleven years' work in the Durham Rescue Home, and the beginning was after a lecture delivered by Miss Ellis Hopkins in Bishop Auckland, near Durham. At the close Bishop Lightfoot started the movement, and this was reported in the papers. The consequence was that letters asking for information came rapidly in, and a society for the diocese was quickly formed, with Mr. Martin as honorary secretary and lecturer.

The success that attended it might be gathered from the fact that at the first anniversary held in Bishop Auckland in February, 1884, branches had been formed in upwards of eighty cities and towns in the British Islands, as well as in Switzerland, Cincinnati, Massachusetts and California. This was the first public meeting that Mr. Norton attended before he left England, and after that Canon Body, of Durham, became lecturer, while the work of correspondence was undertaken by the Church of England Purity Society, London, who opened a White Cross depot at their central office in London. Since then, the progress of the Association has been very large, and branches are constantly being formed, both in the Old Country and on this side of the Atlantic. The success which has attended the initiation of the idea proves its need, and is the more remarkable as, during the past year at all events, there was no paid lecturer, nor any paid advertisements. The idea upon which the society bases its claim for existence and support is that one branch of Christian teaching is tacitly omitted, owing to the delicacy required in speaking to a mixed audience, and society suffers in consequence. The pledge card issued bore the St. Patrick's cross of Durham, and the printing all was in Durham purple; but the one now in use bears a white cross on a crimson shield, with white lilies beside it. The pledge reads as follows:—

I recognize my obligations as a Christian by the help of God.

1. To treat all women with respect and endeavor to protect them from wrong and degradation.
2. To endeavor to put down all indecent language and coarse jests.
3. To maintain the law of purity as equally binding on men and women.
4. To endeavor to spread these principles among my companions and to try to help my younger brothers.
5. To use every possible means to fulfil the command "Keep thyself pure."

St. James the Apostle.—A large number of the leading members of the Church assembled at the rectory on Saturday evening for the purpose of presenting their esteemed pastor, Rev. Canon Ellegood, with a handsomely engrossed address and a large oil painting of himself, on the occasion of his sixty-second birthday. Among those present were:—Messrs. E. P. Hannaford, J. A. Brayley, W. I. Fenwick, John S. Hall, J. C. Hatton, J. H. Ireland, R. McKenzie, J. A. Stratby, L. H. Davidson, Major Hooper Cooper and Russell. The presentation address was made by Mr. Hannaford, who in a happy manner alluded to his acquaintance with the recipient, whom he characterized as becoming more endeared to congregation and friends as each successive year rolls by. He related some pleasant recollections of the time when the reverend gentleman was the incumbent of the Champ de Mars Church in 1869. He thought that their pastor was a better looking man now than he was then. After paying some felicitous tributes to his direction of the Church of St. James the Apostle, Mr. Hannaford presented the reverend Canon with a portrait, which is an artistic production of great merit from Notman's studio. The reverend gentleman, in responding, expressed his sincere thanks for the generous gift. He said that when he looked back to the period of his first birthday, he was disposed to amusingly wonder if there could be any resemblance between the then helpless bundle and the picture now before him. No one but a mother he thought, would succeed in tracing it. Since that time there have been many birthdays, and some sad ones, and perhaps, with each returning anniversary a change in the outward man. A contribution of good will, such as the present, is a source of great pleasure to the recipient, and, next to prayers, helps to cheer and sustain God's minister in the discharge of his responsible duties.

The Rev. A. C. Machin, assistant minister in the Church of St. James the Apostle, is about to resign that position, and will probably accept one of the three others which have been offered to him. The Rev. gentleman will receive a larger stipend than he is at present enjoying. The congregation of St. James will be grieved to part with one whom they love so dearly as Mr. Machin, but do not wish to stand in the way of his acceptance of a more lucrative charge.

ONTARIO.

KINGSTON.—A pamphlet has just been issued, in memoriam of the late Rev. F. W. Kirkpatrick, which embodies all the notices relating to deceased that appeared in the press of the country. The issue has been distributed among the members of the congregation of St. James', by whom it will be highly valued.

St. George's Cathedral.—The congregation met Thursday evening 12th, to receive report of the Vestry Committee appointed to make nominations in connection with the Assistant-Rectorship. Three names were submitted, Rev. Buxton Smith, Sherbrooke; Rev. J. J. Bogart, Ottawa, and Rev. E. P. Crawford, Brockville. They proceeded to ballot for candidates. The result was: Rev. Buxton Smith, 67 votes; Rev. Dr. Lobley, Principal of Lennoxville College, 60, and Rev. Wm. Baylis, of Montreal, 49, Rev. E. P. Crawford, 20 votes. The three first named will be sent to the Bishop. A resolution was passed fixing the salary at \$2,500 per annum.

TORONTO.

OSHAWA.—Lenten service are held every Wednesday afternoon and Friday evening in St. George's Church. Rev. J. H. McCollum, St. Thomas' Church, Toronto, preached on Friday, 27th ult. Rev. C. E. Whitcombe, of St. Luke's Church, on Friday, 6th inst., and Rev. Canon Dumoulin on Friday, the 18th.

Ven. Archdeacon Ellwood, of Goderich, father-in-law of the esteemed incumbent, preached morning and evening on Sunday, 7th, to large congregations. The reverend gentleman is a welcome visitor in this parish. A concert for the benefit of St. George's Church was given recently in the School-houses at which the talented Telgmann family appeared to the great pleasure of all. The proceeds were highly satisfactory. Although this parish has had a disruption, a few malcontents leaving and joining the Reformed Episcopal body, yet the church is in a flourishing condition. We have an excellent choir under the leadership of Miss Warren, hearty responses, frequent communions, and general good feeling exists between priest and people.

ORONO.—The Rev. W. C. Allen, M.A., of Millbrook, delivered a very interesting and instructive lecture on the Holy Land, on Tuesday last, to a fair audience in the Anglican Church here, Mr. G. M. Long occupied the chair. At the close of the meeting, the Reverend gentleman showed a collection of relics, which he had gathered during his travels.

TORONTO.—G. Merser, Hon. Secretary C. E. T. G. acknowledges the following: St. James', Toronto, additional, \$1.60; Millbrook, \$7; Lakesfield, \$2; Scarborough, \$7.65.

The New Parish.—The Rector of St. Barnabas has been assiduously visiting in the new parish, and everywhere has been received with kindness. Some who might have been expected to stand aloof, have shown a most neighbourly spirit of sympathy, and everything goes to justify the establishment of the parish and the appointment of the Rev. W. H. Clarke as its Rector. A site for a church is being sought for. Surely some property owner will donate one.

THE LITTLE ORGAN QUESTION AT ST. JAMES'.—The congregation at St. James seem in a highly uncertain state of mind in regard to the little organ placed in the chancel. It is said that the singing is confined to those near the organ. That is a very old state of affairs, as this congregation, for many years, has left all the singing and responding to the choir. Why not take the large organ down right away and put it "where it will do most good,"—that is at the end of the nave? Surely there is no principle at stake between having a little organ so placed and a big one? Perhaps the great authority on these things will tell us that a single manual organ is a proof of sacramentarianism, and a three manual one is a sign of the opposite, or *vice versa*. Just as inconsequent statements are continually made to excite party feeling, in fact the party is built on such foundations.

OBITUARY.—*Lieut. Col. Moffat.*—The sudden death of Lieut. Col. Moffat has cast a gloom over a wide circle in Toronto and other places. The deceased was at Church near us a few days before his death, and seemed in full health. This winter has been a cruelly fatal time. Deceased, as an earnest Churchworker, will be much missed.

THE REV. ARTHUR BALDWIN.—We very much rejoice to hear that the Rector of All Saints, Toronto, is convalescent after his long illness. We trust the congregation will see to it that their hard-working pastor has a prolonged rest to recuperate in, and on his return to duty that he is provided with a Curate, who would find ample occupation in this important parish, and still leave work enough to engage the lively energies of the Rector.

CARLETON.—*St. Marks.*—The Rev. T. W. Paterson delivered his illustrated lecture on "Egypt and the Nile," in the new and commodious School House and Temperance Hall, on Thursday, the 12th. The hall, which was splendidly adapted for the purposes of the lecture, was completely filled, and the large audience seemed to thoroughly appreciate the scenes illustrative of ancient and modern Egypt, and the description of them given by the lecturer. The proceeds of the lecture are to be devoted to the building fund.

NIAGARA.

The *Toronto World* correspondent at Hamilton, under date of March 10th, says, "The metropolitan has sent a letter to the Ven. Archdeacon McMurray, saying there will be no consecration of a bishop of Niagara till the full sum necessary for the endowment is paid in and invested."

This item in a Toronto paper may or may not be correct. We are not favorably impressed with it, if correct. The information, however, lacks confirmation so far as the clergy and lay members of the Synod are concerned. We can only say, that while the balance of the endowment now required is prospering, and quite likely to be completed before next meeting of Synod, it is perhaps too much to suppose that every cent is to be paid in, and invested by that time. A reasonable assurance for the payment of subscriptions, at least in country parishes, should be sufficient, *e.g.*, subscriptions which are payable in quarterly instalments within one year from date. We have implicit confidence in the venerable Archdeacon McMurray that he will duly inform the members of the Synod of all matters of importance whenever necessary, that unseemly misunderstanding or confusion may be averted.

A *Lenten Mission* of three weeks has just been concluded in Binbrook, Saltfleet, and Barton East, conducted by the Rev. F. E. Howitt and the Rev. Thomas Smith. Your correspondent is able to heartily commend the careful and impressive manner observed at the afternoon Bible Readings, and the evening services when further instructions in the way of salvation were given. The great purpose before us all should be a deeper desire for increased knowledge of the truth, and a closer communion with God.

HURON.

BURFORD.—The donation lately given to the Rev. D. H. Hind, incumbent of Burford, was a marked success, realizing over \$100 in value. This is the second expression of good will entertained towards the Reverend gentleman by his congregations during the present ecclesiastical year. On July last they presented him with a valuable cow.

MOORE.—On the 2nd inst., the Bishop visited the above parish for confirmation; he commenced at Corunna and was greeted by a very large congregation; he administered the rite of confirmation to twenty-six candidates, who were chiefly males, and many of them married. A public reception was tendered to His Lordship in the evening, and an address presented by the clergyman and the Churchwardens and lay delegates of Froomefield and Corunna churches. On the 3rd inst., the Bishop administered the rite of confirmation in Trinity Church, Mooretown, and admitted forty-one persons to the full communion of the Church by the imposition of hands. This class was a remarkable one, as some of the candidates were some of the females had their babies in their arms over seventy years of age, and many of them were brought into the church from the Presbyterian, Methodist, Baptist and Lutheran denominations; while standing in front of the Sanctuary, and whole families of adults, parents and children were amongst the number. The Bishop's address was such as found its way to the hearts of all, and many felt that he must have received a special inspiration for the occasion. In the evening a public reception was tendered to His Lordship in the Church-hall, Courtright, when the Rev. Dr. Armstrong, on behalf of himself, the church-wardens and lay delegates representing the congregation of Trinity Church, Mooretown, read and presented an address, beautifully engrossed on parchment. For a country parish like Moore to have sixty-seven persons admitted into full communion with the Church during one Episcopal visit, is something remarkable, and indicates that Church life there must be vigorous. The Bishop expressed his gratification publicly, and warmly congratulated the Rev. Dr. Armstrong and the congregations at this unusually large accession of numbers to full communion with the body of Christ.

WARWICK.—The following address was presented to the Rev. Pierre B. De Lom, Rector of Trinity Church, Mitchell:

Reverend and dear Sir,—We, the Rector, Church Wardens, Lay Delegates, members and friends of St. Mary's Church, Warwick, desire to express to you our gratitude for the great spiritual good we have received during your sojourn amongst us. You have, by your prayer meetings, Bible readings, and powerful discourses, strengthened believers, comforted those who were weak in the faith; you have raised up those who were fallen from God and His service, and have shown us very plainly how, by the power of Jesus Christ, we can crush all spiritual enemies under our feet. We are profoundly grateful that God has sent you to revive us, and we pray that your strength of body may be preserved, and that God will continue to make you his instrument of good to many others, as you have been to us. We can cordially endorse you as an Evangelist, with the assurance that you will bring a blessing where your services are received. Will you please accept from us, as a small token of our appreciation of your services, this purse containing \$50, and we shall pray that the Lord may continue to bless you, and make you as great an instrument of good to others as you have been to us. Signed, P. Edward Hyland, Rector; Edward Archer, Nathaniel Herbert, Church Wardens; Charles J. Kingston, Lay Delegate to Synod.

EAST MIDDLESEX.—His Lordship, the Bishop of Huron, delivered an impressive address at the meeting of the E. M. teachers, on Saturday, March 7. He illustrated by ancient and modern instances, the impressions made in children and retained through life. "Education," said the Bishop, "is a means to an end, and not the end of all things. Never defy knowledge; knowledge is not divine. We see through a glass, darkly; the eye that looks into space is not clear. If science and the Bible were in accord to-day, fifty years hence they would be in opposition. Men who to-day shine bright in science will in fifty years be set aside to make room for a better class of scientists. Inspiration and science move in the same groove. Teach that Christ is the source of knowledge. Ignorance can be dissipated by him only. He is the perfect light and the eternal life. Teachers will find their work a work of love, if they let it have Him for its end."

AYLMER.—The trustees of Trinity Church, Aylmer, are in treaty for the purchase of the Methodist Episcopal Church, here. They have decided to offer two thousand dollars for it—an increase of their former offer.

The Diocesan Committee. The regular Standing Committee of the Synod of Huron, will be held in the Chapter House, on Thursday, the 12th inst., at 2.30 p.m.

ST. THOMAS.—Special services are being held in St. John's Church, St. Thomas, every night this week, first week in March, by Rev. Canon Smith, of Christ Church, Forest City.

LONDON.—The Ladies Aid Association have in the year ending Feb. 1885, raised \$1,000 towards the building fund. Of this sum one hundred dollars were the proceeds of a sale of work, held by the Young Ladies Auxiliary. The remaining \$900 have been collected by the mite subscription of five cents per week, collected monthly by the ladies. They have undertaken to collect a like sum during the present year.

FOREST.—His Lordship, the Bishop of Huron, held confirmation in Christ Church on Thursday, March 24th, when Rev. W. Henderson presented for the laying on of hands, a large class of candidates. The Bishop, on the following evening delivered, in the Town Hall, an excellent moral lecture to a large audience.

WOODSTOCK.—The weekly offering or envelope system has been successful in several congregations in this diocese. A meeting of the congregation of "New" St. Paul's Church was held last week when the financial state of the Church was discussed. It was resolved to adopt the weekly offertory, or envelope system. This week those appointed to solicit the members to adopt this system have been very successful, and the prospect is encouraging that this beautiful church will ere long be out of debt which, considering the wealth of the congregation and the value of the property, is not large.

ALGOMA.

ROSSEAU.—February 27th, the Bishop of the diocese was met at Bracebridge by the Revd. Alfred W. H.

Chowne, incumbent of Rosseau, who started with his Lordship to commence his tour through that mission. February 28th, taking on their way out of Bracebridge a funeral at the Cemetery of that place; and thence proceeded to Raymond, the most southern station of the Rosseau mission, where divine service was held at Mr. J. Eddy's house at 7.30 p.m. There was a good congregation and a hearty service. The Bishop preached; and under Mr. Eddy's hospitable roof both Bishop and priest stayed for the night. February 28th, starting for the next station, Ullswater, where the service commenced at 10.30 a.m., in the following order (owing to unavoidable circumstances,) (1) Consecration and Matins, (2) Confirmation and address, (3) Baptism, &c., (4) Sermon, (5) Holy Communion. After service his Lordship held a vestry. At this Church nine persons received at the hands of the Bishop the Apostolic rite of Confirmation. The Bishop and incumbent then dined at the house of Mr. Henry Creaser (whose son is one of the wardens) which has often been the home of the clergy when on parochial duty and passing through these parts. Dinner ended, the next start was for Rosseau, the home station of the mission. March 1st, being Sunday, prayers were read by the incumbent, and ten candidates were presented for confirmation, and as also in the former case, the address was most suited to the occasion. The sermon was preached by the Bishop, who celebrated the Holy Eucharist, and as at Ullswater, all the candidates received. 4 o'clock, p.m., the Bishop held Divine service at "Iceland," in Caldwell township, 9 miles off, and returned to Rosseau to take Even Song at 7.30 p.m. The church was crowded. On Monday, March 2nd, Divine service was held at the Serrett and Holton settlement, North Cardwell, 6 miles off, when the Bishop preached again, and after service, had an interview with the people present. He then returned to Rosseau, and in the evening held a vestry, which was well attended. The Bishop's visit ended at Rosseau; he then proceeded, in company with the incumbent of Rosseau, to Parry Sound to begin work in that mission, and then proceeded north.

UNITED STATES.

OBITUARY.—The death, at the early age of twenty years, of Philipps, eldest son of Rev. T. D. Philipps, late rector of the Church of the Redeemer, Wilmington, Illinois, U. S., calls for more than a passing notice. For not only was he well-known there, but, brief as was his life, it contained many lessons for the young. Born at Niagara, Canada, Jan. 25th, 1865, he gave early promise of a bright if not brilliant career. Thus, he entered the Collegiate Institute at Ottawa, before he was twelve, and at the age of fifteen passed the entrance examination to the Royal Military College, Kingston, and, ten days later, the literary examination for a second class teacher's certificate, either of these examinations is equivalent to matriculation at a university. Spending the ensuing winter in New Orleans, he imbibed that taste for business which determined his choice of a profession, and induced his father to migrate to this country, so as to give his sons a wider field for work. As clerk in the Division Court at Ottawa, and in other responsible positions, he won the highest esteem of employers and all who knew him as a good, pure, and upright young man. The rector of Wilmington writes: "He showed an active interest in everything that bore upon religion, and his faith was ardent and sincere. He regularly received the Holy Eucharist up to the very day before he was taken ill." "He forbade my communicating with you and even spoke of being out in a day or two, within three days of his death, and I had no fears of any immediate result at that time; he evidently desired to spare you anxiety on his account, which he deemed useless under the circumstances. I saw him daily, and had prayers with him repeatedly, he uniting fervently in the Lord's prayer and in the responses." "He died in the true faith, with a lively hope and confidence in God, and a firm reliance upon his Saviour. That God has received him we cannot doubt. May he rest in eternal peace."

ENGLAND.

The new Bishop of London will be a great acquisition to the temperance party in London, for he is a total abstainer, and has long been an earnest and busy advocate of their principles. He is himself a living testimony to the sustaining virtues of tea, for he gets through all his work on that beverage, of which, I believe, he is the greatest drinker in Great Britain since the death of Dr. Johnston. Mrs. Temple is also much engaged in this crusade, and interests more actively in all charitable and philanthropic movements. The Bishop is rather old for such a charge, as he is in his

sixty-fourth year. Dr. Howley was forty-four when he left his stall at Christ Church to become Bishop of London, Bishop Blomfield was forty-two when he was translated from Chester, Dr. Tait forty-four when he was promoted from the Deanery of Carlisle, and Bishop Jackson fifty-seven when he was translated from Lincoln. Dr. Temple, however, having a fine constitution, has always enjoyed the best of health; he is very robust, and might be taken for a man of fifty.

CHURCH ORGANS.—What is described as the largest organ in any place of worship in England, is now nearly completed in Beverley minster, by an old firm of organ builders, Messrs. Hill & Son, London. It has four manuals, 64 stops, a perfect forest of 8,500 pipes, and three powerful hydraulic engines are employed to work it. The organ stands on a magnificent screen of carved oak, recently erected at a cost of \$15,000.

Another large organ has just been built by Walck, of Ludwigsbury, and placed in the cathedral of Riga. It will contain 6826 pipes, and will be larger than many a church, measuring thirty-six feet in width, thirty-two feet in depth, and sixty-five feet in height. The performer on this magnificent instrument will have the command of no less than 124 sounding stops.

The question of social purity is receiving a great deal of attention just now in England. The Church Congress discussed it, and the press teems with articles about it. The English *Guardian* calls the evil the "most pernicious and universal form of vice," and calls on the Church of England for action. It has talked enough about it; now let it do something. There is, it seems, a Church of England Purity Association, but it has as yet done little or nothing. The Bishop of Peterborough wisely advises it to take up at once the question of corrupt literature, the trade in which is very extensive.

FOREIGN.

CHURCH IN SCOTLAND.—*Annual Statistical Report.*—The usual voluminous report, for the year ending June, 1884, of the Scottish Episcopal Church, has just been printed, and a comparison can be made with the statistics published in 1883, of which a summary appeared in the *Scotsman* at the time. Numerically, the Church has made distinct progress during the two years, the relative numbers of members and adherents at the respective dates being 70,847 and 76,886. About 16 new congregations have been added, so far as can be gathered from the tables, making somewhere 220 in all, exclusive of private chapel and other exceptional charges. Notwithstanding the large increase of members, there appears, as in other quarters, a falling off in the various branches of the funds of the denomination. The Clergy Fund, which in 1883 amounted to £12,706, was this year upwards of £400 less, and the number of contributors has decreased as well. The minor branches of Church finance, such as missionary funds and the Education Scheme, have also declined, and the schools, as to results, will shew poorly compared with those of other denominations. The average stipend from all sources seems to be about the same as it was—from £216 to £220—the equal dividend for this year being £60 against £65 two years ago. Now, however, 155 churches share in the equal dividend instead of 32 at the previous date. Judging by numbers, the Brechin diocese, including Dundee, &c., is the most flourishing, having an average of 580 to each congregation; and Argyll and the Isles the least so, the average being only 124; the diocese of Glasgow and Edinburgh (about equal), Aberdeen, St. Andrews, Moray and Ross coming between in the order given. It is worth noticing that the city of Edinburgh, with 16 churches, has 10,758 Episcopalians, and Glasgow, with 14 churches, has 7,980. The geographical limits of these Episcopal dioceses, it may be remarked, are very arbitrary, and there is ample room for some ecclesiastical General Bayly to rectify boundary lines according to some intelligible principle. Peebles and Jedburgh, for example, belong, episcopally, to Glasgow; while on the northern side of the Tay, Forfar goes to the St. Andrews diocese, and Arbroath belongs to Brechin. The legacies for the year are larger than for many years past, amounting to £1,558 10s., which includes a legacy by the late Mr. John Smith, of Aberdeen, of £750, and another by Miss Christian Kirkpatrick, for £500.—*Scotsman*. [We print the above just as it appeared in Wednesday's *Scotsman*, but we suppose that for "32" is meant 132 churches, as sharing in the equal dividend two years ago. Also the Editor, in his calculations, has entirely forgotten to take into account the fact that the last financial year consisted of only nine and a-half months.—Ed. S. G.]—*Scottish Guardian*.

A CORRESPONDENT of the *Times* writes from Moscow:—"On Thursday, December 18th, the Right Rev. Dr. J. H. Titcomb (late Bishop of Rangoon), English Bishop for Northern and Central Europe, confirmed in Moscow about forty candidates, the majority of whom were, as usual, young ladies. On the following Sunday the Bishop consecrated, under the name of the Church of St. Andrew, the newly-erected British chapel, of the opening of which I sent an account a few months since. In a powerful discourse, admirably calculated to impress the minds of such an audience, the Bishop declared the building for ever set apart for all the purposes of a church according to the belief of the Church of England, and so handed it over to the churchwardens, Messrs. Wincey and Gibson. It is hoped that, now that the English in Moscow possess a building worthy of the sacred purposes for which it was built, steps will be taken to remove a serious disability under which they labour—namely, that of not being able to have marriages among them legally celebrated otherwise than by the British Vice-Consul. It is a strange anomaly that the clergyman of the Church of England in St. Petersburg may legally perform the marriage rite where he will within that city, while the clergyman in Moscow cannot do so even in the church there. Hitherto occasional short Acts of Parliament (the last was in 1858) of a retrospective nature have been passed to legalise such marriages; but it is now felt that a large and important English community, such as that resident in and near Moscow, should be in a position more consonant with the religious opinions in which they have been educated."

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 W. S. Smith's work on Genesis and other writers.

MARCH 22nd, 1885.

VOL. IV.

5th Sunday in Lent.

No. 17

BIBLE LESSON.

"The Tower of Babel."—Gen. xi. 1, 9.

Having seen how God, immediately after the flood, entered into a covenant with Noah and his sons that he would never again destroy the earth with a flood, and how he gave them the "Bow of Promise" as the token of the covenant, we pass on, to-day, to study the actions of some of their descendants. After the flood children were born to Noah's sons. Various families sprang up; the population grew and gradually spread over different countries. But all the various tribes would trace their lineage to the three sons of Noah, Shem, Ham and Japheth (ch. ix. 19). Chapter x, after giving the names of the different families, tells us in verse 32, "by these were the nations divided in the earth;" but this did not take place by chance. See what St. Paul told the Athenians (Acts xvii. 26). God's providence is always directing and selecting. He knows the characters of men; He knew from the first what was to be the destiny of each of Noah's three sons. His purpose was that they should disperse in different directions in order to people the earth. To-day we read of some who rebelled against God's will, and wanted to have their own way. Up to this time there had been only one language in the world, what this language was we do not know. About one hundred and fifty years had elapsed from the flood; men had increased very much; some of them journeying eastward found a plain where they thought they would settle, build a great city and become famous, verses 2, 4.

(1) *The Ambitious Builders.*—What do we mean by ambition? an excessive desire to be superior to others. These builders wanted to make themselves a "name," and to become mightier than their neighbours. Noah must have told his sons and their families what God's intention was; but they rebelled against this, and encouraged one another to defy God. Compare ii. 2, 3, 4.

They began to build a tower on the plain of Shinar of sun dried bricks with bitumen, a sticky substance like tar, to cement them together; these produced walls of great strength. It is not unlikely that the tower of Babel was connected with idolatrous worship of the heavenly bodies. In this project there was "worldly wisdom." It represented man's pride and self-will exalting itself against the knowledge of God. We can imagine them boasting and glorying in the work of their hands. Compare Isaiah xiv. 13, 14, 15; Dan. iv. 29, 30, 31; Deut. vii. 17, 18; Deut. ix. 4. Are we never like these builders?

(2) *The Supreme Ruler.*—But God was over all, verse 5. In the scene before us there was no thought of

God, no looking up to Him (Psalm x 4.) These wicked men might boast great things and build high walls, yet God was king; and He cannot be defeated by man, (Isaiah xi. 11 17.) (a.) *God looked*, (Psalm xxxviii 13, 14.) He is represented as taking counsel with Himself, verse 6, and, as in the creation of man, God the Son is the Father's councillor, (Isaiah ix. 6) so here in verse 7 we see (b) *God Intervened*. God said "Go to, let us go down," &c. This showed God's wisdom, for this simple device which rendered them incapable of understanding each other effectually prevented them from going on with their building. So we read in verse 8, "The Lord scattered them abroad." (c) *God governed*. Their design was frustrated, and the earth was more speedily replenished. So it is always, God restrains the power of evil and makes it serve Him. (Psalm lxxvi. 10.) (Exodus ix. 16.) Therefore was *confusion and dispersion* instead of the unity for which these builders strove. The tower was called Babel (verse 9), which means "confusion." Many years later it became the central point of the City of Babylon. We are reminded of an *opposite* miracle to this one of the *confusion of tongues*. Pentecost and the *gift of tongues*. (Acts xi. 4.) Dreams of universal empire have always ended in failure; but Christ's kingdom shall be established over all the kingdoms of the world. Let us learn not to be self-willed, proud, ambitious. If we want to be happy and to succeed in our plans, we must try and find out what God "would have us to do," and do that. And trust always in God's wisdom and love. See Jer. ix. 23, 24.

Correspondence.

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

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

A SMALL ORGAN.

SIR,—May I ask through your columns, if any of your readers have a small organ which they will give away to a new and poor country mission.

Yours faithfully, Madoc, March 8, 1885. Wm. DAGKIN.

JEWISH EVANGELIZATION.

SIR,—So many inquiries having been made as to the "Parochial Missions to the Jews," I suggested to Canon Sutton, one of the Honorary Secretaries, the propriety of sending a letter to the DOMINION CHURCHMAN for the information of your readers. I enclose his letter with the request that you give it insertion in your next issue. Canon Sutton in a private letter asks me to associate my name with his in advocating the claims of this society. I need only say in addition to my former letter, that the Bishop of Truro, when Vicar of St. Peter's, Eaton Square, was the main originator of this society, that it grew out of the great necessity felt of Clergy specially trained for the work of Jewish Evangelization, and that from the names of the Bishops and clergy associated in this work, well-known to all churchmen, we may have every confidence in giving it our support. Good Friday, the Holy Day on which the Church offers up prayers for the Conversion of the Jews, is increasingly felt to be a day specially appropriate for alms-giving on this behalf, if our prayers are to be regarded as sincere. I shall be glad to take charge of and acknowledge any subscriptions sent to me for this fund, suggesting, however, that offerings made in the Church "for the Conversion of the Jews," had better be sent to the Secretary-Treasurer of each Diocese marked "for the Parochial Missions to the Jews." A copy of the last report of this society will be sent any one who writes to me for one.

J. D. CAYLEY. Toronto, March 13, 1885.

To the Editor of the DOMINION CHURCHMAN:

SIR,—It is with very sincere pleasure that we hear of so many of our fellow-churchmen in the Dominion being desirous of knowing something about our Fund—with a view—if not to actually co-operate with us—to at least the carrying on of a kindred work on similar church lines.

The principle of our undertaking is simply this—that the Jews dwelling in any parish, are as much committed to the spiritual care of the incumbent, as are the rest of his Parishioners; and that therefore in all such cases the Church is herself responsible for their evangelization.

And we consider that while the prayers of the faithful go up before God, for the conversion of His ancient people (who are still His people though the veil yet remains upon their hearts) their alms cannot,

we conceive, assist the cause in any better way, than by enabling the Church to undertake and do her duty in this matter, without relegating it to any irresponsible casual agency—and in every parish where there is a large Jewish population, providing that at least, one member of the regular staff of Clergy shall be specially qualified for the evangelisation and instruction of his Jewish Parishioners.

Our Fund accordingly is applied under two heads: one namely, in assisting in the special training of men who after their ordination, shall be willing to devote themselves to the work in question—the other towards providing stipends for such curates as have acquired (through us or otherwise) the necessary qualifications.

What God may have in store for Israel as a nation, and how we are to understand the prophecies concerning their re-establishment in God's favour,—are subjects well suited for a Christian's thought and enquiry, provided that they, at no time, take off his mind from the performance of a very simply practical duty, about which there can reasonably be no question at all: namely, the duty assisting by prayers and alms giving the Church's missions to the Jews. The "preach the Gospel to every creature," (Jews, of course, included,) is of infinitely more importance to the Church as an act of present Christian obedience, than the question, "Wilt Thou at this, or that time restore the Kingdom to Israel?"—A learned and piously worded argument on the fulfilment of Jewish Prophecy between two men, who, neither of them ever give an alms towards bringing individual Jewish souls to Christ, is to say, the least of it a very inconsistent thing. On the other hand, how very encouraging it is to hear that on Good Friday next,—the one day in the year when the Jews are mentioned by name in the Church's intercessions, many of the Dominion clergy in common with a large number of their brethren in England, purpose to make collections in their Churches in behalf of Jewish missions. Such a united act—so many congregations agreeing together touching one thing that they want—so many prayers and alms pleading together for such an object and on such a day—how certainly it will bring down a special blessing from God, both upon the work itself and upon all who take part in it. I shall be very happy to send copies of our report to any who will be good enough to apply for them to me at the address below. I am Sir,

Yours faithfully, ROBERT SUTTON. Jan. 12, 1885. Vicar of Pevensey, Canon of Chichester, Honorary-Secretary of the Parochial Missions to the Jews Fund, Pevensey Vicarage, Hastings, England.

POPULAR MODERN CONVERSION VS. HOLY SCRIPTURE.

SIR.—I commenced one of my previous letters on this subject by referring to the fact that in the New Testament the very first allusion to conversion is made by our Lord himself, and that still later when speaking to his disciples for the first and only time as far as we know, on the subject of their own conversion, he declared it to be an indispensable condition of their entry into the kingdom of heaven, St. Matt. xvii. 3.

We find also from the Holy Gospels, that during his sacred ministry on earth, he used very often this expression "the kingdom of heaven" or "the kingdom of God," and that too on various occasions with such very clear descriptions of its nature and character as to render it simply amazing that in this nineteenth century, in this age of light and knowledge any student of the New Testament possessing even only very moderate intelligence, should misapprehend what he meant by that expression, even though it be one which would seem peculiarly his own.

As far as we know, his first use of it was made on the occasion of that very interesting and ever memorable interview which took place between Himself and Nicodemus, that "Master of Israel," who "came to him by night." Here, also, as in the matter of New Testament conversion, our blessed Lord connects with this "kingdom" the new birth which he himself in explanation of his own words to this astonished and much puzzled "ruler of the Jews" declares to be the being "born of water and of the spirit," a new birth which all the really and truly learned from the great day of Pentecost till the present hour who have been and are in very truth "holy and humble men of heart," have understood and believed to mean neither more nor less than the due and proper reception of holy baptism; neither more nor less than the being duly and properly "baptised into Christ," Gal. iii. 27.

Now it is among the many crooked and very misleading tricks of theological quacks, and of very many others from whom much better conduct might have been expected, than that of very stupidly and foolishly allowing themselves to follow in their wake. I say it is among the many crooked and very misleading

tricks of this not by any means unpopular class of people so to shape their phraseology that all their religious speech and language, whether written or spoken, is clearly adapted and calculated to convey in very positive terms, among many other modern and very silly notions the three following gross errors: 1. That the new birth, of which our blessed Lord spoke to Nicodemus, was nothing more nor less than the conversion of which he spake to his disciples, and are therefore one and the same thing. 2. That this conversion is indispensably necessary at some time or other in the life of every human being who has arrived at years of discretion, in order that he or she may enter into "the kingdom of heaven," or "the kingdom of God," of which our blessed Lord speaks, and 3, that this "kingdom" is none other than the kingdom of glory, the special and glorious abode of Almighty God the great ruler of the universe.

In order to show in as complete and marked a manner as possible the very gross erroneousness of these three mere assumptions, and the consummate stupidity or something else very much worse which they indicate, I shall consider them in the reverse order in which I have placed them.

Under the designations "the kingdom of heaven" and "the kingdom of God," as well as under certain other forms of expression, such as simply "the kingdom," and "his kingdom," there is to be found in the New Testament, but chiefly in the Holy Gospels, no less than probably fifty places in which the word "kingdom" occurs, and in almost every instance with no more celestial and spiritual meaning than have the words "Christ's Church militant here on earth." In the very few instances in which it may possibly be otherwise, (if any there be), the simple term "Christ's Church" is quite as wide and comprehensive, inasmuch as the full and true meaning of such simple term is Christ's Church militant here on earth, and his Church triumphant in Paradise, together one glorious corporate body "the body of Christ," "the Church of the living God, the pillar and ground of the truth," 1 Tim. iii. 15.

LAYMAN.

WIDOWS AND ORPHANS FUND.

SIR.—At different times correspondents have written letters to the Church papers on the subject of the Widows and Orphans Fund. I would introduce this subject again. At present a clergyman, transferred from one diocese to another, is placed under heavy disabilities. He forfeits all his claims in the old diocese, he is put under penalty in the new, if he desires that his heirs shall have a claim on its Widows and Orphans Fund. There is not a body of Christians under the sun, that so treats its clergy. If I were a Presbyterian or Methodist minister, I might go from one end of the Dominion to the other and forfeit nothing. As a priest of the Church of England in Canada, I cannot cross so much as a county line dividing one diocese from another without coming under penalty. And we talk about the oneness of the Church of England! It is a sublime brag. We are a heap of units kept apart by miserable diocesan boundaries. A missionary feels disposed to go to Algoma, or the North West. He has to shoulder not only the responsibilities and hardships of a missionary life. He discovers that this Church is "down" on missionary zeal so far as his claims on the Widows and Orphans fund is concerned.

What is the remedy? A very simple one. Let each diocese amend its canon on the Widows and Orphans Fund so as to enact that so long as a priest or deacon is in good standing, (be it remembered that he is working for the Church wherever he is, the Church is one), and pays his annual subscription to the Fund he has perhaps for years been supporting, he forfeits no claim upon it by removal from one diocese to another. Objections can, I suppose, be made against this suggestion. I hope this letter may be considered worth replying to. It has always been a puzzle to me, the peculiarly selfish way each diocese hedges around its Widows and Orphans Fund. Information may perhaps convince me that this contradiction of the oneness of the Church we are always boasting about is sufficiently prudential to justify its existence.

Yours very truly, WILLIAM CRAIG. March 6, 1885. The Rectory, Clinton.

COMFORTING NEWS.—What a comfort and how very convenient to be able to have a Closet indoors, it being neither offensive nor unhealthy, "Heap's Patent" Dry Earth or Ashes Closets are perfectly inodorous. The commodes with urine separators, can be kept in a bedroom, and are invaluable in any house during the winter season, or in case of sickness; they are a well finished piece of furniture. Factory, Owen Sound Ont.

DOMINION STAINED GLASS CO.,

Factory, No. 77 Richmond Street West, Toronto.

N. T. LYON & CO.



MEMORIAL WINDOWS.

ART GLASS

and every description of

Church and Domestic Glass.

DESIGNS AND ESTIMATES ON APPLICATION.

N. T. LYON, Manager. W. WAKEFIELD. J. HARRISON.

P.O. BOX 783.

DOUGLAS BROTHERS,

MANUFACTURERS OF

GALVANIZED IRON CORNICES

And other Sheet Metal Trimming for Building.



WINDOW CAP.

ADELAIDE STREET W., TORONTO.

H. & C. BLACHFORD,

—LEADING—

Boot and Shoe Merchants,

have on hand a large assortment of Ladies' Fine American Boots and Shoes, Misses' Fine American Boots and Slippers, Ladies' French Satin and Kid Slippers, Gent's. English Lace and Gaiter Boots, American Rubbers in great variety.

87 and 89 King Street East, TORONTO.

FIGURE and Ornamental MEMORIAL WINDOWS

AND GENERAL

Church Glass.

Art Stained Glass

For Dwellings and Public Buildings

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

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

Jos. McCausland & Son, TORONTO, ONT.

P.O. Box 592.

ONTARIO

Steam Dye Works,

306 YONGE STREET, THOMAS SQUIRE,

Proprietor.

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

Established 25 Years.



T. & R. LAMB, 59 Carmine St., N.Y.

Church Furnishings.

Catalogue by Mail FREE

Established 1837.



The GREAT CHURCH LIGHT

FRINK'S Patent Reflectors for Gas or Oil, give the most powerful, softest, cheapest & Best light known for Churches, Stores, Show Windows, Banks, Theatres, Depots, etc. New and elegant designs. Send size of room. Get circular and estimate. A Liberal discount to churches and the trade. Don't be deceived by cheap imitations. L. P. FRINK, 551 Pearl St., N. Y.

Easter Cards!

By Mail, at Less than Wholesale Prices.

No Two Alike. Postage Prepaid.

No. 1.—For 25 cents we will mail you 25 beautiful small size cards, worth 3 to 5 cents each. No. 2.—For 50 cents we will mail you also, adding four handsome fringed cards. No. 3.—For 50 cents we will mail you 25 beautiful medium sized cards, worth from 5 to 10c. each. No. 4.—For \$1 we will mail you same as No. 3, with six elegant medium size fringed cards. No. 5.—For \$1 we will mail you 25 large size cards worth from 10 to 15 cents each. No. 6.—For \$2 we will mail you No. 5, and six very handsome large size fringed cards. Cash must always accompany order. Address MATTHEWS BROS. & Co., 98 Yonge Street, Toronto, Ontario.

Matthews' Lamps

FOR

CEILINGS, WALLS OR TABLES.

Any number of burners from one oil tank. 50 TO 400 CANDLE POWER.

SAFEST, BRIGHTEST, CHEAPEST. CHAS. E. THORNE, Wholesale, 57 Bay Street, Toronto.

THE BARNUM Wire & Iron Works

OF ONTARIO.

SUCCESSORS TO

THE E. T. BARNUM WIRE AND IRON WORKS IN CANADA.

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



Manufacturer of

WROUGHT IRON AND TUBULAR FENCES.

Special inducements to those ordering fences now, for spring delivery.

Works and offices

WINDSOR, ONTARIO.

SOHO

Ornamental Iron Works.



Fountains, Vases, Garden Chairs, and Lawn Ornaments of all kinds, also FENCING, CRESTING, FINIALS, &c. CHURCH PEW ENDS, ALTAR SCROLLS, GALLERY FRONTS, &c. Call on or write to

EASTCOTT & MERRILL,

20 Adelaide St., West, Toronto, Ont

\$ 0 Award is offered for a superior preparation for cleansing and preserving the teeth and imparting a healthy vigor to the gums, than CALLENDER'S ORALINE AND FAVORITE COMPOUND DENTIFRICE. Enquire of your Chemist for it.

ESTABLISHED 1836.

S. R. Warren & Son

CHURCH ORGAN BUILDERS.

Premises,---Cnr. Wellesley and Ontario Streets, Toronto.

BUILDERS OF ALL THE LARGEST ORGANS IN THE DOMINION

The very highest order of workmanship & tone quality always guaranteed.

JONES & WILLIS, Church Furniture

MANUFACTURERS

Art Workers in

Metal, Wood, Stone & Textile Fabrics,

43 GREAT RUSSELL STREET, LONDON, W.C.

Opposite the British Museum,

AND EDMUND ST., BIRMINGHAM, ENGLAND.

TORONTO STAINED GLASS WORKS

ELLIOTT & SON

94 and 96 Bay Street,

CHURCH GLASS IN EVERY STYLE

NEWEST DESIGNS.

CRYSTAL, BRASS, GILT AND BRONZE

GASALIERS AND BRACKETS.

A Full Assortment of

GLOBES AND SMOKE BELLS.

91 King St. West (Romaine Buildings).

RITCHIE & CO.

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

Best Sets of Artificial Teeth—\$4.00

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



McSHANE BELL FOUNDRY

Manufacture those celebrated Bells for Churches, Fire Alarms, Town Clocks, etc. Price List and circular sent free. Address

HENRY McSHANE & CO., Baltimore, Md., U.S.A.

TWO ORGANISTS—BERRY'S BALANCE HYDRAULIC ORGAN BLOWER.

These Engines are particularly adapted for Blowing Church or Parlor Organs, as they render them as available as a Piano.

They are Self-Regulating and never over-blowing. Numbers have been tested for the last four years, and are now proved to be a most decided success. For an equal balanced pressure producing an even pitch of tone, while for durability, certain of operation and economy, they cannot be surpassed. Reliable references given to some of the most eminent Organists and Organ Builders. Estimates furnished by direct application to the Patentee and Manufacturer, WM. BERRY, Engineer, Brome Corners, Que.

MENEELY BELL COMPANY.

The Finest Grade of Church Bells.

Greatest Experience. Largest Trade. Illustrated Catalogues mailed free.

Clinton H. Meneely Bell Company TROY, N.Y.



MENEELY BELL FOUNDRY

Manufacture those celebrated Bells and Chimes for Churches, Town Clocks, etc. Prices and catalogues sent free. Address Meneely & Co., West Troy, N.Y.



McShane Bell Foundry

Manufacture those celebrated Bells and Chimes for Churches, Town Clocks, etc. Prices and catalogues sent free. Address H. McSHANE & Co., Baltimore, Md



CINCINNATI BELL FOUNDRY

SUCCESSORS-IN BELLS—TO THE

PLYMER MANUFACTURING CO.

CATALOGUE 1500 TESTIMONIALS

THE CINCINNATI BELL FOUNDRY CO. CHURCH SCHOOL FIRE ALARM &c.

THE LADIES OF THE CHURCH EMBROIDERY GUILD RECEIVE ORDERS FOR ALL KINDS OF CHURCH EMBROIDERY. Altar Linen, Sets for private Communion, Coloured Stoles, Linen Vestments, Alms Bags, Altar, Frontals Desk and Dosses, Hangings, etc., etc.

Apply to the PRESIDENT, 173 Gerrard Street East, Toronto.

Family Reading.

SPEAK FOR YOUR CHURCH.

From all sides, from all denominations of Christians, people are turning their thoughts to the Church's claims, and worship, and history. Almost every month the writer of this meets some new worshipper, who is just learning the Church's ways. Every year some other body of Christian people takes a step in search of the "old paths." People who used to denounce the Prayer Book most bitterly are quietly appropriating many of its beauties. Holy days are winning their way to the approval of all. Christmas and Easter needs no apologies now. Good Friday is remembered more and more widely. The *Te Deum*, *Gloria in Excelsis*, and *Gloria Patri*, are sung often in congregations where they were once shut out as Romish. The patience, the firmness, the strong conservative fidelity, which have held fast the old Apostolic truths and worship, however for the time unpopular, are finding their reward.

But the Church and Churchmen, must remember that they need to do something more than "hold fast." They must "SPEAK OUT."

"Why don't you let people know what your Church is?" is the question often asked by those just learning to love it. "This worship," said one lately, "is what I have been longing for for years. It had been described to me as a mere formality. I find it full of life and earnestness." Said another: "I have long joined in the popular cry that your Church was so exclusive. Now I know for myself that no other body of Christians has such liberal terms of communion. Why don't you take pains to show that fact to all?" And yet another, recently asked of the writer, "Why are you Churchmen so close-mouthed? You go about your own business and don't seem to care much for what others think. If you would only speak out for your Church as others do for theirs, you would do better."

And so, good friends, who read this article, I beg you to speak out for your Church. Some may say you are "proselytizing"—another ugly word. Ugly words are the favorite weapons of ignorance and prejudice. Set against them our Saviour's command to "make disciples," to "compel them to come in." If you believe that in the Church you enjoy very great privileges and blessings, it is a duty of Christian charity to convince others of that fact, and to invite them to share it with you.

Speak out, then, for your Church. Do not keep all your enthusiasm for conversation with Church people. Let others hear of your love of the Church's ways. They will want to see for themselves what you praise. They will learn from your words some of its peculiarities. They will think more favorably of a Church that can so kindly its member's love.

What we wish is that those who are strangers to the Church, or prejudiced against it, should know it as it really is. Once awakened some interest by your words, and a book or tract, or a visit with you to the church, will give light. A fair understanding of our claims, our history, our principles, our worship, is what we desire. And to promote this, speak for your Church, lovingly and fearlessly, and circulate its books and tracts.—*Earnest Worker.*

FAITH IN GOD.

I knew a widow very poor,
Who four small children had,
The eldest was but six years old,
A gentle, modest lad.

And very hard that widow toiled
To feed her children four;
An honest pride the woman felt,
Though she was very poor.

To labour she would leave her home,—
For children must be fed,—
And glad was she, when she could buy
A shilling's worth of bread.

And this was all the children had,
On any day to eat:
They drank their water, ate their bread,
But never tasted meat.

One day, the snow was falling fast,
And piercing was the air;
I thought that I would go and see
How these poor children were.

Ere long I reached their cheerless home,—
'Twas searched by every breeze,—
When, going in, the eldest child
I saw upon his knees.

I paused to listen to the boy,
He never raised his head,
But still went on, and said—"Give us
This day our daily bread."

I waited 'til the child was done,
Still listening, as he prayed,
And when he rose, I asked him why
The Lord's prayer he said?

"Why, Sir," said he, "this morning, when
My mother went away,
She wept, because she said she had
No bread for us to-day.

"She said, we children now must starve,
Our father being dead,
And then I told her not to cry,
For I could get some bread."

"Our Father," sir, the prayer begins,
Which makes me think that He,
As we have no kind father here,
Would our kind father be.

And then you know the prayer too,
Asks God for bread each day,
So, in the corner, sir, I went,
And that's what made me pray."

I quickly left that wretched room
And went with fleeting feet,
And very soon was back again,
With food enough to eat.

"I thought God heard me," said the boy,
I answered with a nod,
I could not speak, but much I thought,
Of that boy's faith in God.

FRANCIS L. HAWKS, D.D.

"AND THEN?"

A story is told of a very good and pious man, who is celebrated for his great holiness. He was living at one of the Italian Universities, when a young man, whom he had known as a boy, ran up to him with a face full of delight, and told him that what he had long been wishing above all things in the world was at length fulfilled,—his parents having just given him leave to study the law; and that thereupon he had come to the law school at this University on account of its great fame, and meant to spare no pains or labor in getting through his studies as quickly and as well as possible. In this way he ran on a long time; and when at last he came to a stop, the holy man, who had been listening to him with great patience and kindness, said—

"Well! and when you have got through your course of studies, what do you mean to do then?"

"Then I shall take my doctor's degree," answered the young man.

"And then?" asked the holy man again . . .

"And then," continued the youth, "I shall have a number of difficult and knotty cases to manage, shall catch people's notice by my eloquence, my zeal, my learning, my acuteness, and gain a great reputation."

"And then?" repeated the holy man.

"And then . . ." replied the youth "why then, there can't be a question, I shall be promoted to some high office or other: besides, I shall make money, and grow rich."

"And then?" the holy man softly said.

"And then," pursued the young lawyer, . . . "then I shall live comfortably and honourably, in health and dignity, and shall be able to look quietly forward to a happy old age."

"And then?" was again asked.

"And then," said the youth . . . "and then . . . and . . . then I shall die."

Here the holy man lifted up his voice, and enquired, "And then?"

Whereupon the young man made no answer,

but cast down his head, and went away. This last "and then?" had passed like a flash of lightning into his soul, and he could not get quit of it. Soon after, he forsook the study of the law, and gave himself up to the ministry of Christ, and spent the remainder of his days in godly words and works.

Would that all Christians would put the question frequently to themselves, which this holy man put to the young lawyer! When you have done all that you are doing, all that you aim at doing, all that you dream of doing, even supposing that all your dreams are accomplished, that every wish of your heart is fulfilled,—still, let the question come,—What will you do, what will be, then? Whenever you cast your thoughts forwards, never let them stop short on this side of the grave: let them not stop short at the grave itself; but when you have followed yourselves thither, and have seen yourselves laid therein, still ask yourselves the question. *And then?*

* Extracted, with slight alterations, from Archdeacon Hare's Sermons.

MINISTERIAL GARMENTS.

Some people object to the Church because her ministers wear robes, but nothing could be more unreasonable. Our use of clerical robes is founded upon the custom which has prevailed from the earliest periods of which we have any account, of distinguishing between the various offices of men by the difference in their garments. Over the whole world, and in every age, a difference of costume has marked a difference of office. We have many illustrations in point. Our lawyers and judges wear their appropriate robes in court. Officers of the army and navy adhere to a professional dress when on duty. Our public societies and orders are distinguished by scarfs, or badges, or regalia, which are designed to indicate the membership or offices of individuals. All this is reasonable and proper and naturally suggests itself to the mind. And is it not equally reasonable, and equally proper, that the minister of God should be clothed in a manner appropriate to his office, while he is engaged in its solemn duties? When objection is made to our Church on this ground, may we not fairly reply that, to be consistent, the objector must insist upon the officer's laying aside his uniform, he must oppose the badges and regalia of the different orders and societies, and when he has abolished all these, we shall be prepared to allow his objection some weight, but not until then!

But we have higher authority for this custom than its reasonableness; we plead for it the sanction of Scripture. Upon the only occasion where it has pleased the Almighty to regulate the minute details of earthly worship, He gave express directions for the garments in which His ministers were to be clothed. The ordinary priests under the Jewish dispensation, when performing service, were to wear a white linen ephod. Our argument is this: If there were anything improper in the minister of God wearing these garments, would the Lord have given it His sanction? Clearly not.

Again: If God commanded and prescribed these garments in one age of his Church, and if the reasons for their use were not peculiar to that dispensation, is it not natural to infer that they are highly proper now?

The history of the Primitive Church is clear in its testimony to the prevalence of this custom, and we have evidence that for at least fifteen hundred years the surplice has been the dress of the minister in the performance of public worship.

John Wesley, George Whitfield, and the other great divines of the past, wore official robes.

Hear Adam Clarke, the great methodist commentator, speaking on Exodus, 28: 2.

"The white surplice in the service of the church is almost the only thing that remains of those ancient and becoming vestments which God commanded to be made for glory and beauty. Clothing, as emblematical of office, is of more consequence than is generally imagined."

Chalmers, the great Presbyterian, commenting on the same passage, says:

"There is here a distinct sanction given to the association of outward splendor with the office of

1886
LIS,
iture
Fabrics,
TREET,
um,
MINGHAM,
ASS
SON
et.
Y STYLE
BRONZE
ACKETS.
HELLS,
Buildings).
CO.
go St. Arcade,
at in the city
and Air for ex-
ain or danger
eth-\$t.00
ty any de that
anted for ten
ANE
OUNDRY
those celebra-
d BELLS for
Fire Alarms,
s, etc. Price
ular sent free.
CO,
Hd., U.S.A.
Y'S BAL-
BLOWER,
adapted for
guns, as they
er over-blow-
r the last four
most decided
asure produ-
y, they cannot
given to some
Organ Build-
et application
WM. BERRY.
PANY.
urch Bells.
Trade,
ed free.
Company
FOUNDRY
public since
ed, Fire Alarm
ues and Peals,
Troy, N.Y.
Foundry
debrated Bells
urples, Tow-
Prices and
Address
Baltimore, Md
FOUNDRY
S-TO THE
TURING CO.
STIMONIALS
OUNDRY CO.
ALARM &c.
CHURCH
RCEIVE
CHURCH EM-
private Com-
n Vestments,
k and Dosses,
ENT,
East, Toronto.

the ministry—if not such as to make it imperative or indispensable, at least as to condemn the intolerance of those who stand opposed to it. In the antipathy to priestly garments, and in the controversies which have been raised about them, I can take no share."

Such is the candid testimony of this great man, recorded in the calm moments of his communing with God.

Thus, with reason, Scripture, the custom of the Primitive Church, in favor of the use of clerical garments, we submit that we are right in adhering to them, and that the objection against them falls to the ground.—

HOW A CHURCH WAS FILLED ON SUNDAY EVENING.

The second service on Sunday in a certain parish was poorly attended. People thought they could not come out twice.

The Vestrymen talked the matter over. Their talk resulted in a pledge to each other, that they would never absent themselves, willingly, from the evening service, and they would urge every one they saw to plan for a second attendance.

The parents talked it over. They found that their children were not in the habit of spending the evening religiously or profitably, and they determined to set them the example of an earnest devotion to spiritual concerns. They began going twice a day the Sunday after.

The young men talked it over. They concluded that it was their duty to attend both services, and to bring at least one young man with them.

The young ladies talked it over. They thought that if they could go to a concert or a party at night, it could not do them any harm to be at Church after sunset. They decided that they would all go regularly, and take each a young man with them.

The minister did not know what to make of it. He began to flatter himself that he was a latent Spurgeon. The attendance was increasing every week. Strangers, seeing the direction of the crowd, followed. It became the most popular Church in the city.

A STORY FOR LENT.

The church bells were ringing for service on Ash-Wednesday morning, as little Alice and her mother were slowly walking to the House of Prayer. It seemed to the little girl such a very short time since she had helped to dress the beautiful church in her robes of joy to welcome the coming of the Lord. Now these robes had been laid aside and by her holy services the Church has gently led the way to the Lenten fast, when she especially calls her children to fasting and prayer. "Mother," said little Alice, "how glad I am that although I am such a little girl, I have the same right in the Church as grown people." "Yes, my dear," said her mother, "by holy Baptism you were made a member of Christ, which means a member of His Church, and you should daily pray that the cross may be in your heart as well as the sign upon your brow. But here we are at the church," said Mrs. Morton, and she walked reverently up the aisle followed by Alice, to whom the House of God was indeed a holy place. Soon the service began, and the penitential tone throughout found an echo in the heart of little Alice, for she remembered many sins committed. After a few earnest words from the good clergyman, in which he urged the duties of self-denial, fasting, and prayer the congregation was dismissed with the beautiful Benediction, which little Alice had been taught to value. "Mother," said Alice, "what can I do for God! I am such a little girl. If I were older I would give plenty of money, and send missionaries, and Bibles and Prayer Books, but now there is nothing I can do." "Think again" said her mother. "God does not require so much of you now, but are you sure there is no way in which you could deny yourself during this Lent?" Alice was very quiet during the rest of the walk home, thinking of some

way in which she might do good. That evening Alice came quietly to her mother and said, "Mother, you know that money that I have been saving to buy a new workbox, perhaps I can make the old one do." Mrs. Morton saw the struggle in her little girl's heart from the tears in her blue eyes, and said gently "My little daughter must decide that for herself." Alice immediately busied herself in preparing a little box, and wrote on it in large letters, "For Missions." "Now," she said, "the money must go in right away, so that I will not be tempted to change my mind. See, mother, no new workbox this year," and the bright happy look came back, and the poor missionaries and her little mission-box were last in her thoughts that night. The next day little Alice passed the shop and saw the workbox she had hoped to own. Very bright looked the scissors and the tiny thimble in the neat red velvet case, and the little girl sighed gently as she turned away, but she thought of her mission-box and was happy. On the bright Easter morning little Alice gave the fruit of her self denial to the offering of the Lord, and we know it was accepted by Him who hath said "The angels do always behold the face of My Father which is in Heaven."

THE VISIBLE CHURCH.

Jesus Christ came not only to give a religion to the world, but to form a Society. That society is called "the Church" (Matt. xvi. 18). His disciples were gathered out of the world and added to the Church (Acts ii. 47). Christ's religion cannot be separated from Christ's Church. It is a mistake to think that we can have the religion and pay no heed to the Church (Matt. xviii. 17). There is no warrant for such an idea in the Scriptures. So in the Apostle's Creed we say that we believe not only in God the Father, God the Son, and God the Holy Ghost, but also in "the Holy Catholic Church." It is one of the Articles of the Christian Faith.

What, then, is this Church of Christ? First of all, it is visible. That is to say, you can tell whether you and others belong to it, or not. If it is not defined as "visible" in the Creeds, it is solely because it was never questioned when those Creeds were drawn up. And it is only because it is questioned in these days that it is necessary to insist on it here.

1. There are those who assert that the Church is invisible, known only to God. In other words, there is no admission to it except for those who are converted.

But this is not the Church of Holy Scripture. Our Lord, in speaking of the Church which He was about to form on earth, described it as "the Kingdom of Heaven." That is to say, it was to consist of those living upon earth who were willing to take service under Himself, who was the King of Heaven. All through the day of His Crucifixion it was the accusation, the claim, the mockery, the scoff, the superscription, that He was a King. It was a Kingdom to be in the world, not of the world (John xviii. 15, 16; xvii. 86). He proclaimed that the only way in which any one could be admitted to it was by Baptism (John iii. 5). Then He began to describe it in parables. It was to be, in time, as wide as the world (Matt. xiii. 38). Then, again and again, He laid down distinctly that there would be an admixture of evil in the Kingdom. How were they to deal with that evil? He answered the question: "The Kingdom of Heaven is likened unto a man which sowed good seed in his field." Then an enemy sowed tares, whereupon the servants of the household would have rooted them up, but he said, "Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together to the harvest," or the end of the world (Matt. xiii. 29, 30). In other words He warned His servants that they were not to be judges. If they attempt it, they would make mistakes. "Judge nothing before the time" (1 Cor. iv. 5). God alone is the Judge, for to Him all hearts are open.

The same principle is repeated in the parable of the net which "gathered of every kind," and the sorting of the good and bad, only began when it

was drawn to the shore. "So shall it be at the end of the world," (Matt. xiii. 49). Again, the Kingdom of Heaven is compared to a Marriage Supper, to which "bad and good" are bidden, and in which all have not the wedding garment, (Matt. xii. 10, 11); to Ten Virgins, of which five were wise and five were foolish, (xxv. 1). So, too, St. Paul likens the Church to a great house, in which "there are not only vessels of gold and silver, but also of wood and of earth, and some to honour and some to dishonour," (2 Tim. ii. 20).

The unscriptural character of an invisible Church, with no admixture of evil in it being thus apparent, a second conception has been put forward, that (2) there is a Visible Church, and within it an Invisible Church, and that the Visible Church consists of the baptized, and the Invisible Church of the converted. Consequently, exhortations are not unfrequently to be met with, warning people not to rest content with belonging to the Visible Church, but to press forward till they attain to that inner and invisible Church.

But from end to end of Holy Scripture there is no echo of this teaching. No such admonition can be found there. No mention of a Church on earth which is not visible. No passage in which an allusion can be discovered to two Churches, one visible and the other invisible. Surely this is enough to condemn it.

What is found is repeated mention of one Church which is unquestionably visible. Its ministers are visible. The Sacrament of admission to it has "an outward and visible sign." At Baptism the newly admitted member is visible. He is visible, again, at the other Sacrament when he holds communion with the Head and the other members. From the very beginning that Church was visible. It was visible when it counted but the twelve apostles. It was visible when one hundred and twenty disciples were numbered (Acts i. 15). It was visible when 8,000 were visibly baptized, and when the number that believed were 5,000, (Acts ii. 41; iv. 4). It is true that such as Nicodemus would have been glad to have had it invisible, and so to have escaped persecution, but Christ insisted on a visible ordinance for admission to discipleship, (John iii. 5). Such was to be the Church, a city set on a hill that cannot be hid, (Matt. v. 14).

And it had, as Christ had foretold, the admixture of evil. Of the Twelve "one was a devil," (John vi. 70). Ananias and Saphira, and Simon Magnus, had been baptized into the early Church (Acts viii. 18). In the Church of Corinth there was widespread disorder, dissension, and open sin. And later on, in each of the Seven Churches of Asia, there is this element of evil, (Rev. ii, iii). The Bride of the Heavenly Bridegroom is not as yet "without spot or wrinkle," (Eph. v. 27).

This is the Church of Christ as set forth in the Scriptures. Those that are admitted to it are not urged to seek some inner fold in which are more glorious privileges, but to use the privileges to which they have been already admitted. They are encouraged to believe that they are already branches of the True Vine, members of Christ's Body, Temples of the Holy Ghost, (John xv. 5; 1 Cor. xii. 27; iii. 16), and they are exhorted "to walk worthy of the vocation wherewith they are called," (Eph. iv. 1).

Every baptized Christian is urged, not to become a member of the true Church, as some teach, but to be a true member of the Church.

So St. Paul says "he is not a Jew, which is one outwardly: . . . but he is a Jew, which is one inwardly," (Rom. ii. 28, 29). The distinction is not between an outer and inner Church, but between merely professing and real members of one and the same Church, or, as he says in another place, "they are not all Israel which are of Israel," (Rom. ix. 6).

According, in the Prayer Book, we pray for the good estate of the Catholic Church "that all who profess and call themselves Christians may be led into the way of truth," &c.

There is, of course, a part of this Church which, having passed through the grave and gate of death, is no longer visible, but on earth the Church of Christ, the one only Church, is visible.—*Dawn of Day.*

MESSRS. MASON & HAMLIN bid fair to become as famous for their Upright Pianos as they have long been for their world renowned Cabinet Organs. Having experimented several years at great expense, and with the assistance of probably as able a corps of experts as can be found in any factory in the world, they have succeeded in producing a piano which has elicited the warmest encomiums from the best judges. The distinguishing feature about it is an important improvement in the method of "stringing" the piano which originated in their own factory. The strings are secured by metallic fastenings instead of by the friction of pins set in wood, as has been the case, and the advantages resulting are numerous and highly important; among them are the following; Wonderful beauty and musical quality of tone, far less liability of getting out of tune, reliability in trying climates, and greater solidity of construction and durability. Mason and Hamlin have made 150,000 organs. They can hardly expect to make as many pianos, but they will doubtless be called upon to make a very large number.—*Boston Traveller.*

THE IMPROVED MODEL WASHER AND BLEACHER.—We commend to our readers notice the Model Washer (see advertisement) From experience of its value in performing all that is claimed for it we can recommend it to our readers. Every householder should possess one. They are a great saving to labor, cheap, and durable.

A DOLLS' PARTY.

Stella had a dolls' party, one day. She had a good many dolls, and they seemed like real people to her.

This party was for Victoria's birthday. Victoria was the large doll, who wore a bonnet, like any grown-up lady. She had come all the way across the ocean, in Uncle George's trunk—she was from Paris—a real French doll! and Stella loved her very much.

Amy the little girl next door, was invited to bring her dolls, and come to the party. Stella set out her dishes on the round table, and brought the little kettle to make tea. Then they had quite a time in seating all the dolls around the table! There were not high chairs enough, and some of the poor little ones sat so low that they could not see the good things on the table! But they were very quiet, and did not cry nor ask for anything!

Victoria had the baby's high chair, and the biggest company doll had the piano stool! A piece of orange and some cake were put on each dolly's plate; and when the party was over, these were all eaten up! How do you think that was?

Stella and Amy had a very nice time. When Amy went home she told her mamma how happy she had been.

"And mamma," she said, "I love Stella because she is so kind, and lets me play with all her pretty things."

I wonder how many little girls are like Stella!

HOW SCREWS ARE MADE.

The process of making screws is a very interesting one. The rough, large wire in coils is by drawing through a hole of less diameter than itself, made the needed size. Then it goes into a machine that at one motion cuts it a proper length and makes a head on it. Then it is put into sawdust and "rattled" and thus brightened. Then the head is shaved down smoothly to the proper size and the nick put in at the same time. After "rattling" again in the sawdust the thread is cut by another machine, and after another "rattling" and a thorough drying the screws are assorted by hand (the fingers of those who do this, move almost like lightning), grossed by weight and packed for shipment. That which renders it possible for machines to do all this is a little contrivance that looks and opens and shuts like a goose's bill, which picks up a single screw at a time, carries it where needed, holds it until grasped by something else, and returns for another. This is one of the most wonderful pieces of automatic machinery ever seen, and it has done its distinctive work at the rate of thirty-one screws a minute, although this rate is only experimental as yet. Ninety-three gross a day, however, has been the regular work of the machine—*Progressive Age.*

A HEARTY RECOMMENDATION.—Jacob A. Empey, of Cannamore, states that he has taken Burdock Blood Bitters with great benefit in a lingering complaint, and adds that he would gladly recommend it to all.



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

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

A PLANT OF RARE VIRTUES.—Is the common and well known Burdock. It is one of the best blood purifiers and kidney regulators in the vegetable world and the compound known as Burdock Blood Bitters possesses wonderful power in diseases of the blood, liver, kidneys, and stomach.

SHELBURNE AND DUNALK MISSION.

VOL. I. REV. HENRY GRATTAN MOORE, B.D. - CHURCH OFFICERS.

St. Paul's, Shelburne.—Churchwardens, R. A. Riky, G. Timbury. Sidesmen, W. Collins, W. F. Young. Delegate to Synod, F. H. Thompson. S. S. Superintendent, E. Berwick. Librarian, W. F. Young. Organists, Mrs. Galbraith, Mrs. Moore and Miss Dunbar.

St. James', Dundalk.—Churchwardens, E. G. Lucas, F. Messrole. Sunday School Superintendent, Thos. Laking. Organist, Miss Lamont.

CHURCH SERVICES.

ST. PAUL'S, SHELBURNE.—Sunday.—Morning Prayer at 10.30 a.m., Sunday School 8 p.m. Evensong 7 p.m., Holy Communion is celebrated on the first Sunday in the month, after Morning Prayer, and on the third Sunday in the month at 8 a.m.

Holy Baptism is administered at any Service. Friday Evening.—Evensong at 7.30 p.m., Choir practice at 8 p.m.

ST. JAMES', DUNDALK.—Sunday School at 2 p.m., Evensong at 8 p.m.

SPECIAL LENT SERVICES.

ST. JAMES', DUNDALK.—There will be special services in St. James' Church each evening during the week, March 23 27, at 7.30 p.m. There will also be children's services on Tuesday, March 24, and Thursday, March 26th, at 4 p.m.

MONTHLY PAPER—MARCH, 1885.

ST. PAUL'S, SHELBURNE.—There will be special services in St. Paul's, Shelburne, each evening during the week before Easter, at 8 p.m.

CHILDREN'S SERVICES.

On the Tuesday, Thursday and Saturday before Easter, there will be a children's service at 4 p.m. It is earnestly requested that all scholars belonging to the Sunday School will attend these services.

SUBJECTS.—Christ's entry into Jerusalem. The Barren Fig Tree Cursed. The Betrayal. Institution of the Lord's Supper. The Agony and Crucifixion.

THE OBJECT OF THESE SERVICES.—To follow our Saviour in each step of his Passion, that our hearts may be filled with love to him, contemplating all he did and suffered for us men and for our salvation.

GOOD FRIDAY SERVICES.—St. Paul's 10.30 a.m. and 8 p.m. St. James 8 p.m.

COLLECTIONS FOR MISSION FUND.

Inistioge, \$9.05. Collected by Miss Johnstone and Miss Ludlow. Rev. H. G. Moore, \$2. Wm. Ludlow, J. Irwin, Henry Johnstone, 50 cents each. Sarah Ludlow, Henry Jackson, Thos. Talbot, Mary Jordan, R. Nelson, Mrs. Rutherford, Thos. King, James Best, Richard Strain, Geo. Hall, Henry Hewett, Mrs. Russel, a Traveller, Anne Irwin, John Kippert, John Gott, Richard Ludlow, A. Stewart, A. Jackson, 25 cents each. Joseph Brown, 20 cents. Samuel Sheardon, Thos. Reid, Thos. Brown, Mrs. Hall, J. Jackson, Miss Johnstone, 10 cents.

No. 8. MISSIONARY IN CHARGE.

Collected by Miss Gray, Melancon Township. Total, \$7.40. Rev. H. G. Moore, \$2. T. A. J. Atkinson, \$1 each. R. Atkinson, Mrs. Atkinson, Wm. Gray, 50 cents each. Mrs. Stewart, Robert Smith, H. H. W., J. Hogg, Thos. Halton, Mrs. W. Atkinson, 25 cents each. Mrs. D. Hodgeon, Mrs. Clarke, J. S., James Hatton, 10 cents each.

SUBSCRIPTIONS PAID TO MONTHLY PAPER.

2ND LIST. Rev. H. G. Moore, H. Faussett, James Johnston, T. B. Aulph, Samuel Edgerton, Andrew Crawford, Wm. Copeland, Thos. Copeland, George Coulter, Henry Hewett.

BAPTISED.

Nov. 16th, 1884, at St. Paul's, Shelburne, David Garnet, son of Francis and Maggie Atkinson. Nov. 27th, 1884, at Inistioge, Jane, daughter of John and Catherine Gott. Dec. 4th, 1884, at Dundalk, George Matthew, and Mary Ellen, children of George and Hannah Bailey. Dec. 9th, 1884, at Riverview, Walter and Maggie Louisa, children of Robert and Mary Shaw. Dec. 9th, 1884, at Riverview, Margaret Jane and Ellen, children of John and Anne Jane Hobson. Dec. 9th, 1884, at Riverview, Eliza Jane, daughter of Wm. and Sarah Anne Brown.

Burdock BLOOD BITTERS.

WILL CURE OR RELIEVE.

BILIOUSNESS, DYSPEPSIA, JAUNDICE, ERYSIPELAS, SALT RHEUM, HEARTBURN, HEADACHE,

DIZZINESS, DROPSY, FLUTTERING OF THE HEART, ACIDITY OF THE STOMACH, DRYNESS OF THE SKIN,

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

T. HILBURN & CO., Proprietors, Toronto.

"The Best Practical Art Magazine"

Is *The Art Amateur*, Monthly, with 78 to 80 large pages of working designs (with instructions), illustrations, and advice on decorative and pictorial art, HOME DECORATION AND FURNISHING. (Expert Advice Free.) Instruction in China, Oil, and Water-color Painting, Crayons Carving, Engraving, Etching, &c.

Ecclesiastical, South Kensington, and other Art Needlework Designs, and Hints for Church Decoration.

Colored Designs and other New Features for 1885.

\$4 a year; 25c. a copy. Specimen 25c. Mention Bazar.

Montague Marks, Publisher, 23 Union Square, N. Y.

HOMOEOPATHIC PHARMACY

394 Yonge Street, Toronto,

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

D. L. THOMPSON Pharmacist.

PATENTS BOUGHT SOLD OR PROCURED. BOOKS FREE.

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

BLOOMINGTON NURSERY CO.

BLOOMINGTON, ILL.

Established 1829, by F. K. PHOENIX, incorporated 1883. We offer for the Spring Trade a very large stock of every description of Fruit & Ornamental TREES. Catalogue for SPRING of 1885 now ready and mailed on application. 600 ACRES, 13 GREENHOUSES.

AGENTS WANTED FOR OUR NEW BOOK, THE COMING CREED

OF THE WORLD. "A Voice Crying in the Wilderness," by Frederick Gerhardt. All thinking people want it. Everybody reads and quotes it. There has been nothing like it before in the history of book making. Authors, Teachers, Students, Business Men, Clergymen, Laymen, Athletes, and Agnostics acknowledge it the great literary work of the century. See press notices everywhere. Issued in one octavo volume of 326 pages, with portrait of the author. Price \$2.00. Trade edition in paper at \$1.25. Before creating demand for the handsome subscription edition. A copy sent on receipt of price. Until the agents \$1.00. Liberal terms. Circulars for stamp. Address W. H. THOMPSON, 404 Arch St., Phila., Pa.

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

AYER'S Sarsaparilla

Is a highly concentrated extract of Sarsaparilla and other blood-purifying roots, combined with Iodide of Potassium and Iron, and is the safest, most reliable, and most economical blood-purifier that can be used. It invariably expels all blood poisons from the system, enriches and renews the blood, and restores its vitalizing power. It is the best known remedy for Scrofulous and all Scrofulous Complaints, Erysipelas, Eczema, Ringworm, Itches, Sores, Boils, Tumors, and Eruptions of the Skin, as also for all disorders caused by a thin and impoverished, or corrupted, condition of the blood, such as Rheumatism, Neuralgia, Rheumatic Gout, General Debility, and Scrofulous Catarrh.

Inflammatory Rheumatism Cured.

"AYER'S SARSAPARILLA has cured me of the Inflammatory Rheumatism, with which I have suffered for many years."
W. H. MOORE,
Durham, Va., March 2, 1882.

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

Sold by all Druggists; \$1, six bottles for \$5.

SEEDS "EVERYTHING FOR THE GARDEN." PLANTS

OUR ILLUSTRATED CATALOGUE FOR 1885, OF full of valuable cultural directions, containing three colored plates, and embracing everything new and rare in Seeds and Plants, will be mailed on receipt of stamps to cover postage (6 cents). To customers of last season sent free without application.

PETER HENDERSON & CO.,
35 & 37 CORTLANDT STREET, NEW YORK.

Battle of the Books

The **WATERLOO** of *The LITERARY Revolution* was supposed to have been met about three years ago. The merry millionaire-publisher laughed and said "I told you so," and dreamed of the return of old-time prices—\$8.00 for books the Revolution had given for 50 cents. There was a hard battle, but it proved to be a **BUNKER HILL** instead of a "Waterloo." Disaster was transformed to victory. To-day the Revolution has a larger catalogue (100 pages, crowded) of better books at lower prices than ever before. The few titles here named are only specimens.

FRANCE *Guizot's Celebrated History of France* we have reduced in price, from \$49.50 to as low as \$5.00. We publish two editions, one in eight volumes, small octavo, with 426 fine illustrations, price, \$8.00; the other in eight volumes, 12mo., with 64 illustrations, price, \$5.00—this *The Christian at Work* pronounces "A marvel of excellence in every respect, at a marvel of cheapness."

SPAIN *Prescott's Great Work, History of the Reign of Ferdinand and Isabella*, we issue in two elegant volumes, small octavo, illustrated, price \$2.00, also in one volume, 12mo., price, \$1.25. A timely and excellent work, reduced in cost from \$15.00 to \$1.00, is *Kenrick's History of Ancient Egypt* under the Pharaohs. Also, the Life of **EGYPT** *Chinese Gordon*, by *Forbes*, price, 50 cents. We also publish in five charming Elzevir volumes price only \$1.75, *Green's Larger ENGLAND* History of the *English People*. Many will prefer this edition to Harper's published at \$10.00. We also issue *Hume's England*, six large octavo volumes, library style, gilt tops, price \$6.00, and the same bound in three vols., half Russia for \$4.50. We have, too, *Macaulay's England*, three vols., small 12mo. for \$1.60, and *Dickens's Child's History of England*, price 45 cents. Germany is represented by *Schiller's History of The Thirty Years' War*, Elzevir edition, price 40 cents, and by *Yonge's Young Folks' History of Germany*, price 45 cents. One of the greatest historical works published is *Raukinson's Seven Great Monarchies of the Ancient Eastern World*. This we have reduced in cost from \$18 to \$3.00, though ours is really a better edition than the one sold at the higher price. It is in three vols., large 12mo., cloth, gilt tops, containing over 700 illustrations and maps. **ROME** with Milman's Notes we issue in five volumes, small 12mo., for \$2.25. These represent only a portion of our Historical publications. There are *Grote's Greece*, 4 vols., \$2.70, *Carlyle's French Revolution*, 2 vols., 80 cents, and others. Every department of standard literature finely represented. To know what *The Literary Revolution* is doing you need to see its immense catalogue and read the enthusiastic words of its patrons—but better than all, see the books themselves.

Books ordered by mail require 20 per cent. of list price extra for prepayment of charges.

100-PAGE CATALOGUE sent free. The best literature of the world at the lowest prices ever known. Books sent for EXAMINATION BEFORE PAYMENT.

Address JOHN B. ALDEN, Publisher, 393 Pearl Street, New York.

"HEAP'S PATENT" DRY EARTH OR ASHES CLOSET COMPANY'S (LIMITED)

INODOROUS CLOSETS AND COMMODES.

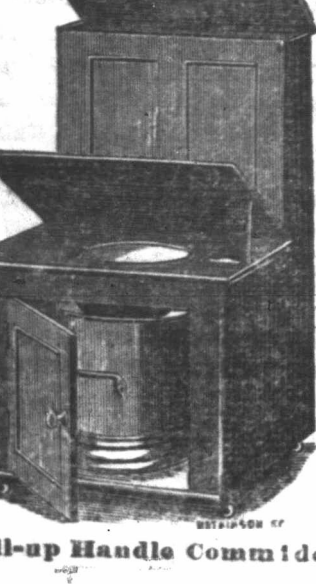
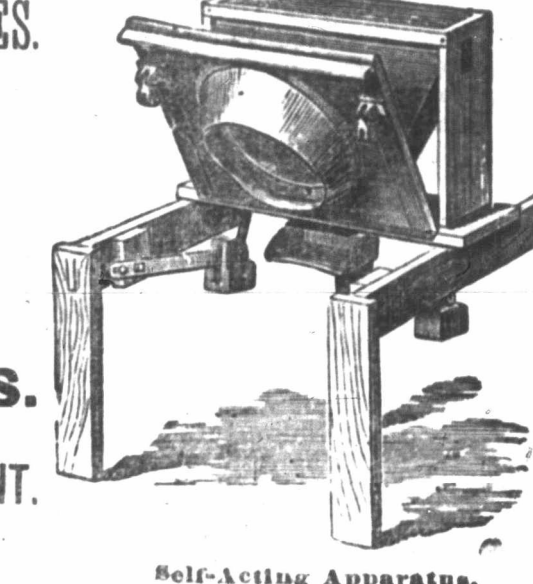
THE BEST IN THE WORLD.
15,000 IN USE.

THIRTEEN PRIZE MEDALS.

BY THEIR USE YOU INSURE
HEALTH AND CLEANLINESS.

MANUFACTORY, OWEN SOUND, ONT.

These Closets can be fitted up indoors, or out, being perfectly innoxious.

Pull-up Handle Commode.

Self-Acting Apparatus.

MASON & HAMLIN

Exhibited at ALL the important WORLD'S INDUSTRIAL COMPETITIVE EXHIBITIONS FOR SEVENTEEN YEARS, Mason & Hamlin Organs have after most rigid examinations and comparisons, been ALWAYS FOUND BEST, and AWARDED HIGHEST HONORS; not even to one such important American Organ has any other found equal to them. One HUNDRED STYLES, adapted to all uses, from the smallest size, yet having the characteristic Mason & Hamlin excellence, at \$22, to the best instrument which it is possible to construct from reeds, at \$800 or more. Illustrated catalogues, 48 pp. 4to, and price lists, free. The Mason & Hamlin Company manufacture UPRIGHT PIANO-FORTES, adding to all the improvements which have been found valuable in such instruments, one of peculiar practical value, tending to greatest purity and refinement in quality of tone and durability, especially diminished liability to get out of tune. Pronounced the greatest improvement made in upright pianos for half a century. The MASON & HAMLIN CO. pledge themselves that every piano of their make shall illustrate that VERY HIGHEST EXCELLENCE which has always characterized their organs. Send for circular with illustrations, full description and explanation.

MASON & HAMLIN ORGAN AND PIANO CO.,
BOSTON, 154 Tremont St. CHICAGO, 149 Wabash Ave.
NEW YORK, 46 East 14th St. (Union Square.)

CANADIAN BREEDER & AGRICULTURAL REVIEW

THE ONLY WEEKLY.
THE BEST OF ITS CLASS.
LARGEST CIRCULATION.
SEE OPINIONS OF THE PRESS.

\$2.00 PER ANNUM.

SAMPLE COPIES FREE

TORONTO, CANADA

APPROVED BY PRESS AND PUBLIC

LOCAL AGENTS WANTED
LIBERAL COMMISSIONS.

GOLD

For \$20. you'll get prepaid, 8 books and a box full of goods that will bring you in more cash at once, without capital, than any thing you ever saw. Honest fact. Only reliable matrimonial paper, 10c.; 1 yr., 30c. 500 return letter envelopes, 50c. Scarce goods, Books and Photos, 3 samples and circulars, 10c. G. J. Clark, Wiscov, Minn.

CONSUMPTION.

I have a positive remedy for the above disease, by its use thousands of cases of the worst kind and of long standing have been cured. Indeed, so strong is my faith in its efficacy that I will send TWO BOTTLES FREE, together with a VALUABLE TREATISE on this disease, to any sufferer. Give address and P. O. address. DR. T. A. SLOCUM, 181 Pearl St. N. Y.

Coal and Wood at lowest Rates!

I WILL FOR ONE WEEK DELIVER WOOD AT THE FOLLOWING LOW PRICES:

Best Hard Wood, Beech and Maple, dry or green, long	\$5.00	per cord
Do. Do. Do. cut & split	6.50	Do.
2nd class Do. Do. Do. dry long	4.00	Do.
Pine wood long	4.00	Do.
Slabs Do.	3.50	Do.

BEST SCRANTON COAL, ALL SIZES.

Orders left at offices corner Bathurst and Front Streets, Yonge street Wharf 51 King-street East, 390 Yonge-street, and 534 Queen-street West will receive prompt attention

P. BURNS.

TELEPHONE COMMUNICATION BETWEEN ALL OFFICES.

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

OFFICES:
HEAD OFFICE—20 King Street W.,
(opp. R. Hay & Co.)
413 Yonge Street.
536 Queen Street West.

YARDS:
Corner Princess and Esplanade Street.
Niagara-street, Corner Douro-street.
Fuel Association, Esplanade-street,
near Berkeley-street.

VASSAR COLLEGE, Poughkeepsie, N. Y.
FOR THE LIBERAL EDUCATION OF WOMEN,
with a complete Course in Schools of Painting and
Music, Astronomical Observatory, Laboratory of Chem-
istry and Physics, Cabinets of Natural History, a
Museum of Art, a Library of 15,000 Volumes, ten
Professors, twenty-three Teachers, and thoroughly
equipped for the work. Students at present admitted to
a preparatory course. Catalogues sent on application.
S. L. CALDWELL, D. D., LL. D., President.



SUBSCRIBE

FOR THE
Dominion

Churchman,

The Organ of the Church of England
in Canada.

THE MOST
INTERESTING AND INSTRUCTIVE

Church Paper to introduce into the
home circle.

Every Church family should sub-
scribe for it at once.

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

Send your Subscription to
Frank Wootten,

Post Office Box 2640,
TORONTO

MISS BURNETT,
French Millinery, Dress and Mantle
MAKING, FANCY GOODS.

FLOWERS AND FEATHERS.
9 YONGE ST. TORONTO.

BLOOMINGTON Established 1852, by
NURSERY CO. J. K. PHOENIX. In-
corporated 1884. We
offer for the Spring
Trade a very large &
assortment of Fruit &
Ornamental TREES. Catalogue for SPRING
of 1885 now ready. Price 10c. Apply to
300 ACHES, 13 GREENHOUSES.

OPIUM MORPHINE HABIT EASILY
CURED. BOOK FREE. Dr.
J. C. HOFFMAN, Jefferson, Wis.

ROSES SAMPLE with Catalogue,
25 c. 4 for 50c. Order now.
WM. B. REED, Chambersburg, Pa.

SEED Warranted to Grow.
I order refilled gratis. I have sold vegetable and flower
seed to over a million farmers and gardeners in the
United States, perhaps some are your neighbors. If so ask
them whether they are reliable. Mr. Thomas Henshall of
Troy, Kansas, writes me: "For 25 years I have dealt with
you. I have lived in Iowa, Missouri, Colorado, and Kan-
sas, and no matter what the soil or climate, the result
was always the same, to wit:—religiously honest
and good." This is the kind of seed I raise and sell. The
Hubbard and Marblehead Squash, Marblehead
Corn, Marblehead Cabbages, Ohio Potato, Eclipse
Beet, are some of the vegetables of which I was the original in-
troducer. A Fair with \$500 in premiums. See my catalogue, free to all.
JAMES J. H. GREGORY, (Seed Grower), Marblehead, Mass

ADVERTISE

IN THE
Dominion

Churchman

BY FAR
The Best Medium for ADVERTISING,

BEING THE MOST
Extensively Circulated
Church Journal

IN THE
Dominion

Mailed to nearly ONE THOUSAND
Post Offices weekly.

RATES MODERATE.

ADDRESS
Frank Wootten,
Publisher & Proprietor,

BOX 2640,
TORONTO.

HALL'S VEGETABLE SICILIAN

Hair Renewer.

Seldom does a popular remedy win such a strong hold upon the public confidence as has HALL'S HAIR RENEWER. The cases in which it has accomplished a complete restoration of color to the hair, and vigorous health to the scalp, are innumerable.

Old people like it for its wonderful power to restore to their whitening locks their original color and beauty. Middle-aged people like it because it prevents them from getting bald, keeps dandruff away, and makes the hair grow thick and strong. Young ladies like it as a dressing because it gives the hair a beautiful glossy lustre, and enables them to dress it in whatever form they wish. Thus it is the favorite of all, and it has become so simply because it disappoints no one.

BUCKINGHAM'S DYE FOR THE WHISKERS

Has become one of the most important popular toilet articles for gentlemen's use. When the beard is gray or naturally of an undesirable shade, BUCKINGHAM'S DYE is the remedy.

PREPARED BY
R. P. Hall & Co., Nashua, N.H.
Sold by all Druggists.

PENSIONS

for Soldiers
Widows Pa-
rents Chil-
dren. Any disease, wound, injury or death en-
titles. Increases bounties; back pay; discharges
procured. Desertion removed. All dues paid.
New Laws. Fees, \$10. Send stamp for instruc-
tions. N. W. FITZGERALD & Co. Pension At-
torneys, Washington, D.C.

ROCKFORD WATCHES

Are unequalled in EXACTING SERVICE.



Used by the Chief
Mechanic of the
U. S. Coast Survey
by the Admiral
commanding in the
U. S. Naval Observ-
atory, for Astro-
nomical work; and
by Locomotive
Enginemen, Con-
ductors and Rail-
waymen. They are
recognized as
for all uses in which close
time and durability are re-
quisites. Sold in principal
cities and towns by the COM-
PANY'S exclusive Agents
(leading jewelers,) who give a Full Warranty.

PATENTS BOUGHT SOLD

OR Procured.
Books free. A. W.
MORGAN & CO., Patent Attorneys and Brokers,
Washington, D. C.

WANTED A WOMAN

of sense, energy and respectability for our business in her
locality, middle-aged preferred. SALARY \$85 to \$50.
References exchanged. GAY BROS., 14 Barclay St., N. Y.

AGENTS! Send for E. B. TREAT'S



new books, includ-
ing MOTHER, HOME,
and HEAVEN, prose
and poetry: by 400 best
authors 145,000 sold. El-
egantly ill., \$2.75. Send
\$1 for outfit. Also 5000
Curiosities of the
Bible, \$1.75. By Mail, E. B. TREAT, 757 Broadway, N. Y.

\$66 a week in your own town. Terms and \$4
outfit free. Address H. HALLETT & Co
Portland, Maine.

Readings and Recitations!

100 CHOICE SELECTIONS
No. 22 NOW READY.

This number is uniform
with the Series, and con-
tains another hundred splendid De-
clamations and Readings, com-
prising Sentiment, Oratory, Pathos, Humor,
Fun. Price, 20c., mailed free. Sold by Booksellers.
Every boy who speaks pieces, every member of a
Lyceum who wants something new to recite,
should get the whole set. Club rates and full list
of contents free. P. GARRETT & CO., 706
N. 2nd Street, Philadelphia, Pa.

\$6.25 for 39 cts.

Any one sending me 39 cents and the addresses
of 10 acquaintances will receive by return mail
goods (not recipes) that net \$6.25. This is an
honest offer to introduce staple goods. If you
want a fortune, act now. D. HENRY, P. O.
Box 197, Buffalo, N. Y.

GEORGIA

LANDS.

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

These lands produce enormously
cattle range all winter without cost.
These lands are now open and for sale
to settlers at prices from

\$1 to \$4 per Acre.

Crops can be put in the first year: here
grows the Fig, Pear, Peach, Upland
Rice, Grape, Cotton, Sugar Cane, Corn,
Oats, Tobacco, Irish Potatoes, Pea Nuts,
Barley, Rye, Artichokes, Indigo, Buck-
wheat, Strawberry, Mulberry, Pome-
granite, Quince, Broom Corn, &c., &c.
The profits on many of the above will
reach \$50 to \$200 per acre; the great
Savannah R. R. runs through the centre
of these lands.

Will send Circulars and Map of Geor-
gia for 25 cents in Canada stamps.

100,000 Acres to Select from.

ADDRESS,

J. M. STIGER,

Glenmore, Georgia, U.S.

OR,
W. S. GARRISON,

Cedar Falls, Iowa, U.S.

N. P. CHANEY & CO.

230 King St. E., TORONTO,
Feather and Mattress Renovators
and dealers in all kinds of

FEATHERS, NEW FEATHER BEDS, PILLOWS,
MATTRESSES AND SPRING BEDS.
Furniture overhauled.

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

FLORIDA Illustrated

with best of Florida Scenery
illustrating Or Florida Scenery
The handsomest work of the kind published.
Per mail postage free on receipt of 50c. postal
Address ASHHEAD BROS., Jacksonville, Fla.

AGENTS WANTED for the Best and

Fastest-selling Pictorial Books and Bibles.
Prices reduced 33 per cent. NATIONAL PUBLISH-
ING Co., Philadelphia, Pa.

PATENTS PROCURED

OR NO PAY.
Also Trade Marks, etc. Send model and sketch
will examine and report if patentable. Many
years practice. Pamphlet free. E. H. GEL-
STON, & CO., Attorneys, Washington, D. C.

NAVAL BATTLES OF THE WORLD

EDWARD SHIPPEN, Medical Director U.S.N.
Thrilling Pictorial History of the World's great Sea
Fights, with specimens of Naval Architecture of all
ages. A record of wonderful Exploits more interest-
ing than fiction. Price only \$3. It sells everywhere.
CENTS made \$100.00 per mo. Adress
P. O. Box 100, Philadelphia, Pa.

HOLBROOK & MOLLINGTON,

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

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

HENDERSON, MULLIN & CO.,

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

Begin to tender their thanks to their numerous customers, both in the city and country, for their very liberal support during the season which is just past. When the time for general house cleaning comes round again, we hope to see an increased patronage.

We now call your attention to the following facts. We can do your house painting for you; we can paint your Rooms to match your Papers, or we can fresco your rooms in the very latest style of Art. We can hang your Wall Paper; we can calomine your walls and ceilings; we can paint your walls and ceilings; we can tell you which is fashionable and which is not fashionable.

Why can we do all the above better than any other house in the trade? because we have had over twenty years' of practical experience, as well as a natural taste for such work; because we keep the best workmen in the market.

We respectfully ask the Ladies and Housekeepers of Toronto and throughout the country to give us a trial.

Church Work and Church Decorations a Specialty either in Fresco or Paper, or both.

SEE OUR WINDOW SHADES!!

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

BANKERS' AMERICAN BUSINESS COLLEGE, TORONTO.

ESTABLISHED 23 YEARS.

It is endorsed by the leading Bankers and Merchants of Canada.

Its graduates are always in demand, over 50 of last year's students are now occupying positions of trust.

It has the finest suite of rooms in Canada.

Send for descriptive circular.

ARCADE BUILDINGS, YONGE ST
C. ODEA,
SECRETARY.

CHURCH SCHOOL FOR BOYS, TORONTO.

Board and Tuition, private or otherwise, delicate or backward youths.

For terms apply to
RICHARD HARRISON, M.A.
287 Jameson Ave.
Parkdale.

THE BISHOP STRACHAN SCHOOL FOR YOUNG LADIES.

President.—The Lord Bishop of Toronto.

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

The building has been lately renovated and refitted throughout.

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

Annual Fee for Boarders, inclusive of Tuition \$204 to \$252. Music and Painting the only extras. To the Clergy, two-thirds of these rates are charged.

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

Apply for admission and information to

MISS GRIER, LADY PRINCIPAL,
Wykeham Hall, Toronto.

BUSINESS TRAINING.

For young men and women at DAY'S BUSINESS COLLEGE.

Acknowledged by business men to be a thoroughly practical business school. All who require business training are requested to make special inquiries as to the high reputation the Principal of this College has established, and still maintains, by the thoroughness of his work; and to take notice that Mr. J. E. DAY has no connection with any business college, wherein the name of any of its teachers has the slightest resemblance, either in spelling or sound, to his surname. For terms address JAMES E. DAY, accountant, College Rooms—Opposite Royal Opera House Site, Toronto.

366 1/2 West 11th Street, Toronto. Terms and 25¢ per copy. Address: H. HALLIST & Co., Portland, Me.

TRINITY COLLEGE SCHOOL, PORT HOPE.

LENT TERM

WILL BEGIN ON

TUESDAY, JAN. 13th, 1885.

Applications for admission or information should be addressed to the

REV. C. J. S. BETHUNE, M. A.
HEAD MASTER.

HELLMUTH LADIES' COLLEGE, LONDON, ONTARIO.

PATRONESS.—E. R. H. PRINCESS LOUISE, Founder and President, the Right Rev. Bishop HELLMUTH, D.D., D.C.L.

French spoken in the College. Music a Specialty. W. WAUGH LAUDER, Esq., gold medalist, (and pupil of Abbe Liszt, Director.

Painting a specialty, J. B. Seavey, Artist, of Europe an Schools of Art, Director.

Full Diploma Course in Literature, Music & Art. 40 Scholarships of the value of from \$25 to \$100 annually offered for competition, 18 of which are open for competition at the September entrance examinations.

Riding School in connection with the College. TERMS FOR SCHOOL YEAR.—Board, Laundry and Tuition, including the whole English Course, Ancient and Modern Languages and Callisthenics from \$250 to \$300. Music and painting extra.

For large illustrated circular, address the Rev. E. N. English, M.A. Principal.

Next Term opens September 18th.

H. GUEST COLLINS,

Organist of All Saints' Church, resumed teaching

SEPTEMBER 3rd, 1883,

Piano, Organ, Singing, Harmony and Counterpoint.

Practice for Organ Pupils on an excellent two manual organ.

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

Residence - 22 Ann Street, Toronto.

W. H. STONE,

The Undertaker,

ALL FUNERALS CONDUCTED PERSONALLY.

No. 187 YONGE ST., TORONTO.

TELEPHONE No. 932.

UNIVERSITY OF TRINITY COLLEGE.

EXAMINATIONS IN 1885.

The Matriculation Examinations will begin in the Faculty of Medicine on

March 13th and October 9th,

in the Faculty of Arts on

June 20th and October 1st.

The Annual Examinations for degrees in the various Faculties will begin as follows—in Medicine on

March 23rd

in Arts and Law on

June 18th,

in Divinity and Music on

October 1st.

Application should be made to the Registrar for the requisite forms for giving notice.

Scientific American.

(Established 1846.)

THE most popular Weekly newspaper devoted to science, mechanics, engineering, discoveries, inventions and patents ever published. Every number illustrated with splendid engravings. This publication furnishes a most valuable encyclopedia of information which no person should be without. The popularity of the SCIENTIFIC AMERICAN is such that its circulation nearly equals that of all other papers of its class combined. Price, \$3.20 a year. Discount to Clubs. Sold by all newsdealers. MUNN & CO., Publishers, No 361 Broadway, N. Y.

PATENTS.

Munn & Co., have also had thirty seven years' practice before the Patent Office, and have prepared more than one hundred thousand applications for patents in the United States and foreign countries. Caveats, Trade-Mark, Copyrights, Assignments, and all other papers for securing to inventors their rights in the United States, Canada, England, France, Germany and other foreign countries, prepared at short notice and on reasonable terms.

Information as to obtaining patents cheerfully given without charge. Hand-books of information sent free. Patents obtained through Munn & Co. are noticed in the Scientific American free. The advantage of such notice is well understood by all persons who wish to dispose of their patents.

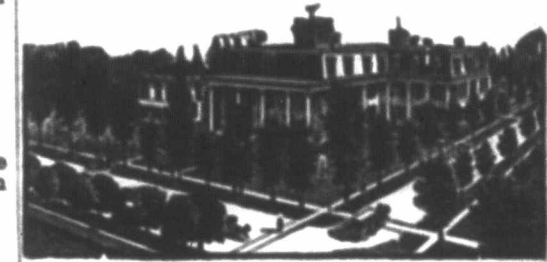
Address MUNN & CO., Office SCIENTIFIC AMERICAN, 361 Broadway, New York.

GOSSAMER GARMENTS FREE!

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

TRADE-MARKS, PRINTS, LABELS. COPY-RIGHTS, DESIGNS. BE-ISSUES. Send description of your Invention. L. BING HAM, Patent Lawyer and Licitor, Washington DC.

AVON SPRINGS.



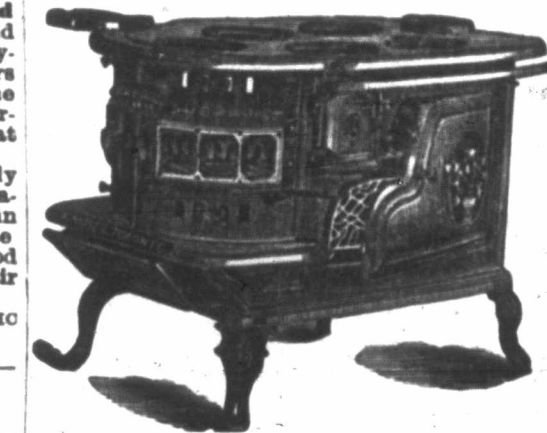
THE SANTARUM. This popular House (open the entire year) has in addition to all the appliances of other first class health resorts the AVON SULPHUR WATER, the best known remedy for Rheumatism Neuralgia, Skin diseases and malaria. Thoroughly warmed by steam. Passenger Elevator. Chronic diseases a specialty. sent for circular. Cyrus Allen, M. D., James D Carson, Proprietors, Avon, N. Y.

PROGRESSIVE.

The rapid advance of our city fully manifested in the Improvement of House Appliances.

MOSES' Combination Stove.

A MARVEL OF CLEANLINESS, SIMPLICITY AND ELEGANCE.



Can be used with either wood or coal; works the same as an ordinary Self-Feeder. No loss of time and labor in lighting fires. It forms a circular fire pot, and a continuous fire may be kept up. Don't fail to see it.

F. MOSES,

Sole Inventor and Manufacturer,

301 Yonge Street, Toronto.

AGENTS COIN MONEY who sell Dr. CHASE'S FAMILY PHYSICIAN. Price \$2.00. Write for Circular. Address, THE CHASE FUR COMPANY, Toledo, Ohio.