

Canadian Churchman

AND DOMINION CHURCHMAN.

A Church of England Weekly Family Newspaper.

Vol. 18.]

TORONTO, CANADA, THURSDAY, JUNE 2, 1892.

[No. 22.]

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Potiphar's Wife and other Poems. By Sir Edwin Arnold, author of the "Light of Asia." \$1.25.

Lectures on the History of Literature, delivered by Thomas Carlyle, April to July, 1838, now printed for the first time. Edited, with preface and notes by Professor J. R. Greene \$1.20.

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The Right Hand: Left Handedness. By Sir Daniel Wilson, LL.D., F.R.S.E., President of the University of Toronto. \$1.35.

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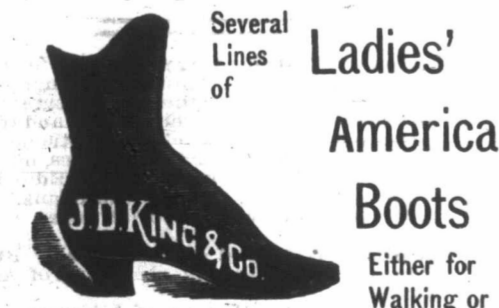
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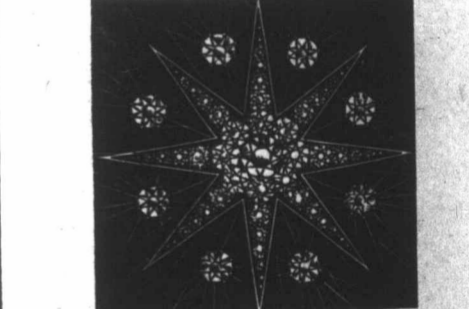
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Canadian Churchman.

TORONTO, THURSDAY, JUNE 2nd, 1892.

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AGENT.—The Rev. W. H. Wadleigh is the only gentleman travelling authorized to collect subscriptions for the CANADIAN CHURCHMAN.

Address all communications.

NOTICE.—Subscription price to subscribers in the City of Toronto, owing to the cost of delivery, is \$2.50 per year, if paid strictly in advance \$1.50.

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Lessons for Sundays and Holy Days.

June 5.—WHITSUNDAY.

Morning.—Deut. 16 to v. 18. Rom. 8 to v. 18.
Evening.—Isa. 11; or Ezek. 36. 25. Gal. 5. 16; or Acts. 18. 24 to 19. 31

THE MONKS OF MOUNT ATHOS are quoted as an example of persistent monasticism and communism. Thousands of these "confirmed bachelors" herd together in a community, and will not allow their thoughts to be distracted by the presence of any females—human or otherwise—which they can manage to exclude from their precincts.

COST OF CARELESSNESS.—In connection with a coal sale at Buenos Ayres, a business telegram read "light dollars" instead of "eight dollars." The mistake of this single letter cost over \$7,000! The Abyssinian war arose from delay in despatching Lord Russell's letter to the king in time, and cost one million pounds—"for postage," John Bright said.

HYMNS ANCIENT AND MODERN is found to be used in 8,000 out of 10,000 parishes actually examined—that is four-fifths of the churches. It is strongly urged as the wisest course, therefore, to adopt this most popular hymnal as the national hymn book of the Protestant Episcopal Church, adding an appendix (if necessary) of local favorites on this side of the Atlantic.

TOTAL ABSTAINERS number among their most strenuous advocates in England the famous nobleman who has acquired still greater fame as a missionary—the Rev. the Marquis of Normanby. At the recent London May meeting he accused total abstainers of apathy and unwise quarreling with the moderate section of the C.E.T.S., instead of working hard for their cause.

"MAY MEETINGS HOLD THEIR OWN," comments the *Rock* on the records of the almost innumerable meetings lately held in London in the early part of May—so numerous, at least, that there are not enough days in the week, hours in the day, or halls in the place, to accommodate all the claimants for public attention. They fairly trample on one another in the rush for places.

TAVERNS "WORKED ON MORAL LINES."—We read in the *Temperance Chronicle* that the Bishop of Chester having had his attention directed to the case of a certain public house, owned by a vicar, and worked in an exemplary manner, says, "A good many instances have been brought under my notice of public houses worked on lines like that of the instance mentioned."

THE "LIBERATION SOCIETY" is a mischievous organization, a great deal of whose power lies in its fallacious name. They profess a desire to "liberate" the Church from state control in spiritual matters, whereas their main object is to "relieve" the Church of her rightful property in temporal matters. Their press agents distort and magnify everything to the Church's discredit.

THE VILLAGE SPIRES OF ENGLAND.—Canon Knowles, in one of his delightful letters to the *Living Church* from Europe, says:—"The drive was through village after village, each with its well appointed church and comely churchyard. My heart ached as I thought of the vast stretches of our land sadly lacking in such splendid equipments for teaching to all men the knowledge of salvation."

"DISCREDITING THE MARRIAGE BONDS in the eyes of the world and of those Protestant bodies which have tampered with it," is the charge brought by the *Church Times* against the corrupt Romish practice of selling dispensations for divorce to wealthy and influential parties on the plea of "nullity *ab initio*," the nullity "decrees" being grounded on subtle and fallacious devices for evading the law of marriage.

RIGHT KIND OF CHURCH MUSIC.—At a Church Union meeting lately, a lecture on Church music was given by Spenser Nottingham, wherein he inveighed against the spoiling of Gregorian chants by careless rendering, the operatic and florid style of church music making "religion the handmaid of music," instead of *vice versa*. And yet the religious effect of a judiciously rendered anthem was undeniable.

INDIA CONQUERED BY THE GOSPEL.—At the London Church Missionary Society meeting, Dr. Pentecost argued that Christianity held as much sway in India as the British army—which was so small that if each Hindu were to contribute a *handful of dust*, they could bury all the English residents six feet deep! Still, though "taken possession of" by a few thousand missionaries, India needed to be fully *subdued* to Christ.

NEW DEFINITION OF "LOW CHURCH."—In the newspaper correspondence consequent on Archdeacon Sinclair's recent sermon on Christian Courtesy, the Archdeacon remarks, "I do not object that the view should be called 'Low Church' which holds that episcopacy is of the *bene esse* of the Church, not of the *esse*, provided it is remembered that this is the view of Hooker, Lands, Cosin, Andrews, &c."

"WITHOUT NOTE OR COMMENT."—This watchword of the Bible Society is in some danger of being abandoned by its advocates, a strong plea being put in by certain Chinese missionaries in favour of an extensive addition to the "marginal references" and notes, in order to make up for the

literary barrenness of the Chinese as a race. The *Rock* aptly inquires, "what could be done with such words as Baptism and Bishop"?

CHURCH SCHOOLS IN ENGLAND have, as we learn from the editorial columns of the *Guardian*, weathered the storm raised by the "Free Education" enactment. The feeling of the moral necessity for such schools is so deeply implanted in the religious consciousness of England that all the required energy and enthusiasm were elicited in order to tide over the new and threatening danger. They are now stronger than ever.

"A FEW THOUSAND ACRES OF SNOW," Voltaire's "sour grapes" description of Canada when the French had to surrender it to victorious England in 1763, is doing very well in progress, compared with other parts of the continent. In 1790, as the *Methodist Magazine* notes, the United States had twenty times our population; now, only thirteen times. At this rate, in a few more centuries we shall have quite caught up to our big brother!

CRISPI VERSUS LILLY.—It is not long since that public attention was very much attracted by some remarkably clever statements of Mr. Lilly, an advocate and special pleader (in England) of Romanism. The *New Review* contains Signor Crispi's complete and exhaustive refutation of Mr. Lilly's plausible statements about the history and present pitiable (?) condition of the Papacy in the person of the so-called "prisoner of the Vatican."

HOME RITUAL AND FOREIGN MISSIONS.—Canon Mason, in his recent sermon on behalf of the Corea Mission, said, "There is very little of the true Cross in the movement if it should end in the lavish decorations of our own churches, while the cries of the perishing heathen are drowned for us by the music of cultured choirs. . . . Splendid ritual and missionary enthusiasm are seen combined in my text (Ps. cxvi. 10) as they ought to be."

THE CHURCH AND THE PRESS.—In nothing is the Church of the present day so "unwise in her generation" as in the systematic neglect of the powers of the press. Not only does apathy appear in regard to the proper support of Church newspapers and literature generally, but no pains are taken to secure correct representation of her cause and her interests in the secular newspapers. Romanists and other dissenters show more practical wisdom.

CONVERTS TO THE CHURCH during the year past in thirty parishes in New York have been 400 or over. Among these are Romanists and Greeks, Jews, Universalists, Unitarians, Quakers, &c. Among the accessions are several distinguished divines, such as Dr. Bridgman (Baptist), Dr. Ladd (Congregationalist), besides Dr. Warden and Dr. Page, both Presbyterians—who have, says the *New York Churchman*, "come to the defence of the historic faith."

"CONVENIRE AD."—A very "intense" kind of contention has sprung up in the correspondence of the *Guardian* on the part of one or two Roman priests who are trying to disprove Father Puller's assertion (made in his lecture, *Our Controversy with Rome*) that this Latin phrase (in Irenaeus) does not express mental acquiescence, but corporal

concomitance—not "agreeing with" but rather "meeting at"; literally, of course, "coming together" at Rome.

WORKHOUSE REFORM.—The St. Olave (Southwark) Board of Guardians has decided that the "semi-penal" character of workhouse life is unchristian and unjust to the poor. They propose building rows of cottages in the country for the aged and deserving poor who have so far been kept in workhouses. Several boards have declared their intention of effecting a change in the dress of paupers, so as to render them inconspicuous among other people.

"THE PROTESTANT EPISCOPAL CHURCH!—It is not to be wondered at that emigrants do find it difficult to recognize the Church under such a peculiarly clumsy and inappropriate title." So says *Church Bills* by way of accounting for the deplorable leakage from the Church of transatlantic emigrants, and considers that greater care of emigrants on their arrival would have ensured to the Protestant Episcopal Church two or three million more members now.

CHURCHES WITHOUT POOR PARISHIONERS.—At the luncheon connected with the completion ceremonies of St. Mary the Virgin, Primrose Hill, Rev. R. C. Kirkpatrick (of St. Augustine's, Kilburn), comparing the sister churches, said: "St. Augustine's had a great advantage over St. Mary's in that it was situated in a *poor district*, while St. Mary's had no poor and no school." Such churches, he might have added, could find and help the poor elsewhere.

DUST MICROBES.—The researches of Dr. Manfredi, of Naples, and others into the disease bearing qualities of street dust, are referred to at large in the Parisian *Annales d'Hygiene Publiques*, and go to prove how completely man is the victim of (invisible) circumstances, as he cannot help breathing impalpable dust, which carry the germs of consumption, typhus, cholera, carbuncle, diphtheria and erysipelas. We can only minimize and mitigate the chances.

DEACONESSES AND SISTERHOODS.—On this subject the *Church Times* has the following timely remarks:—"The deaconesses are intended to visit the sick and engage in district visiting, and if immersion were more common, would attend upon the female catechumens. They were started in order to provide for a class of workers who feel no call to live a 'community life,' and yet desire to work for the Church of Christ. There is not, of necessity, any antagonism between the two systems."

"MARRIAGE OF THE INNOCENT PARTY" is the *crux* whereby Father Black—the famous Cowley evangelist preacher—has got into difficulties with his monastic superiors. A lively correspondence has been the result, wherein the practice of the Greek Church is being compared with the dispensational system of the Roman Church. Some Anglicans are stricter than either of these Communions, and assert that it makes no difference whether the party is innocent or guilty—no Christian marriage can be dissolved!

—Just as in a room filled with sunshine you see the dust much more than in a dark or half-dark room, so the soul which is full of the bright light of God's Presence realizes its own sins and shortcomings much more than the soul in which God's voice has only just been heard, and into which the light is only just beginning to creep.

PENTECOST.

The "great Forty Days" after Easter have passed away in detail, freighted with their burdens of edification for Christian souls, telling us of the prolonged pains taken by our Lord in founding His Church in such perfect form as to last throughout the ages. "The things pertaining to the kingdom of God" of which He spoke during those forty days from Easter to Ascension Day, must have been matters of supreme importance—the lines and features of a machinery calculated to hold well together in the conquest of the world and the garnering of Christian souls for heaven. We do not wonder, then,—as we might well have done if there had been no such school of instruction as those forty days furnished—to see the Church of God emerge from the trying period of "orphanage," between Ascension Day and Whitsunday, in such perfect shape, armed *cap-a-pie*, to face the world. Nor are we at a loss to conjecture how it managed so well to keep together in the presence of the howling wolves of heathenism, as well as the semi-heathenism of heresy—as they met solemnly and calmly in one council or another, at Jerusalem, Nicea, Ephesus or Constantinople, to weigh the merits and demerits of the various new questions proposed for decision.

THEY HAD TO WAIT

for Him—the Spirit of Truth—who was to pervade and take authoritative possession of their whole body, swaying it hither and thither, "severally as He pleased," dealing with the individual particles which formed the constituent mental elements of that Body, the Body of Christ. Yet may we say with all reverence, that His work would not have been what it was in those early days of struggle, doubt and difficulty for the infant Church, unless its Lord had used those forty days of schooling in the formation and arrangement of Apostolic machinery. All had been done in due order—each "hour" of the Lord "came" in due season, and was utilized fully with all its advantages. "First the blade, then the ear, then the full corn in the ear." The same Lord who had fashioned the wonderful order of the world out of original chaos, had been infusing the void spaces of religious life and sentiment with the elements of strength, utility, and cohesion. There was no hesitation when difficulty arose, as in the case of providing Grecian deacons for Grecian complainants in the Apostolic company. Each person and office seemed to fall into place "ready fitted" for work.

"ONE SPIRIT IN ONE BODY"

was, however, the keynote of success—any attempt at *individualism* was promptly disowned. The Body must move as one or not at all. God was not then, never had been, never will be, "the author of confusion, but of peace (harmony), as in all the churches of the saints." The sects called after Paul, Apollos, and Cephas, received no toleration, no recognition, no mercy, from Paul or Cephas themselves. Sects were out of place—not wanted. The modern idea—so popular at the present day—that individual Christians have any right to claim the distinctive guidance of the Holy Spirit apart from the great Body of Christ, His Church, had very little room for play and influence in those days. But Christianity has grown at once *senile* and *puerile*—it has, with many people, reached a kind of "second childhood." Only within the pale of the great historic churches is there any pretension to observe the law of unity under the Spirit's guidance. The various sections of historic Christendom uphold that banner still, though too often the precept of

unity is made "of none effect" by such traditions as that of Rome—claiming to be the earthly centre of unity, purely artificial.

OBITUARY.

SIR ALEXANDER CAMPBELL.

The sad event which marked Ontario's celebration of the Queen's Birthday—the death of the Lieutenant-Governor—also marked a step in that process by which the Church of England is losing from the arena of political and public life, one by one, a [race of men of whom any communion might well feel proud, and whose careers reflect lustre on the Church that reared them. The Church has always, happily, hitherto found a rallying point towards which much that is noble and good naturally gravitates. Her reputation as a nurse of men of very valuable calibre remains unimpaired. Well will it be for her if the rising generation learn how to tread in the worthy footsteps of their forefathers in Canada—the Strachans, Stewarts, Bethunes, Mountains, Gambles, Robinsons, Harmons, Camerons, Campbells, and such like.

The late Sir Alexander Campbell was a knight "*sans peur et sans reproche*," so far as one can be in this age of keen and not always charitable or good public criticism. He was recognized to the day of his death as one of the few remaining "gentlemen of the old school"—a politician, an orator, a parliamentarian, a governor, a patron of arts and sciences, an ornament of society, a Churchman, and a friend of good men everywhere—whose influence was widely felt, and whose memory would be long fragrant in the scene of the last part he played in the drama of real life. But his memory will be revered in many other towns and cities of his grateful country—notably in Kingston, where his earliest days were passed, and which will always be remembered with another of the same honoured blood and nationality—Sir John A. Macdonald. Scotland and her Church may both linger fondly and proudly over the memories connected with the careers of two such eminent sons, who fought in Canada side by side in the first rank of hard fought field. Happily, too, there are not a few others still left us of whom much the same words might be used.

JUNE.

A. BISSET THOM, GALT, ONT.

June has held this place since Numa Pompilius reformed the calendar of Romulus. It has an uncertain derivation, but is said by some writers to have been so named by Romulus out of compliment to the *Juniors*, an inferior class of senators who assisted him in the government. Others, again, say that it comes from *Juventus*, because this is the most youthful and gay period of the year; or is a contraction of Junonius, and dedicated to the goddess Juno, hence Ovid in the sixth of his *Fasti*, makes the goddess say ". . . A nostro nomine nomen habet." The Saxons called this month *Weyd-monat*, or meadow month. Another author says that *weyd* is probably derived from the German *weyden*, to graze or pasture, and further adds that it is sometimes called *Wood-monat*, weed month, and also *Mede-monat*, mid-summer month, and *Braeck-monat*, thought to be from the breaking up of the soil, from the Saxon word *braccan*. They also called it *Lida-erra*, *Lida* or *Litha* signifying, in Icelandic, to move or pass over, and may imply the sun's passing over its greatest height; and *Lida-erra* means consequently the first month of the sun's descent. After-

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wards its name was altered to *Sere-monat*, or dry month. This is a very fit name, as June is the most pleasant and least variable of all our months.

Whitsunday. The second Sunday after Holy Thursday, or Ascension Day, is called Whitsunday, and has, from a very early period, been set apart as a solemn festival, in commemoration of the descent of the Holy Ghost upon the Apostles on the Day of Pentecost. The name of Pentecost was given to it from its being fifty days after Easter. According to some, Whitsunday derived its name from the Saxon word *witte*, or wisdom, which the Holy Spirit imparted. One writer conjectures that Whitsunday is derived from the French word *huit*, eight, and then Whitsunday would be Huit-Sunday, i. e., the eighth Sunday, viz., from Easter. Some, again, say that the word is a corruption of White-Sunday, a name given on account of its being in early times a very general day for baptism, where the persons to be baptised and their attendants appeared at church in white garments, as types of spiritual purity. In Scotland, Whitsunday is the name given to one of the legal terms for removing, or "flitting," and was fixed by a statute, 1690, chap. 30, to be held on the fifteenth of May. It was also by 1693, chap. 24, fixed as one of the terms for the payment of rent.

The 5th is dedicated to *St. Boniface*, "The Apostle of the Germans." He was the son of a wheelwright, and, in honor of his parentage, he bore wheels on his coat of arms, which out of compliment to him, have invariably been assumed by his successors in the archbishopric of Metz: his usual symbol is a prostrate oak.

St. Barnabas (11th) was the companion of the Apostle Paul in many scenes of his ministry; but after a while, in consequence of a misunderstanding as to whether Mark should be united to their society, they took different routes, and he worked alone, choosing his native Island of Cyprus as the field of his labours, and converting large numbers to the Christian faith.

Trinity Sunday (12th). The introduction of this day into the calendar is of comparatively recent date. It appears that the universal celebration of the day in the Western Church was not established until the fourteenth century, although its observance was first enjoined in the Council of Arles in 1260. Pope John, in 1334, issued a Bull commanding a rigid observance of the festival on the Sunday following Pentecost, as was also done by Benedict the Thirteenth in 1405. It is still customary for the judges, together with the Lord Mayor, aldermen and common council, to attend divine service at St. Paul's, London, to hear a sermon.

St. Alban (17th) is regarded in tradition as the first British martyr. At Verulamium, now called St. Alban's (a few miles from London), a magnificent church, it is said, with much mythical details, was erected to his memory about the time of Constantine the Great. This edifice was destroyed in the Saxon wars, but was rebuilt in 796, by Offa, king of Mercia, and a monastery erected adjoining it. The present abbey, which is a fine specimen of gothic architecture, has been made the cathedral church of the Bishopric of St. Alban's.

The *Longest Day* occurs on 20th of June. In London, Eng., it is sixteen hours, thirty-four minutes, and five seconds from sunrise to sunset, the sun rising at 3.44 a.m., and setting at 8.18 p.m. At Lerwick, in Shetland, the extreme north of Scotland, the sun rises at 2.37 a.m., and sets at 9.25 p.m., thus making the longest day there to

be eighteen hours and forty-eight minutes in length.

On Midsummer Eve (23rd), or the Eve of the Feast of St. John, it was the custom in former times to kindle fires upon hills in honor of the summer solstice. The origin of these fires is very simple. It was a *feu de joie* kindled the very moment the year began; for the first of all years, and the most ancient which we know of, began at the month of June. Hence Belittius tells us that these fires were lighted as an emblem of John the Baptist, who was a burning and shining light. An old homilist says:—"In the worship of St. John the people wake at home, and make three manner of fires; one is clean bones and no wood, and that is called a bone fire; another is of clean wood and no bones, and that is called a wood fire, for people to sit and wake thereby; the third is made of wood and bones, and is called St. John's fire." The first, he informs us, is a token that John died in burning charity to God and man, and that they who die in charity shall have part of all good prayers, while they that do not shall never be saved. The second fire was made of wood, because it blazes and can be seen afar, betokening that St. John was a lantern of light to the people, and also that he had been seen from afar in the spirit by Jeremiah. The wood and bone fire was in remembrance of the Apostle's martyrdom, for his bones were burned. Stow also tells us "that on the vigil of St. John the Baptist, every man's door being shadowed with green birch, long fennel, St. John's wort, orpin, white lilies and such like, garnished upon with willow garlands of beautiful flowers, had also lamps of glass with oil burning in them all night."

St. Peter (29th), the oldest of the Apostles, is reported to have been Bishop of the Church in Rome; but a stricter examination of the point seems to prove that though he probably suffered martyrdom in Rome, he was never Bishop of the Church there. There is no doubt, however, that, on account of his age and distinguished reputation, and the prominent part he had always taken in his Master's affairs, he had conceded to him on the part of his brethren a superior place, such as President of the Apostolic College, but without any power or authority of a permanent kind over his brother Apostles. It is a curious fact that no pope has ever been called Peter, although many have laid it aside at their election and adopted a new name. The first example of this was in the year 884, when Peter di Bocca Porca, Sergius the Second, abandoned his baptismal name of Peter, accounting himself unworthy to bear the title bestowed upon his great predecessor. The most magnificent church in Rome is named after him, the Church of St. Peter, and it is always most brilliantly illuminated on the evening of this day, in honour of St. Peter and St. Paul. The latter also suffered death by the sword on the same day, about A.D. 68. A grand display of fireworks takes place from the castle of St. Angelo, the fortress of modern Rome, in honour of the two Apostles.

WHAT THREE WORKINGMEN SAID ABOUT THE CHURCH.

[From a Chicago Correspondent of St. Andrew's Cross]

WHO THEY WERE.

Joseph P. Cleal is a machinist, for years at the bench, then foreman of a shop, now expert mechanic in the experiment room of a great factory at Dayton, Ohio. He is about thirty-five years old, self-educated, intelligent, independent, and a natural orator and leader; has always belonged to the Union and believes in strikes as a remedy for injustice. He has always been an ardent Churchman, was one of the

earliest members of the Brotherhood of St. Andrew, and is now a lay-reader.

H. W. Spencer is an expert workman in his line, which consists of lining the converters in the mills of the Illinois Steel Co. He is an American, and was a farmer before he went into the mills. He gets large wages, and is a member of the committee representing the men in the annual adjustments of the scale of wages. He is not a member of any religious body.

J. N. Williamson is one of the leading men in the Joliet mill of the Illinois Steel Co., a heater by trade. He also is one of the committee representing the men in the adjustment of the scale. He is an Englishman by birth, and an earnest Methodist.

WHERE THEY SAID IT.

They were asked to address the Chicago Church Club on April 7, on "The Feeling and Attitude of Workingmen toward Religion as Exemplified by the Churches," and to speak the truth if it cut to the bone.

HOW THEY SAID IT.

They said it well. In manner and matter it would be hard to pick out three manufacturers, three ministers, or three lawyers from the ranks of the club, who could excel them. They were listened to with closest attention, and carried most of the audience with them. It was an object-lesson of the brains and ability of our workingmen which was most useful to all.

WHAT THEY SAID.

In a nutshell, this:

Mr. Cleal said: The workingmen feel that the Church doesn't understand their lives and feelings and doesn't take any pains to find out. What is commonly offered them in charity of one kind or another, and what they distinctly don't want, is charity or patronage. They think it is taking charity to sit in the free seats of a pewed church. The sight of a real estate plot hung up on the wall, showing a subdivision of pews, is not inviting.

They think the Church does not show that it realizes that men have bodies as well as souls, and does not take much of a stand for righteousness and justice in the matter of the bodily welfare of the men and their families, such as fair wages, fair hours, Saturday half-holiday, good water, drainage, etc.

The clergy in work and preaching are apt to be over the heads of the people,—like the man who put up fodder racks for his flock just the right height for the full-grown sheep, and the lambs starved to death.

The Church has much to learn from the Roman Church, which takes many of its priests from the ranks of the working people. They know by experience the wants, the needs, and the sins of their people.

The clergy need special education on economic questions, which are constantly under discussion among workingmen. No clergyman can hope to have the respect and regard of the workingmen who is not interested and well posted on these questions.

The Church must by righteousness, independence, courage and true brotherhood break down the idea, very prevalent among the wage workers, that it is deeply compromised with unrighteous wealth and monopoly. The feeling of the men is shown by the call of the gamin to his comrade when he found that he was peeking into the door of a free church—"Come in, Billy, dis ain't no boodle church."

Mr. Spencer said:

The rich churches keep the men out by their class distinctions; the poor churches by their self-righteousness.

If two men of equally good character come within the view of a church, one rich, the other poor, which is most sought for? To which would the attentive welcome and the cordial social greeting be given? If a workingwoman in plain clothes goes to church, is she shown to as good a seat as some fashionably dressed stranger? Do the Christian ladies of the congregation greet her as an equal? Is the minister as attentive to the needs and welfare and wishes of the poor members of his flock as to the rich? If not, that church has simply a name to live, that kind of Christianity is a mockery. And the working people go away with bitterness, feeling that God made men equal, but that man has raised up caste barriers and set them even in God's house.

In the humbler churches the trouble is not class distinctions, but the setting up of a religious aristocracy. The members feel so much better than the outsiders that there is no getting on with them.

Another obstacle is the doctrine so often preached of instantaneous conversion; that something great is going to happen inside. Many people wait all their lives for it.

To reach the great majority of the people who never go to church, the Church must follow the example of Jesus; it must go out in the highways and preach, but not preach alone; it must minister to body as well as soul, to bodily welfare as well as to spiritual.

The attitude of the laboring classes towards the Church can be summed up in two words: comparison and indifference.

Many of them compare the Church members with outsiders, to the disadvantage of the first. They compare the various denominations, and what they say of each other, and decide to stay out until the Christians agree a little better among themselves.

But, after all, among the poorer classes the attitude of the many is dull indifference. The struggle for life is hard, and they have no eyes or ears for spiritual things.

Mr. Williamson said:

When the Church extends sympathy to the workman it must show some respect as well.

There is too much display and finery on the part of the more fortunate people, and too much coldness to strangers.

The distinctions between rich and poor are nowhere so marked as in the seating arrangements of most of the churches. Caste distinctions at public worship must be done away with, or the Gospel expurgated.

On the other hand, the workmen don't need to be patted on the back. "Soft sawder" is as bad as the other thing.

Let the pastor lead in a reform of these things. Let him move among the working people in their every-day life. Let him show them as much respect as he does the rich, whether he meet them at home, on the street, or at church. Let the more fortunate people do likewise.

The preaching should be plain and understandable. Much orthodox and intellectual oratory is of a character which may do no harm to the learned, but misses the workman altogether. The preacher might as well preach in an unknown tongue. The greatest preachers are generally the plainest.

Lack of unity among the churches is a great stumbling block. The working people look on at the strife and fail to see the consistency of preaching peace and practising strife.

Creeds need not be thrown away, nor boiled down into one, but the churches should keep their favorite peculiar doctrines for their own private use and comfort, and work together to push forward those which are essential and common to all, love to God and neighbor, and hands joined to rescue the perishing.

Why abuse the Salvation Army, when it does work which the churches don't do? Every church should do Salvation Army work.

The bad opinion raised by the fights among the churches is confirmed by those who read history, and see that it has always been so. The only remedy is to show that, though differing in opinion, the great power and motive is love.

Then the lives of professing Christians. Many business men, high in the Church, countenance tricks of trade. Many employers, high in Church, grind the faces of the poor, and the Church winks at these things. The Church people, priests and all, must have clean hands, and lives that will bear the light of day.

The Church has a way of touching such great moral questions as it touches at all, with kid gloves.

The great enemy and destroyer of the working people is the drink traffic. Now the Church may not tolerate the groggery keeper, but too often it has welcomed the rich brewer, distiller and wholesaler.

"A NON-PARTISAN VIEW"

was presented in a letter written by the superintendent of the Steelworks Club at Joliet, who described himself as neither a Church member nor a workman:

"Looking at the work being done in the name of charity and for the uplifting of the masses, you will find side by side the man of the Church and the man of no church. Why does the latter refrain from seeking society with which he has had apparent affiliations? I answer, and in doing so I believe that I voice the opinion of my fellows,—'Because the Church has ceased to be a leader in the upraising of mankind.' This is a very serious charge and it brings me directly to the subject of your discussion, viz.: the relations of the churches and the working classes. It is perhaps one of the most remarkable things in human history that a Church which owes its existence and general diffusion to workingmen, should have so completely lost its hold on this very class. The fact argues a radical change either in the Church, or in the workingmen, or in both. A Christian church of the past belonged to no rank or condition. It was in fact a body of ministers filled with fervent if sometimes mistaken zeal, and seeking through the agency of all its members to gain converts. A church of the present time is a body ministered to. The active vital principle is gone. The work has been specialized until we have reached the point where one man must give all the encouragement for faith; give it in a refined literary form; he must be with his flock at their births, marriages and deaths, and in the time that is left represents his church of some hundreds in the redemption of the rest of mankind. The Church expects of this

man that he shall be a scholar; that he shall spend many years in acquiring literary graces and social tact. It expects also that without any special education, association or training, he shall fully understand the ways and methods of thought of workingmen.

"In England you will frequently hear such phrases as 'the vicar's poor,' 'the curate's poor' and so on. To us who are not of the Church this conveys the idea that the average congregation is disposed to live in snug sanctity, using their clergyman as a sort of staff with which to touch from afar such uncomfortable things as sin, sorrow and human suffering, and we reason that the Church does not attract the working people mainly because it is making no serious effort to do so.

"So much for the change in the Church. Among the working people we find that methods resembling those of the early Church are still successful, and we are therefore entitled to assume that there is no radical change in their attitude. The Salvation Army has been successful, not because of its peculiar features, but because all its members are active; because it seeks its converts in their own haunts; because it follows the apostolic example and sends a fisherman in search of fishermen and a carpenter after carpenters. Contrast this with the method of the churches. If a rolling mill operative is moved to join a church he carries with him the odium of all his ungodly brethren. He is considered to be on probation, the end being to make him as unlike every other rolling mill man as possible. Would it not be better to encourage this man to communicate even his first impulse to others, and let his religious growth be stimulated by his own work for religion?

"In conclusion, if there is within the whole range of experience an axiom that has been perfectly demonstrated it is this, 'Every message to the poor must be vain if it does not come expressed in the lives of brother men.'"

THE RESULT.

The views expressed by these workmen undoubtedly represent a widespread feeling of estrangement from the Church of to-day, and state most of the reasons for it. Will it not be a good result of this meeting if we carefully examine ourselves in the light of such candid criticism, and reform ourselves wherever reform is needed?

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

MONTREAL.

Church of the Redeemer, Cote St. Paul.—The Lord Bishop of the diocese made his visitation to this mission on the third Sunday after Easter, the 8th May, inst., and administered Confirmation to ten persons presented by Dr. Davidson, Q.C., Lay Reader, in charge. The service was beautiful and reverent, consisting of the Confirmation Service proper, with appropriate hymns approved by his Lordship; the candidates being formally presented to the Bishop and inquiry made by him as to their fitness. Each candidate was presented singly to his Lordship, sitting in his Episcopal Chair, for "the Laying on of Hands," the special invocation "Come, Holy Ghost," being sung, all kneeling, immediately before the presentation of the candidates. His Lordship delivered an earnest and loving address. Following immediately the Confirmation Service came the Communion Office, and the newly confirmed received their first communion at the hands of the Bishop himself, assisted by the Rev. E. A. Willoughby King, M.A., who has been doing the priestly work of the mission for some months past. The boys and men of the choir were in surplices, and the Altar vested in white, decorated with a beautiful floral cross and vases of cut flowers. The confirmed were the Misses Edith Silcock, M. Gilmore, S. Trotter, C. Miller, Emily Fraas, L. Murgatroyd, E. Gall, and Messrs. George Silcock, Norman Meyer and Alfred Russell.

SABREVOIS MISSION.—The Rev. Mr. Dixon preached in Cote St. Antoine Episcopal Church Sunday morning, in aid of the Sabrevois Mission. The church was well filled and the greatest attention was given to the discourse, which was a terse review of the present advanced condition of men in material wealth and the consequent increased demands upon them for purposes of bettering their kind. Prominent was the cause of religion and most prominent missions. He dwelt at length on the Sabrevois Mission, making an earnest appeal on its pecuniary behalf, which was responded to by a good collection.

Ninety-six persons were recently confirmed by Bishop Whitaker, of Pennsylvania, in the Church of the Covenant, Philadelphia, more than half of whom came from other religious bodies.

ONTARIO.

NAPANEE.—This part of central Ontario has long been the stronghold of Methodism. The Bay of Quinte conference can claim the prestige of embracing in its jurisdiction the "first Methodist Church" in Upper Canada. Here the first class meeting was held, and now some of the best prizes of the connectional pastorate are here located. As one of their own poets has said, "If you ain't a Methodist in these parts you ain't in it at all." Any Church extension therefore hereabouts is accomplished under great difficulties, and is matter for thankfulness, if not of congratulation. A humble effort in this direction is being made in the parish of St. Mary Magdalene, Napanee. On Thursday, May 19th, a mission hall and chapel was opened on Roblin's Hill, in the east end of the town. It is about a mile from the parish church, and in the centre of a good field for mission work—a little hamlet away from all the churches, and where the dwellers had begun to think that no man cared for their souls. Here last winter the rector held cottage meetings, and these were so well attended that he was encouraged to set on foot a scheme, which seemed a little ambitious for a parish numerically and financially weak, and already carrying the burden of a large parochial debt. However, the people interested promised to give all they could offer, the work of willing hands, and with this subscription to go upon, the rector undertook to build a suitable house, and confine the expenditure to the modest sum of \$100, at which suggestion the knowing ones winked with their eyes and said nothing. The first to lend a hand was that much abused knight, Sir Richard Cartwright, who has great possessions in Napanee, and whose benefactions both to Church and State have not perhaps received the recognition they ought. To him we are indebted for the lot on which the mission house stands, leased to us for a term of nine hundred and ninety-nine years, at an annual rental of 25c. Next, Mr. E. W. Rathbun, well known to business men and promoters of charities far and near, placed \$25 to the credit of our account with his firm for building material. Not to mention other benefactors, a very substantial addition to our resources was the gift of Mr. H. B. Sherwood, superintendent of the K.N. and W.R.R. On his property stood an old dwelling, which he gave us on the sole condition that we should take it clean away. A "Bee" did it, and on Christmas day the last load of old frame timbers, such as our second growth forestry knows not, was safely deposited on the lot. And hereby hangs a tale—that old building was the first seat of learning in Napanee. Its ancient rafters echoed too with the words of the first sermon ever heard in our midst; long before the upstart Academy and the pretentious Collegiate Institute began to dazzle our eyes with their novel light of higher education, practical teaching was imparted in this common school. Preacher and pedagogue vied, one with the other, in fitting old and young for their place in this world and the next. At that time the missionary at the Mohawk Reserve, a few miles distant, was the Rev. Salter Givens, and the Indians, reversing the order of things, sometimes would send their missionary to those spiritually destitute white brethren who met together to pray in this school house. It is said that Mr. Givens' instruction included a course of lectures on Church psalmody. Perhaps in those days, when a spade was a spade, they called this early effort at university extension a singing school. Anyhow, Mr. Givens, relating his experience not many years ago, told how the young men and maidens used to meet here once a week, and under his guidance, drink in, or rather breathe forth the mysteries of *do, re, mi*. And most assiduous among these devotees of St. Cecilia, was a young man who, we are told, gave promise, even in these early days of his career, of turning out a much better statesman than vocalist, no less a personage than the late Premier, Sir John A. Macdonald. The writer, however, had the pleasure a few years ago of ministering to a little sea-side congregation which included Mr. Givens' quondam pupil, and he can testify to the fact that the grand old man had not forgotten how to sing at least with a reverent energy, when the service and praise was being offered. Sir John has laid claim to the honour of acting precentor and clerk for the first missionary of the church in these counties. Well, the old-time school house after serving so many years as a humble dwelling place, is again restored to public and sacred uses. In its old age it has renewed its youth, and rests now not far from its original site, where we hope it may last till our lease expires, 999 years hence, promoting the glory of God and the good of His Church. Despite its new dress, therefore, the old school house may be considered an historic building of no mean local interest. The historical associations might well be fixed in some tangible shape if funds were forthcoming. We scorn to beg, though we are not in the least ashamed to receive alms for such a purpose. The rector, in making his address at the opening service, was able to say that the expenditure in cash so far has been less than \$80. The balance of the hundred originally

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The eigh the count ley on Tuc inst. The than eight was said in day eveni C. A. Frer sermon on The Holy 8 a.m., the ing celebr Stiles. A given by W. Wright the latter addresses instructio times of u the part o ed the voi pily and p affecting t case. An unanimou efforts to clergy: a considera ter of t.e. and broth clergy, w owe their efforts of for his co willing w fulfil the missions preciation work.

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St. Je parish on Tue both of and the story e pieces, occupie

suggested, would complete the building in every respect; no subscription list has been circulated, and it is proposed to rely upon voluntary contributions for the necessary funds. The collection at the opening amounted to \$36. The mission hall is a plain but ecclesiastical looking structure, devoid of those Gothic affectations which often render a frame building ridiculous. When completed it will be provided with a class room at one end, capable of being thrown into one room with the hall; at the east end is the oratory, containing the altar. This may be shut off by folding doors when the hall is not in use for divine service. A graceful belfry upon the roof tells what the place is for, and proclaims its Anglican persuasion; many a country parish would be well off with such a building for its church, and every parish needing it might have such a church, where there is an old school house available, a little volunteer labour and a hundred dollars.

The eighteenth meeting of the rural deanery of the county of Leeds was held in the mission of Kitley on Tuesday and Wednesday, the 10th and 11th inst. There was a good attendance of clergy, no less than eight of the Chapter being present. Evensong was said in St. Thomas Church, Frankville, on Tuesday evening, at 7.30, when the preacher was the Rev. C. A. French, of Lombardy, who delivered a forcible sermon on the "Love of God" from 1 St. John iv. 16. The Holy Eucharist was offered on Wednesday at 8 a.m., the Rev. H. Auston, rector of Gananoque, being celebrant, assisted by the incumbent, Rev. T. J. Stiles. At Evensong, two capital addresses were given by the Revs. C. J. Young, of Lansdowne, and W. Wright, of Athens, the former on "The Creeds," the latter on "Restlessness." All who heard these addresses felt stimulated by the wholesome words of instruction and advice, specially suited for these times of uncertainty of faith and desire for change, on the part of those who are without or have not heeded the voice of the Church. The day was very happily and profitably spent in the discussion of subjects affecting the well being of Christ's work in the diocese. Amongst other resolutions, one was passed unanimously endorsing the Rev. Rural Dean Bliss' efforts to improve the position of the missionary clergy: a subject which, we trust, will receive due consideration at the forthcoming synod. The Chapter of the Deanery of Leeds is marked by its concord and brotherly goodwill; and these meetings of the clergy, which are always refreshing and profitable, owe their existence and efficiency to the indefatigable efforts of Rural Dean Grant, who is justly esteemed for his courtesy and goodness. Always ready, always willing with a living acting faith and kind heart, to fulfil the duties of his office in visiting the various missions when it is necessary, he has won true appreciation from his fellow-priests, who know his work.

KINGSTON.—The death on Sunday of Rev. H. Farrar, of Bancroft, was a surprise to the clergy and laity of Ontario diocese, assembled in Kingston last week. He died literally in harness, having a mission (North Hastings) requiring much labor, and to which he gave his best energies until the last. Upon his kindness of character, endurance and zeal were laid the foundations of the life in the Anglican missions of North Frontenac. He came from England, was a teacher in Canada, and was ordained deacon in 1878 and priest in 1880 by the Bishop of Ontario, and appointed a missionary in the northern part of Frontenac, with residence at Parkham, where he remained till 1885. Then he was appointed to the mission of Lanark, where he remained two years ere receiving the appointment to the mission of North Hastings, where he remained till he died.

TORONTO.

TORONTO.—Annual Synod Meeting.—The annual meeting of the synod will take place at St. James' schoolhouse on Tuesday, June 14, at 11.30 o'clock a.m., the Lord Bishop in the chair. The Holy Communion will be celebrated in St. James' Cathedral at 10 o'clock. There will be evening service at St. James' at 8 o'clock. The annual missionary meeting will be held on Wednesday evening at 8 o'clock, in St. James' schoolhouse.

Miss Lizzie A. Dixon acknowledges with thanks the receipt of the following amounts for Rev. J. G. Brick, Peace River, Athabasca: Christ Church S. S., Mimico, \$3.42; Girls' Guild, St. James' W.A., Kingston, \$25.00; Christ Church S.S., Hamilton, \$10.00.

St. James' Cathedral.—The Band of Hope of this parish held their closing meeting in the schoolhouse on Tuesday evening, 17th May. The attendance both of members and friends was most satisfactory, and the entertainment, which consisted of a song story entitled, "Bart Coxwell," and sundry other pieces, eminently successful. Rev. James G. Lewis occupied the chair in the absence of the rector. Mr.

George Merser, the general secretary of the C.E.T.S., gave a brief and most clear address, pointing out to the children the duties of faithfulness and service. Mrs. DuMoulin, Mrs. Lewis and Miss L. Chafee assisted in making the entertainment pleasant and successful. Fruit was distributed to the children at the close of the entertainment.

EAST TORONTO.—St. Saviour's.—On the afternoon of Sunday, May 22nd, the Rev. Prof. Clark, of Trinity College, was the special preacher at the Service of Praise, and Arthur J. Gammack, B.A., intoned the service. The music employed at the choir festival in St. James' on the preceding Friday evening, was again taken by the choir, and Mr. Mockridge at all the services introduced the use of the new organ.

St. Barnabas.—The Lord Bishop held a confirmation in this church last Wednesday evening, when thirty candidates received the rite of confirmation. The Rev. Mr. Samwell of Mattawa assisted in the services in this church last Sunday and preached an excellent sermon in the morning.

NIAGARA.

HAMILTON.—The synod will meet here to transact the business of the year on June 22. Among the matters that will come up before the synod will be the report of the Commutation Fund Committee, appointed last year to apportion the surplus of \$4,000. The work of the committee was not easy. The claims of the present recipients were found to reach within a few hundred dollars of the sum to be distributed, without considering others claiming their share of the fund. The report was presented to E. Martin, Q.C., chancellor of the diocese, who declared the appointment of the committee, and consequently its report, illegal. The synod will decide upon the report and the chancellor's decision. Rev. Mr. Ker, of St. Catharines, will submit an amendment to the canon respecting the appointment of rectors, allowing the congregation twelve months to choose its minister. Under the present canon the Bishop can, upon consultation with the vestry, appoint the rector at once after a vacancy.

LOWVILLE.—St. George's.—The Bishop of the diocese visited this parish on Sunday, May 22nd, for confirmation. Notwithstanding the inclemency of the weather and the bad state of the roads, the candidates were all in their places in due time, and the church filled to its utmost capacity. The service was bright and hearty, the responding good, and during the Bishop's address to the candidates and congregation the most rapt attention was given, showing the high esteem in which our good Bishop is held in this parish. A celebration immediately followed, at which upwards of 60, including the 12 candidates, partook of the Holy Eucharist. In the evening the Bishop was driven to St. John's church, Nassagawaya, where, after evening prayer, he read the Ascensiontide appeal to a large and attentive congregation, followed by a short address on Christ's Ascension into heaven.

HAMILTON.—St. Matthew's.—A choral Litany, with full choir, is sung in this church each Sunday afternoon in May, from 3.30 to 4.15 p.m. The services have been well attended so far. The day school for boys, in connection with St. Matthew's, is well attended. The fees are very moderate, and a sound practical commercial education can be had, and pupils where so desired are prepared for the entrance examinations of the universities. A smart and well gotten up paper, "St. Matthew's School Gazette" is also edited and published by the boys of the school. The Tilham Church Tracts for Canadian Churchmen are also published from this church. They are some 15 in number, and are most excellent reading. For a true Catholic Churchman or a Prayer Book Churchman they are very handy, explaining and supplying sound facts with which to demolish the fallacies that are put forward by some wishy-washy who object to a beautiful service, and one that is made, so far as human aid goes, worthy of Him in Whose honour it is held. The tracts (fly sheets) are very cheap, something like 75c. or 80c. for 500, and can be had by applying to Rev. C. E. Whitcombe, St. Matthew's Clergy House, Hamilton, or to Rev. R. F. Dixon, Tilsonburg, Ont.

HURON.

MEAFORD.—A Confirmation service was held in Christ church, Meaford, by the Bishop of Huron, on Wednesday, May 18th, when a class of 36 was presented by the Rector. The Chancel was prettily decorated with flowers, and though the seating capacity of the church is over 400, many were unable to find even standing room, and had to turn away. The Bishop delivered a pointed and earnest address to

the candidates, and also addressed the whole congregation, explaining to them the rite of Confirmation. Most of those who were confirmed were adults, the average age being over twenty-one years, and the whole class will become regular communicants. Afterwards the Bishop preached an excellent sermon from the text II. Sam. xiv. 28-33, which was listened to with rapt attention by the large audience.

ALGOMA.

SINCLAIR'S LANDING.—On the Queen's Birthday, May 24th, the members of St. John Baptist's church choir met here and spent a very happy time on Lake Vernon, holding a pic-nic on one of the islands. There were four boats and one canoe, all of which were fully occupied. The party was successful in regard to fishing. Before dispersing the National Anthem was sung on the lake shore in front of the Rector's house.

British and Foreign.

The C.E.T.S. is going to start a temperance coffee barrow in the parish of Spitalfields.

The Manchester Guardian says that Dean Gregory has intimated, in reply to a statement that he is about to introduce eucharistic vestments at St. Paul's Cathedral, that "he will neither wear such vestments nor take any part in their introduction."

The King of Sweden has presented a silver medal to the Rev. Cyril A. W. Robins, of Lydd, who volunteered to go out in the Littlestone lifeboat to a shipwrecked vessel and assisted in rescuing several Swedish seamen on November 11, last year.

It is reported that the two oldest prelates of the English Bench are contemplating resignation—the Bishop of Chichester, Dr. Durnford, who is in his 90th year; and the Bishop of Bath and Wells, Lord Arthur Hervey, who is 84 this year.

An outlook over the year of work just accomplished in Trinity parish, New York City, is doubtless of interest to Churchmen everywhere. A glance at the general statistics shows: Adult baptisms, 85; infants, 966; confirmed, 465; communicants, 6,014.

The trouble regarding the lease of St. Hilda's Mission, Tokyo, which we announced on the 4th of March last, has been, we are glad to hear, favourably settled. A letter from the Bishop in Japan states that the claim against the mission buildings and property has been withdrawn by the landlord, Count Shimayama.

The meeting last month of the eighth General Synod of the Church of Ireland was, naturally, for Irish Churchmen the event of the week. Its progress has, indeed, been watched with the closest attention, not only in Ireland, but outside its borders.

The Lord Bishop of Derry and Raphoe reached his home at Londonderry late on May 5, after a "good passage." From a private letter we learn that he "returned truly delighted with America, with the life and energy of the church here, and the more than kindness and generous hospitality that was shown to himself personally."

Seven acres additional have been purchased for site of the cathedral in Washington; the entire site being now twenty-one acres, with fine and commanding approaches from the main thoroughfares; \$250,000 (£50,000) is pledged in addition to the land, and the new committee are actively at work, and everything is encouraging.

The Archbishop of Dublin, who has invited the members of the Presbyterian General Assembly to Old Connaught House on Friday, June 10th, has received an invitation to be present at the conversation to be held in connection with the assembly on the previous evening.

The Manchester Guardian says that the parish of Perivale contains four ratepayers. The vicar, Dr. Hughes, held the customary meeting, and, as has been the case for thirty years past, was left to transact all the business himself. He nominated his own churchwarden, and afterwards elected a people's warden.

The East Anglican Daily Times says there were living in the county of Cardigan, at the beginning of the month, a retired clergyman and his wife, who

have passed their "iron wedding," having been married seventy years. She was ninety-nine years of age, and her husband was ninety-seven. Such a long period of wedded life is believed to be almost unequalled within the limits of the United Kingdom.

At the monthly meeting of the S.P.C.K. the following grants were voted. Towards the building of six churches in Canada, £155; four in the West Indies, £110; three in New Zealand, £70; also £330 were set apart for the training of native clergy, and £1,370 for the spiritual care of emigrants. Notice was also given of a grant of £1,000 towards the endowment of the new see of Calgary. The book grants voted amounted to £529, of which £200 worth of tracts, &c., in ten different languages, were given to the "Missions to Seamen" Society for distribution amongst the crews frequenting various seaports.

The *Churchman* (New York) says of the Bishop of Derry and Raphoe's visit: "The Right Rev. Wm. Alexander, D.D., Bishop of Derry and Raphoe in Ireland, has won the hearts of all who have come in contact with him, either socially or as listeners, during his visit to New York. He has preached invariably to immense congregations, and his lectures, which will soon be published, have commanded earnest attention. . . . No visitor from the English Church has been more warmly welcomed than Bishop Alexander."

The will of the late William Astor leaves bequests to these institutions: To the Home for Respectable Aged and Indigent Females of the City of New York, \$15,000; to Trinity church, for charitable purposes, \$10,000; to the Woman's Hospital, \$10,000; to the Home for Incurables, \$10,000; to St. Luke's Hospital, Jacksonville, Fla., \$15,000. Astor Library receives \$50,000. There are a few other gifts to charitable institutions.

The General Synod of the Church of Ireland met on April 26th at Dublin. The Primate and the Bishop of Meath were not well enough to attend, the Bishop of Derry was in the United States, and the Archbishop of Dublin presided. In his opening address he alluded to the death of the Bishop of Down; to Home Rule (which he thought was dead, killed by the internal dissensions of Home Rulers); and to the Ulster question (denying that Ulster was the only Protestant province); and to education.

The Sunday School Union held its annual meeting and conference last month, delegates assembling from all parts of the country. The statistics of Sunday-school work are very striking. There are in the United Kingdom some 45,000 schools, in which upwards of 700,000 teachers are engaged in instructing 7,000,000 scholars. In the United States there are upwards of 100,000 Sunday-schools, more than 1,000,000 teachers, and 8,500,000 scholars. In the whole world the schools are said to number 183,390, the teachers 1,999,569, and the scholars 17,716,212. Almost without exception, the teaching is voluntary.

The trustees of the proposed cathedral of St. John the Divine at New York recently had a special meeting. It is hoped that if the money is forthcoming the choir can be completed by St. John's Day, December 27th, 1895. When done services will be held regularly therein, and, as far as possible, it will take the place of the Cathedral. The size of this structure will give some idea of the vastness of the building when it is completed. The choir alone will be 150 feet long and 150 feet high, or higher than many tall spires. Seats for temporary worship will be provided for 1500 people. These will be removed on the completion of the rest of the structure. The cost is estimated at £180,000 (\$900,000), and the whole edifice will require £1,200,000 (\$6,000,000) more.

Bishop Selwyn has sent a long letter to Bishop Hadfield, Primate of the Church in New Zealand, expressing "to you, and through you to the synod, my grateful thanks to the New Zealand Church for all the help and sympathy—I might almost say love—which they have shown to me during my tenure of the bishopric of Melanesia." The Bishop asks the New Zealand Church to consider the special needs of the Melanesian Mission at the present time, for which he hopes to be able to work in England. "But missionary activity has increased so largely, and the demands for fresh missions are multiplying so fast, that it will be difficult to do more than maintain—if, indeed, we can do that—the present contributions. I therefore ask the Church in New Zealand to bear in mind this trust which is committed to her. I know that many are giving more, perhaps, than they can well afford; but in many cases, and in many parishes, the work is hardly known, or, if known, not sufficiently valued. I trust, therefore, that in this crisis

of the mission's history, the New Zealand Church will make a special effort to maintain the work."

Undaunted by their reverses, the Australian Church has resolved to make another attempt to send the Gospel into New Guinea. A special service was held in St. Andrew's Cathedral, Sydney, on the 16th March, prior to the departure of the Rev. Copland King for that country, to resume the work which he was recently compelled to abandon owing to ill-health. The Bishop of Sydney delivered a short address, in the course of which, he said, they had met together on a solemn occasion; an occasion in which all were deeply interested, whether by reason of mission work in general or this particular mission, or of their brother who was about to return. He would not say much, but would try to lift their hearts, and the heart of the returning brother, to that God who sustains under all trouble and temptation. Speaking of the N. G. Mission, he touched upon the disasters which had befallen the party since he first issued the license to the Rev. A. A. Maclaren in July last, difficulties, disasters, delays, and deaths, and showed how these should make all think of the grace of God.

A very interesting addition has recently been made, by the widowed Countess of Glasgow, to the Holy Communion vessels belonging to St. Mary's Cathedral, Edinburgh. It consists of a paten and chalice of silver, richly gilt. The former is plain, with a small graven shield, with the monogram, I. H. S.; but the chalice is adorned by four fine rock crystals on its stem, and pale rubies and pearls on its base. It is also chased with the symbols of the four Evangelists, an *Agnus Dei*, and a pelican. Underneath the base is a Latin inscription stating that the chalice and paten have been given by the widow of the sixth Earl of Glasgow, as one mourning but not without hope, to the glory of God and in loving memory of her husband, who received the Holy Eucharist for the last time in this Cathedral Church. The jewels were the property of the widowed Countess. The day on which the vessels were first used at celebration was the second anniversary of the death of the Earl, who had been in his lifetime so loyal a son and so liberal a benefactor of the Church in Scotland.

The promoters of *The Review of Churches* Reunion Conference desire to attract attention to the series of meetings which will be held this summer at Grindelwald, with the object of promoting Christian reunion. These meetings, they announce, will be attended by prominent members of the Church of England, Presbyterians, Congregationalists, Baptists and Methodists, and it is fervently hoped that the discussions will lead to some practical issue. A letter signed by Earl Nelson, the Bishop of Worcester, and over twenty other members of various religious bodies, asks the prayers of all those who are interested in promoting the cause "for which our Divine Master pleaded so fervently just before His Passion," and suggests the first Sunday morning in June, July, August, and September, as days when special intercessions with this object should be made.

St. John's church, Oakland, was built in 1857, and has had but one rector since the parish was organized—the Rev. Benjamin Akerly, D.D. This is a remarkable term of rectorship anywhere—but especially so in a community so full of the changeful and restless elements which mark the progress of the Pacific coast. This fact in itself contains a marked tribute to the sterling worth of Dr. Akerly's character. He has now reached his 81st year, and his strength having been greatly reduced by an attack of the grip which passed into pneumonia, early in the past winter, he offered his resignation to the vestry at a recent meeting. The vestry took twofold action—first, accepting his resignation, and secondly, making him rector emeritus for life, on full salary, from the date on which his resignation is to take effect. The Rev. A. G. L. Trew, D.D., for the past twelve years rector of the Church of our Saviour, San Gabriel, has been elected to succeed Dr. Akerly, and entered on the work on Sunday, May 29.

The New York *Churchman* records the decision of an important case in the Maryland Court of Appeals as to the tenure of benefices in the American Church, so far, at least, as the State of Maryland is concerned. The plaintiff, the Rev. F. S. Hipkins, sued the vestrymen of St. Matthew's Church, Garret County:— "For reasons which are not stated, and are in any case irrelevant, the vestry required the resignation of the rector on a specified date. He refused to resign, and appealed to his Bishop under Title II., Canon 4, of the Digest. That canon, however, by its express terms, only gives jurisdiction to the Bishop when there is no civil or diocesan law inconsistent with its provisions. The Maryland Vestry Act of 1798 is inconsistent with those provisions; and the Court of Appeals has decided that the vestry of St.

Matthew's did not exceed its rights as determined by the Vestry Act in dismissing Mr. Hipkins, and that in the State of Maryland, which includes the dioceses of Maryland and Easton, Title II., Canon 4, of the Digest has no force. If, then, a contract between a vestry and a rector does not state definitely or by legal implication the time for which the rector's services are engaged, "it is a contract at will, terminable any time at the will of either party" (the italics are in the judgment)."

Bishop Bickersteth, of Japan, lately wrote regarding the general work of the Church in Japan: "There are few if any people with nobler or pleasanter characteristics than the Japanese, or who offer a finer rough material for the moulding and hallowing of Christian grace and principles. It is of course a mere error, though a very common one, to blame Eastern people because they do not exhibit a character which nineteen centuries of the Faith have only as yet partially impressed on the West; and it is also, in my judgment, certain that no mission of the Church at this time has larger reasons, whether for thankfulness or hope, than that of the Church of England in Japan. If its condition now, whether in point of numbers of clergy, and of workers, or of converts, or of organization and general level of Churchmanship and love of the Church among Japanese, or, I believe also, though it is much more difficult to gauge, of spiritual religion, is compared with what it was a few years since, I can only say that the development as a whole, and allowing for local disappointments, has been beyond my expectations. With the staff and organization here duly developed and increased year by year we have only to work on, and I make no doubt that God will "give us the increase," even if it be left to the next generation to "see the glory" of the first Christian land of the East."

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.

N. B.—If any one has a good thought, or a Christian sentiment, or has facts, or deductions from facts, useful to the Church, and to Churchmen, we would solicit their statement in brief and concise letters in this department.

Translation of Bishops.

AUDI ALTERAM PARTEM.

SIR,—I had hoped that anything like electioneering tactics with reference to the choice of a Bishop for Quebec would at all events have been kept out of the public press. I am sorry therefore to read the letter of "a Delegate" in your issue of May 12th. Surely he "takes too much upon him" in thus insisting upon sweeping away two whole classes of possible candidates,—those of Bishops already occupying sees, and clergy in England and the States,—not to say a third, for he plainly intimates in his communication that the selection should be limited to the diocese itself. These eliminated classes have from ancient times and wide usage been regarded as eligible for selection. But let us see what are the grounds on which "a Delegate" bases his proffer of counsel to our spiritual fathers of Algoma and Niagara, as well as to the electors of the Quebec diocese.

"The past grand Council of Nicæa (Can. 15.), and the Council of Sardica (Can. 1 and 2), absolutely prohibit such translations," i. e., those of Bishops from one See to another. True, they do so. But if "a Delegate" were to refer to Canon 15 of Nicæa, he would find that it proved altogether too much for his purpose. For it enjoins that not only "no Bishop," but also "no Priest or Deacon, shall remove from one city to another." I think that "a Delegate" would hardly be prepared to press its obligation so far as this. And yet, by what right does he stop short with the mention of the first order of the ministry? Is this fair? Furthermore, if he consult Sozomen (Bk. I. c. 2), he will see that the Nicene Council itself translated Gastathius, Bishop of Beroea, to the See of Antioch. It is plain that the Canons of even œcumenical synods, not affecting matters of faith, must be interpreted by the subsequent use of the Church. For example, the 17th Nicene Canon utterly forbids the taking interest for money. "A Delegate" might have cited the "Apostolical" Canons, which also (Can. 14) forbid the translation of a Bishop, "unless some reasonable cause compels," such as the "advancement of the cause of religion."

The Council of Sardica was not a "General" one, and hence its edicts have less weight than those of Nicæa. But it is noteworthy that its canons state the reason for such prohibition,—not that of the indissoluble character of the union between Bishop and diocese,—but that opportunities for such removals had been abused for the furtherance of personal

avarice perfectly by the known conditions of I have to look the Ang have to And sur nized u denied. A cry c effectively to clear candida tunity f introdu of your synod i ratifyin point i itself. has stru let him Synod i There c in the b lame p past. let him selves c And a brow Brown Primat cessors

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avarice and ambition. Now, Mr. Editor, I feel perfectly safe in saying that no man will be elected by the Quebec synod as their future Bishop, whose known character is not far superior to the imputations of such motives as these.

I have not time to follow up the subject; nor yet to look up a mass of precedents, showing the use of the Anglican Church alone, which is all we at present have to do with, for a thousand years at any rate. And surely it needs none. That this is the recognized use of the Anglican Church will hardly be denied. And if so, is this a time to press for changes? A cry of this kind may be convenient, and perhaps effective, for electioneering purposes,—it may help to clear the ground of dangerous rivals to a favorite candidate; but for a measure of reform, an opportunity for fuller consideration of more constitutional introduction should be afforded. I have not spoken of your correspondent's reference to a Provincial synod as a suitable means anciently enjoined for ratifying an act of translation; because the main point is the question of translation considered in itself. This last being conceded—if "a Delegate" has strong convictions on this subject of ratification, let him by all means bring them before the Provincial Synod itself, and introduce a canon to this effect. There can be no possible objection to his doing so. But in the meantime let him not visit upon others the blame due to his own neglect to take this step in the past. Until the case has thus been provided for, let him not blame people for failing to avail themselves of a provision which does not yet exist.

And let such agitators beware lest in thus passing a judgment upon a Selwyn, a Wilberforce, a Harold Browne, a Walsham-How, nay, upon the excellent Primate of all England himself, and his many predecessors,—they be found even fighting against God.

F. J. B. ALLNATT.

Lennoxville, 20th May, 1892.

Chancel Windows to Give Away.

SIR,—I have three lancet windows, two about 6 ft. x 14½ in. and one about 7 ft. x 25 in., removed to give place to stained glass, which I will give to any church in need of them. Each window is composed of two sashes filled with plain glass, frosted; but they are neat and as good as new.

A. K. GRIFFIN.

Trinity Church Parsonage, Bulford.

Bishop's College.

SIR,—Permit me to correct a slight error which has crept into your otherwise correct report of the Eastertide meeting of the Corporation of Bishop's College, in your issue of May 19th.

It is reported:—"It was also stated that enough promises had been secured to assure its speedy internal completion." These words do not refer to the chapel, as would be inferred from your report, but to the Divinity House, of which they are fortunately true. The chapel still requires at least \$8,000 more to complete it and possibly even more, for the foundations are found to be more injured by the fire than had hitherto been supposed.

Trusting you will find space to make this correction, and to say that we shall be grateful for help in the matter of our chapel restoration.

THOS. ADAMS.

● Bishop's College, Lennoxville, May 20th, 1892.

Unfermented Wine.

SIR,—We must express our regret at the opening of your pages for even the discussion of "Unfermented Wine." Wine, if wine at all, is fermented, but syrup or molasses can never be wine in any true sense of the word. The fermentation is a most wholesome, natural process, and an essential to the juice of the grape. The rabbi must have had a decided vein of humor in him if he made the reported statement to the editor of the London *Methodist Times*: a good many wise men cannot see a joke, and evidently the rabbi knew what information was wanted. But the whole story has a syrupy look about it, and a good Churchman will not make his sacrament in a decoction of "old Malaga or Muscatel raisins," even though the best part of it is the "one quart of water boiled gently down to one pint!" It may be that those who go in for the "Unfermented Wine" notion are themselves, and their sacramental form, no better or no worse, but the rule and practice in the Church are clear, and happily even the weakest among our clergy has no option.

NOBODY.

May 26th, 1892.

Translation and Importation of Bishops.

SIR,—I read the article in the issue of May 12th on the "Translation and Importation of Bishops" by "a Delegate," at first with some amusement at

its effrontery—then with indignation at its evident malice. I think the members of the Quebec Synod may fairly ask who is this person, styling himself "a Delegate," who presumes to lecture the Bishops on their obligations, and to admonish them to resist pecuniary temptations. I have known something of the past history of the Bishops referred to, and should certainly have considered them above suspicion of being influenced by any worldly considerations. No doubt "a Delegate" is quite in the confidence of Canon DuMoulin, but I must express a doubt as to whether he is authorized to state so positively that "he probably would not accept the position." It is difficult to see why the Canon's name is dragged in at all.

I would be glad to know what "a Delegate" means by these words with which he concludes his valuable (?) article: "and not run the risk of importing into the Canadian Episcopate ANOTHER 'Higher criticism' sceptic, or a fossilized Englishman, who will be too old to learn the sentiments of the Canadian people." What Bishop have we had, or have we now, who could be described as either a "Higher criticism" sceptic, or a fossilized Englishman?

ANOTHER DELEGATE.

P. Q., May 25th, 1892.

Notes and Queries.

SIR,—1. In an argument with a Presbyterian, I found that the Presbyterian claimed the having the Three Orders of the Ministry (Ministers, Elders and Deacons), and that these three corresponded to our orders of Bishop, Priest and Deacon, and are equal to them. Is this a fair argument? If so, what can I say, and if not, how can I prove its unfairness?

2. What is the Presbyterian Liturgy, and how long has that church had one?

COLLINGWOOD.

Ans.—Your query points to a fuller answer than its words request.

1. Presbyterianism is not Scotch, but Genevan: not from John Knox, but from Andrew Melville; not from Scriptural or Apostolic times, but from the Reformation period: having no authoritative documents of its own, but going for them to Westminster and the English Puritans: being in no sense a religious body, but owing all it has to the Erastian William, who took it under his royal wing when the Scotch bishops were requiring a little time for mutual consultation. A *fad* of the present generation is the question of presbyterial succession as being at least equivalent to the Episcopal or Apostolic. In reply we say, lay aside assumptions from ignorance, and give a reasonable proof by pointing to a reference to its once being thought of in the 10th, 5th, 2nd or 1st century. Controversy was common in the early ages of the Church, but it never touched the episcopal functions, and we well may ask when, how, and where there is even a hint that the Episcopal was supplanted by the Presbyterian. In other words, both the Scripture and the Church for fourteen hundred years knew nothing of Presbyterianism, and everything about Episcopacy. As to Three Orders, with us they are as closely connected as the root, the stem, and the leaf; in Presbyterianism, there is no organic union, but a set of names which any club may assume, and which the Catholic Apostolics extend even farther than the Presbyterians; cherubim and seraphim are as fully Scriptural names, but what then? The question of the names is unfair because it has no historical basis, and is practically an innovation. Mere assertion is nothing, and the appeal to Scripture words and phrases is nothing.

2. Presbyterians never had a Liturgy. For a few years past attempts have been made to compile one, but the Presbyterian tradition of extemporising is too strong as yet for any good results in this direction. The *Euchologion* was the first sample. Knox's Liturgy or "The Book of Common Order" is scarcely a Liturgy at all, but rather a Directory for Worship. The Books of Discipline were certainly not liturgical. And how will the Established, Free and United Presbyterian bodies in Scotland ever agree upon anything of the kind? But until they all agree there can be nothing having the semblance of a Presbyterian Liturgy. In Canada they appear to have agreed to a sinking of all differences, and to becoming one body. But in Scotland there is a large proportion of Presbyterians who are longing for some form of Liturgy, as they have ceased to regard extemporising as a praying with the Spirit when the understanding is so often adrift, and recourse is so often had to scraps from the Book of Common Prayer.

It is not theory but fact—that Hood's Sarsaparilla makes the weak strong. A fair trial will convince you of its merit.

Sunday School Lesson.

Whit-Sunday.

June 5th, 1892.

THE HOLY SPIRIT IN THE CHRISTIAN CHURCH.

The great festival which we celebrate to-day is sometimes called *Whitsun-Day* (derived from the German), and signifies the same as the corresponding Jewish Festival of Pentecost, being the fiftieth day from Easter or the Passover; but more commonly *Whit-Sunday*, from the white garments worn on this day in the early Church by the newly baptized. Or possibly it refers to the outpouring of wisdom (in Ang. Sax. "wit") on the Apostles.

"I BELIEVE IN THE HOLY GHOST."

In the Creed we have already spoken of two Persons, the Father and the Son. We generally, in mentioning the Trinity, say "The Holy Ghost" last; but this is not because He is inferior (See Athanasian Creed.) This is the order given in the form of Baptism (S. Matt. xxviii. 19.)

(1.) *Meaning of Name.*—"Ghost" or "Spirit" same in its derivation as "breath." (See Gen. ii. 7.) So He is called in the Nicene Creed, "Giver of (spiritual) life." Also called "Holy," because He sanctifies (makes holy) the people of God.

(2.) *Not a visible, but a real Person.* Foolish stories of seeing ghosts. No spirit can ever be seen by our earthly eyes. The Lord Jesus was visible when on earth, because He had a human Body. The Holy Ghost never seen by mortals—though there is a heavenly or spiritual eyesight, by which we hope hereafter to see God, face to face. The Holy Ghost is invisible, but He has appeared in a bodily shape (a dove, St. Matt. iii. 16; tongues of fire, Acts ii. 3). Though invisible, none the less a *real Person*. (Many things are invisible which we know are real, as wind, electricity, our souls, our life, etc.) The Bible constantly speaks of the Holy Ghost as a *real Person*—for example, the form of Baptism (S. Matt. xxviii. 19; compare 1 Cor. xiii. 14). As a person He *strives* (Gen. vi. 3). *Comforts* (S. John xiv. 16-17), *is offended* (Acts v. 3), *grieved* (Eph. iv. 30).

(3.) *The Work of the Holy Ghost.* We have already seen that His work for us is implied in His Name (Sanctifier, Giver of Life), but we shall gain a larger knowledge of His wonderful power over human hearts and souls by considering—

II. THE HOLY SPIRIT IN THE CHRISTIAN CHURCH.

"The Promised Comforter" is the subject of the Bible Lesson, and it is not necessary to speak here of the circumstances under which the coming of that great blessing was announced to the Apostles.

(1.) The Church may properly be said to have had its beginning when the Holy Ghost descended at Pentecost (Acts ii. 1, etc.). The Apostles were not to begin their missionary work till the promise was fulfilled (Acts i. 4). The Church began that day with one hundred and twenty souls (Acts i. 15), but after S. Peter had spoken under the influence of the Holy Ghost, there were added the same day about three thousand more (ii. 41). (Note that the same Apostle, before the Spirit was given, had basely denied his Lord.)

(2.) *Gifts of the Spirit.* The miraculous gifts received at Pentecost were one of the greatest causes of the marvellous growth of the Church in the time of the Apostles. They are enumerated in 1 Cor. xii. 8-10. The Apostles had also the power of communicating the Holy Ghost to others by the laying on of hands. (Acts viii. 17.) And those on whom they laid their hands received miraculous powers. (Acts xix. 6.)

We have the benefit of these supernatural powers in the Holy Scriptures, which were written by inspiration of the Holy Ghost (2 Peter i. 21).

(3.) The miraculous gifts were only intended for the earliest age of the Church. But better and more enduring blessings still remain. (See 1 Cor. xii. 31, which introduces the beautiful passage on Faith, Hope, and Charity in the next chapter.) We learn from Rom. viii. that we receive from the Holy Spirit *life*, both here (v. 10) and after death (v. 11); *adoption* into God's family (vv. 14 to 17); the *power to pray* (v. 26). Other *fruits of the Spirit* are spoken of in Gal. v. 22.

(4.) The Holy Ghost is given at Baptism, renewed at Confirmation, and most plentifully outpoured in Holy Communion. He gives us a lifelong intercourse with the Blessed Saviour (S. John xiv. 16, 18). We may say in a word, that while the Lord Jesus obtained for us the unspeakable blessings of the Christian religion, those blessings are all communicated to us through the Holy Ghost.

—God sometimes mercifully makes use of death or sorrow to wake up sleeping consciences. The sudden death of a companion, a great change of fortune, has been the turning-point in many lives. God sends a strong remedy when He sees that nothing else will work a cure.

Family Reading.

A Vision of the Night.

"I had a vision in the night,
That gave my spirit strength to sweep
Adown the gulf of Time."

Song.—"The Last Man."

It chanced that one day my work had been harder than usual, so that when the night came I was very weary. Yet, when I sought my couch I could not sleep—but tossed from side to side—and complained in my heart that my lot was hard. For I was poor, and compelled to work daily that I might have food and clothes and shelter. "Other lives are not filled with toil, as mine is," I said, "but have colour, and warmth, and brightness, and all fair and lovely things. I have nothing. Early I began to toil—toil I must till life and strength shall leave me—and to what end? To keep in me that life of which I am already weary—to work through all one day merely that I may gain the means of working all through the next—it is too hard."

Now while these thoughts were shaping themselves into words in my mind, I perceived that my room was slowly becoming filled with light. Raising myself on my elbow, I looked around in surprise, and became aware that I was not alone.

Beside my bed stood an Angel, with bright wings and silvery robes. His face was fair—the light that filled the room seemed in some way to come from it—his eyes, looking down upon me, were half-stern, and half-compassionate. "Oh, wailer of the night," he said, and his voice was like an organ-note. "Thy moans are heard—the slightness of their cause, thyself shall see. Arise, and come with me."

Without will, without conscious movement, I found myself beside my Guardian Angel in the streets of a great city. It was night. A fitful wind wailed through the narrow lanes that separated the great blocks of houses; clouds were driven hurriedly across a sombre sky. Silence lay on all around. Turning into one of the narrow lanes I have referred to, the Angel paused before the door of a dreary-looking house. A moment and we stood in one of its upper rooms. It was poorly furnished, and on the wretched bed a man lay, sick, but not dying. I knew—how, I could not have told—that many weary days and months of suffering were before him, ere he should know the blessedness of release—the peace of Death. In a corner of the room a haggard woman sat and sewed; in another three children were huddled together on a heap of rags that could hardly be called a bed.

"Thou hast health and strength—no sufferers depend upon thy labour for their life," said the Angel, in answer to my unspoken thought, "why am I shown this?"

My head was bowed in shame—my heart was sad with sympathy. Then the sky, with its drifting clouds and its quickly hidden stars, was above us once more, and the wind fanned my cheeks and lifted the hair from my shoulders. I looked around. The scene had changed. I stood in front of a vast building. By the iron-barred windows and heavy doors, I knew it to be a prison. Even as I knew it, we were gazing into its inmost cell. On his narrow bed, with chains on wrist and ankle, a felon writhed and groaned. I saw his haggard face and blood-shot eyes—and then I saw all the story of his past—its dalliance with temptation—its fall—sudden to outward appearance, though not in reality; its shame and ruin. I saw the father and mother, whose gray hairs were brought with sorrow to the grave. I saw the gentle sister, whose heart was broken. I saw the wife, who could never more lift up her head to face the world. I saw the little child, born to a heritage of shame.

"Not of thine own strength has thy soul—or any soul—been kept from the sin that the world condemns. Thou hast escaped it through the Mercy which has heard thy daily prayer 'Lead us not into temptation!'" said the Angel, "and for that answer thou hast never given thanks." Again I bowed my head in shame. Again I felt the night-wind, and saw the sky, and looked around me. Tall factories rose on every side, and I knew the one in which I worked. Another moment,

and we stood side by side in one of the rooms. The rush and whirr of machinery filled the air with bewildering noise. Pale children—sad-eyed maidens, weary women—stood and worked. A girl of about my own age, but haggard with suffering and want of food, was in one corner; I looked at her, and knew—again, I could not have told how—that a terrible disease left her with barely strength enough to work. That between this life of ceaseless toil, and absolute beggary, she had no choice—that even in the nights she was too often sleepless and racked with pain—and that no hope of any happier future—no whisper of a life beyond—had ever cheered her heart.

"Thou knowest the peace of sin forgiven—thou hast the joy of knowledge of the Lord of Life," said the Angel. His voice was sterner than before, and tears came to my eyes. No reproach had stung me with so keen a sense of ingratitude as this.

For a few moments we stood silent under the cloudy sky; and then he spread his wings, and turned as if to go—but, turning said:—

"Suffering thou hast been spared, and shame, and the last, worst loss of all—the loss of the knowledge of the Life Eternal—hast thou yet aught of which to complain?"

I feared to speak—yet feared still more to be untrue—therefore I replied:—

"Tell me—O, Spirit—since thou hast already told me so much—why these lives are so sad; and why others are so bright. I ask no more than aught shall be given unto me—seeing all I have been spared—but I would fain know the end and purpose of all that I have seen."

"Thou shalt see the end—in God's good time—trust Him and wait. That is hard, thou sayest. Look, then."

I turned to where he pointed; spread out as in a scroll I beheld a vision of the rooms I had seen before—the weary woman, toiling in the night,—but with "The peace that passeth understanding" written on her face—and I knew that in any life less hard she would have been shallow, frivolous, vain, selfish—forever outside the Kingdom of Heaven. I saw the felon in his cell, brought by that public shame to a sense of sin. And I knew that, had the world smiled on him, he had grown ever harder, and blinder, and more self-deceived; seeing himself only as man saw him, and knowing not that he was "miserable and poor and blind and naked;"—I saw him pardoned and at peace with God. I looked for the girl who had stood, suffering and sullen, at the factory wheel—I looked in vain.

"Seek her in the scenes of thy daily toil," said my guardian; "be it thine to lead her to the waters of the Fountain of Life. So much for thy first question. Thou would'st know why the innocent suffer with the guilty—that I may not tell thee yet. But what sayest thou now may be the mission of want and shame and suffering—aye, and even of doubt?"

"To bring to a knowledge of the Unseen and the Eternal those who else had been engrossed through all their lives by the things of time and sense," I answered. "But why, then, are some spared these hard teachers? Can they who wear purple and fine linen, and fare sumptuously every day—can they, in their pride and pleasure, learn, painlessly, the lessons others only know through such sharp suffering? Can they, treading the rose-strewn paths of life, reach, by them, the same gate that others only gain by treading with bare feet on stony roads? I would know somewhat of the Mystery of Ease and Joy, since I have seen, if but dimly, into the Mystery of Pain." "What are thy thoughts?" asked the angel, folding his wings again, and turning to me?

(To be Continued.)

The Wonderful Success

Of Hood's Sarsaparilla as a blood purifier entitles it to your confidence. No other preparation has such a record of cures of Scrofula, Salt Rheum, Blood Poisoning, or other blood diseases. To try it is to know its merit. Be sure to get Hood's Sarsaparilla.

For a general family cathartic we confidently recommend Hood's Pills. They should be in every home medicine chest.

Scandal.

A whisper broke the air—
A soft light tone, and low,
Yet barbed with shame and woe:
Now, might it perish only there,
Nor farther go!

Ah me! a quick and eager ear
Caught up the little-meaning sound;
Another voice has breathed it clear,
And so it wandered round
From ear to lip, from lip to ear,
Until it reached a gentle heart,
And that it broke!

The Old Hymn.

Another brave heart who devoted himself to the good of the soldiers in the sad campaign in Russia, was the kind-hearted missionary, Duncan Matheson. He was unwearied in his exertions for the good of the soldiers, and never spared himself by night or by day. One evening as he trudged along, weary and sad, returning from Sebastopol to his lodgings, in an old stable in Balaklava, he felt very low and depressed with the sights he had seen, and thought how little hope there was of the siege coming to an end. He felt almost "done," he was so tired; but as he happened to look up he saw the stars shining brightly in the blue sky. Instinctively his weary heart mounted heavenward in the sweet thoughts of the "rest that remaineth for the people of God," and he began to sing aloud the hymn beginning:—

"How bright those glorious spirits shine;
Whence all their bright array?"

The sound of his own voice and the swinging metre of the tune helped to revive his fainting spirits, and he stepped out more briskly through knee-deep mud, till he reached his miserable lodgings.

Next day was wet and stormy, and when he looked out, thinking what course he had better take, he saw a soldier standing for shelter beneath the verandah of an old house near by. The poor fellow was in rags, and all that remained of shoes on his feet were quite insufficient to keep his bare toes from the mud. Altogether he looked the picture of misery. Matheson went up to him at once, and began to talk to him; and when he found he had no boots to wear excepting what he had on his feet—the army stores being quite exhausted—he gave him ten shillings, and told him to go and purchase some from the men who were employed in burying the dead. The soldier thanked him warmly and said, "I am not so bad as I was yesterday by a long way. Last night I felt in the most miserable condition, and I said to myself, 'Here we are, not a bit nearer taking Sebastopol than when we sat down before it; life is no use having when things are like this, and I may as well shoot myself as let the Russians do it.' So I took my musket and went out yonder, meaning to put an end to myself, about eleven o'clock. But as I got round the point I heard some one singing the old hymn that we used to sing in our village church long ago when I was a boy. 'How bright those glorious spirits shine!' it begins; and I can't tell you how that old tune came over me. I seemed to hear it all again as we sang it when I was a little lad in the choir years ago, and feeling ashamed of myself for being so cowardly, I went back to my post determined to do my duty, no matter what might come." How Matheson thanked God that evening for His merciful guidance, that had caused such a little involuntary action on his part, by the blessing of God to be the means of saving a human creature's life!

Bishop Selwyn's Humility.

"How should a great man's life be written? How, for example, should you wish your own life to be written if it ever were written?" These two questions were put to Bishop Selwyn not many months before his death. He paused for a minute, repeated the second question, and then said, "Tell first all my faults, and then tell whatever the grace of God has enabled me to do in spite of them."

"Humble we must be, if to Heaven we go;
High is the roof there, but the gate is low."

—Herrick.

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"The Form of Souf'd Words."
2 Tim. i. 13.

The standard of Faith was uplifted high
Many long years ago;
Each soldier then solemnly swore to die
Rather than yield to the foe.

The oath has been kept; for the Banner, the Creed,
Thousands have nobly fought.
Still, pure and unstained, it continues to lead
The host the Lord once bought.

The battle still rages, the cry rings out—
"Quit you like men, be strong!"
Clear and distinct be your answering shout—
"We'll fight 'till death 'gainst wrong."

What! Are ye ashamed to confess the Lord
For whom your fathers died?
Afraid of a laugh, or a taunting word?
Will ye your colours hide?

The Leader wants men (not cowards) who dare
To endure as soldiers should.
His triumphs secure, and in it all share
Who firm to the end have stood.

D. F.

A Touching Story.

Once I knew a working man, a potter by business, who had one small invalid child at home. He wrought at his trade with exemplary fidelity, being always in the shop with the opening of day. He managed, however, to bear each evening to the bedside of the "wee lad," as he called him, a flower, or a bit of ribbon, a fragment of crimson glass—anything that would lie out on the white counterpane and give a colour in the room.

He was a quiet, unselfish Scotchman; but never went he home at nightfall without some toy or trinket, showing he had remembered the wan face that lit up so when he came in. I presume he never said to a living soul that he loved that sick boy so much. Still he went on patiently loving him. And by-and-by he moved that whole shop into positively real but unconscious fellowship with him. The workmen made curious little jars and teacups upon their wheels, and painted diminutive pictures down the sides before they stuck them in corners of the kiln at burning time. One brought some fruit in the pocket of his apron, and another some engravings in a rude scrap-book. Not one of them all whispered a word, for this solemn thing was not to be talked about. They put them in the old man's hat, where he found them; so he understood all about it. And I tell you seriously, that entire pottery full of men, of rather coarse fibre by nature, grew quiet as the months passed, becoming gentle and kind; and some of the ungoverned ones stopped swearing, as the weary look on their patient fellow-worker's face told them beyond any mistake that the inevitable shadow was drawing nearer. Every day now somebody did a piece of his work for him, and put it up on the sanded plank to dry, that he might get home earlier.

So, when the bell tolled, and the little coffin came out of the door of the lowly house, right round the corner out of sight there stood a hundred stalwart working men from the pottery with their clean clothes on, most of whom gave a half-day of time for the privilege of taking off their hats to the simple procession, filing in behind it, and following across the village green to its grave that small burden of a child, which probably not one of them had ever seen with his own eyes.

Giving and Sharing.

"Not what we give, but what we share,
For the gift without the giver is bare."

Here is the test of the truest and highest beneficence. Are we simply parting with something that we happen to have to-day, or are we sharing something that is a very part of ourselves? A poor woman in a tenement in a great city had received from charitable visitors a variety of donations of food and clothing and material comforts, but one day she said, in tones almost of complaint, "Don't give me any more things; give me folks." She uttered in that saying a deep and universal longing of the human heart. Sympathy, fellow-feeling, must be the hidden spring of all satisfying fountains of beneficence. We must feel first and do afterwards.

This truth finds perfect application when it comes to supplying the spiritual needs of hungering and thirsting souls. It is not enough to pass truth along by mechanical processes, as an elevator lifts its load from the ground to the higher floors of a building. One must first make the truth a part of himself, so that in giving it he is actually giving himself to others. We do not truly possess a truth until that truth possesses us, makes us its own, holds and controls us by its vital reality. Truth must be our master before it is rightfully our property. The disciple's own conviction and experience and joyous sense of possession must attend the giving of truth to his needy fellow-man, if either giver or receiver is to have the benediction of Him who first gave Himself for the hunger and thirst of a starving, dying world.

The "Great Paper."

Many pieces of old paper are worth their weight in gold. There is one that could not be bought for even so high a price as that. It is now in the British Museum in London. It is old and worn. It is more than 668 years old.

It is not easy to realize how old that is. Kings have been born and died, nations have grown up and wasted away during that long time. A king wrote his name on this old paper; and, though he had written his name on many other pieces of paper and they are lost, this one was very carefully kept from harm, though once it fell into the hands of a tailor who was about to cut it up for patterns, and at another time it was almost destroyed by fire.

Visitors go to look at it with great interest. They find it a shrivelled piece of paper, with the king's name and the great seal of England on it; but they know that it stands for English liberty, and means that—as the poet Thomson wrote in the song *Rule Britannia*—"Britains never shall be slaves." It is called the "Magna Charta," which means simply the "Great Paper." There have been other great papers; but this one is known all the world over as the "Great Paper."

"Into the Light."

"Where are the Snowdrops?" said the Sun:
"Dead!" said the Frost.
"Buried and lost! Buried and lost—every one!"

"A foolish answer," said the Sun:
"They did not die;
Asleep they lie—every one, every one!"

"And I will wake them—I, the Sun—
Into the light.
All clad in white—every one, every one!"
—A. MATHESON.

A Conscientious Cat.

At many of the gold mines of Nevada, huge banks of earth are loosened by means of a stream of water directed against them with immense force from an engine constructed for the purpose. At one of these hydraulic mines (says Miss Agnes A. Sandham, in *St. Nicholas* for April,) a fugitive cat had found friends; and as, after several visits, she lay watching their operations, she seemed to reason it all out in her own mind that, as soon as the great dirt-bank opposite showed signs of giving way under the action of the water forced against it, the men would run for shelter to the shanty near by, to which, of course, she too would scamper to escape the falling earth.

So, reasoned pussy, if these kind friends of mine are always in danger from these tumbling-down banks, why cannot I, in return for their kindness, watch the dirt-banks and give them proper warning? Now, as you all know, there is nothing a cat dislikes so much as water; just watch your kitty shake her paws daintily when she steps into a puddle, or see how disgusted she is if a drop of water falls on her nose or back.

But this Sierra Nevada pussy was a most conscientious cat. She felt that it was her duty to make some sacrifice for her friends. And so, after thinking it all over, she took her place right on top of the nozzle of the "monitor" (as the big iron pipe through which the water is forced is called), and here, in spite of occasional and most unwelcome shower-baths, she would watch for

the first movement of the falling bank, when away she would go like a flash with all the miners at her heels until they all reached the shelter of the hut. So well did she perform her self-imposed task that, in a little while, the men gave up their precaution of keeping one eye on the dangerous side, and waited for puss to give the signal.

As soon as they saw her spring down from the comfortable bed which the miners had made for her on the "monitor," they would all cry, "The cat! the cat!" and start on a run for the shanty. And it was at just such a moment that I came to the mine and encountered this conscientious cat leading her friends to safety.

Sins Returning.

"Be sure your sin will find you out."—Num. xxxii. 23.

As some eagle pierced with a shaft feathered from its own wing, so many a sufferer, even in this present time, sees and cannot deny that it was his own sin that fledged the arrow of God's judgment which has pierced him and brought him down. And lest he should miss the connection, oftentimes he is punished—it may be himself sinned against by his fellow-men—in the very kind in which he himself has sinned against others.

The deceiver is deceived, as Jacob; the violator of the sanctities of family life is himself wounded in his tenderest and dearest relations, as was David. And many a sinner, who cannot read his own doom, for it is a final and a fatal one, yet declares in that doom to others that there is indeed a coming back upon men of their sins. The grandson of Ahab is treacherously slain in the portion of Naboth the Jezreelite (2 Kings ix. 23); William Rufus perishes himself, the third of his family, in the New Forest, the scene of the sacrilege and the crimes of his race.—*Trench.*

A Timely Rebuke.

The river flowed on towards the sea, and poured its mighty waters into the ocean's depths.

"See what I have brought!" it proudly cried, as it mingled its current with the waves; "it is from me, and such as me, that the ocean is fed."

The sparkling rill came down the mountain side, twinkling in the sunshine, as it crossed the meadow to mingle its waters with the river.

"See what I have brought, mighty stream!" it cried; "it is from me, and such as me, that mighty rivers are fed."

And the river hearkened and heard, and flowed on silently between its banks; and it emptied its waters dutifully into the ocean. But it never more spake a proud word.

Hints to Housekeepers.

BLANC MANGE.—Dissolve one tablespoonful of moss farina in a quart of new milk. Sweeten and flavor, stir in a beaten egg.

THE DREADED LA GRIPPE.—Following this scourge of humanity come a train of evils in the shape of obstinate colds, coughs, lung troubles, etc. There is no remedy so prompt, and at the same time effectual and pleasant, as Milburn's Cod Liver Oil Emulsion with Wild Cherry and Hypophosphites, which is the latest and best combination of anti-consumptive remedies. Price 50c. and \$1.00 per bottle.

It may not be generally known that there is nothing more soothing for either a burn or a scald than the white of an egg. It is contact with the air which makes a burn so painful, and the egg acts as a varnish, and excludes the air completely, and also prevents inflammation. An egg beaten up lightly, with or without a little sugar, is a good remedy in cases of dysentery and diarrhoea; it tends by its emollient qualities to lessen the inflammation, and by forming a transient coating for the stomach and intestines gives those organs a chance to rest until nature shall have assumed her healthful sway over the diseased body. Two, or at the most three, eggs a day would be all that would be required in ordinary cases, and since the egg is not only medicine but food, the lighter the diet otherwise, and the quieter the patient is kept, the more rapid will be recovery.

SANDWICH.—Sirs,—For five years I suffered from lumbago and could get no relief until I used Haggard's Yellow Oil, and must say I find no better remedy for it.

JOHN DESHERDAN, Sandwich, Ont.

HOW TO DRINK MILK.—Why milk is "distressing" to so many people, as they commonly complain, lies in the method of drinking it. Milk should never be taken too quickly, or too much at one swallow. If a glass of it is swallowed hastily, it enters into the stomach and then forms one solid, curdled mass, difficult of digestion. If, on the other hand, the same quantity is sipped, and three minutes at least are occupied in drinking it, then on reaching the stomach it is divided, and proper digestion is obtained, as well as a most nutritious effect.

KUMISS.—Fill a quart bottle with fresh milk up to the neck, add two tablespoonfuls of sugar dissolved in warm water; when lukewarm, three tablespoonfuls of yeast; set in a warm place, shake often until it begins to sparkle. Then cork tightly and set on ice for six hours. The virtue of kumiss as a diet for the sick is that it refreshes and stimulates, with no after-reaction from its effects.

A sack of the best salt standing where there is a smell of fish or any objectionable odour, will absorb the flavor.

A FASHIONABLE DRINK.—Menier Chocolate is a fashionable drink. Did you ever try it? Send postal card for samples and directions to C. Alfred Chouillou, Montreal.

SICKNESS AMONG CHILDREN, especially infants, is prevalent more or less at all times, but is largely avoided by giving proper nourishment and wholesome food. The most successful and reliable of all is the Gail Borden "Eagle" Brand Condensed Milk. Your grocer and druggist keep it.

Dominion Bank.

Proceedings of the twenty-first annual meeting of the stockholders, held at the banking house of the institution in Toronto, on Wednesday, May 25th, 1892:

The annual general meeting of the Dominion Bank was held in the banking house of the institution on Wednesday, May 25th.

Among those present were noticed Messrs. James Austin, Hon. Frank Smith, Major Mason, William Ince, James Scott, R. S. Cassels, Wilmot D. Matthews, R. H. Bethune, E. Leadlay, Aaron Ross, E. B. Osler, W. J. Baines, John Scott, John Stewart, W. T. Kiely, S. Risley, David McGee, G. W. Lewis, John Scott, Gardiner Boyd, G. Robinson, etc., etc.

It was moved by Mr. W. D. Matthews, seconded by Mr. James Scott, That Mr. James Austin do take the chair.

Mr. W. J. Baines moved, seconded by Mr. E. B. Osler, and Resolved, That Mr. R. H. Bethune do act as secretary.

Messrs. R. S. Cassels and Walter S. Lee were appointed scrutineers.

The secretary read the report of the directors to the shareholders and submitted the annual statement of the affairs of the bank, which is as follows:

Balance of profit and loss account 30th April, 1891	\$ 6,676 98
Profit for the year ending 30th April, 1892, after deducting charges of management, etc., and making full provision for all bad and doubtful debts	220,261 02
	\$226,938 00
Dividend 5 per cent., paid 1st November, 1891	\$75,000 00
Dividend 5 per cent., payable 2nd May, 1892	75,000 00
Bonus 1 per cent., payable 2nd May, 1892	15,000 00
Amount voted to pension and guarantee fund	5,000 00
	\$170,000 00
	\$56,938 00
Carried to reserve fund	50,000 00
Balance of profit and loss carried forward	\$6,938 00

The directors have much pleasure in welcoming the shareholders on this twenty-first annual meeting and to congratulate them on the progress made by the bank.

At the first annual meeting in May, 1872, the deposits of the bank were \$1,057,149. Now they are \$9,063,368.

The reserve fund was then \$50,000. It is now \$1,400,000.

The bank has paid its shareholders 8 per cent. per annum from the day it opened until Oct. 31, 1881; then 10 per cent. until Oct. 31, 1887; then 11 per cent. up to this date.

The bank premises at the head office have been completely refitted and are now in every way suited to the enlarged business of the bank.

JAMES AUSTIN,
President.

The foregoing report having been read to the meeting:

It was unanimously resolved—
That the report be adopted.

That the thanks of the meeting be given to the president, vice-president and directors for their services during the year.

That the thanks of the meeting be given to the cashier, agents, inspectors and other officers of the bank for the efficient performance of their respective duties.

That Messrs. James Austin, Wm. Ince, E. Leadlay, Wilmot D. Matthews, E. B. Osler, James Scott, and the Hon. Frank Smith be directors for the ensuing year.

That the best thanks of the meeting be presented to the chairman for his able conduct in the chair.

A by-law granting \$5000 per annum to the pension fund was passed.

GENERAL STATEMENT.

<i>Liabilities.</i>	
Capital stock paid up	\$1,500,000 00
Reserve Fund	\$1,400,000 00
Balance of Profits carried forward	6,938 00
Dividend No. 42, payable 2nd May	75,000 00
Bonus 1 per cent., payable 2nd May	15,000 00
Reserved for interest and Exchange	101,293 86
Rebate on Bills Discounted	29,847 25
	\$1,628,079 11
	\$3,128,079 11
Notes in circulation	\$1,014,589 00
Deposits not bearing Interest	1,512,300 90
Deposits bearing Interest	7,551,067 61
Balance due to other Banks in Canada	1,220 77
Balance due to other Banks in Great Britain	247,740 76
	\$10,326,919 04
	\$13,454,998 15

<i>Assets.</i>	
Specie	\$ 207,356 15
Dominion Government Demand Notes	731,207 00
Deposits with Dominion Government for Security of Note Circulation	37,500 00
Notes and Cheques of other Banks	300,278 74
Balance due from other Banks in Canada	190,219 31
Balance due from other Banks in United States	1,131,819 89
Provincial Government Securities	213,133 76
Municipal and other Debentures	1,366,366 41
	4,177,881 26
Bills Discounted and Current (including advances on call)	\$8,918,691 83
Overdue debts (estimated loss provided for)	93,111 74
Real Estate	17,363 91
Bank premises	242,845 56
Other Assets not included under foregoing heads	5,603 85
	9,277,116 89
	\$13,454,998 15

R. H. BETHUNE,
Cashier,
Dominion Bank,
Toronto, 30th April, 1892.

FREE!

Business College Scholarships

Within the Power of Every Girl and Young Man.

A BUSINESS TRAINING WITHOUT COST.

THE great advantage in these CANADIAN CHURCHMAN offers is that there is no competitive element in them. Every girl or young man stands the same chance. It is not a question of who secures the largest number of subscriptions—the girl or young man in the smallest village has the same good chance as the one in the thickly populated city. Each can get precisely what he or she chooses to work for.

THE BUSINESS CENTRE SELECTED.

THE large Business Colleges selected by the CANADIAN CHURCHMAN to which to send our girls and young men are probably the best and most liberally equipped in the country. They are "The Toronto Business College" and "The British American Business College," both in Toronto. Girls and young men from all over the Dominion are within their walls, and the most skilled teachers reside over them.

WHY THE OFFERS ARE GENEROUS.

THE CANADIAN CHURCHMAN is anxious that the largest possible number of girls and young men should take advantage of these offers for a Free Business College Commercial Training, not because of any pecuniary profit to itself, for there is none. The simplest calculation will show, to any one who studies the offers, that we are not guided by any money consideration. On the other hand, each successful girl or young man whom we send to the Colleges means an actual financial outlay to the CHURCHMAN beyond the income. We have merely changed our methods of business. Instead of spending all on advertising and commission appropriation, we devote a portion of it to this idea, the girls and young men receiving the benefit, while we are satisfied to have the subscriptions which they secure on our books, feeling confident that we can hold the subscribers, in which lies our eventual profit. Of course, in view of these facts, the offers cannot be continued indefinitely, as any one can easily see. It is important therefore that girls and young men should enroll themselves on our books as desirous of trying for the offers. Any girl or young man can learn all particulars by simply writing to the CANADIAN CHURCHMAN, and details will be forwarded. The offers are as follows:—

1. A SEVENTY DOLLAR SCHOLARSHIP

WHICH embraces Practical Book, keeping by double and single entry—Actual and Practical Business, Banking, Business Penmanship, Commercial Arithmetic, Commercial Law, Shorthand, Typewriting, and all branches connected with a sound and practical business training, etc. To any girl or young man who will between this date and January 1st, 1893, send us two hundred (200) annual subscriptions to the CANADIAN CHURCHMAN at \$1.00 each, we will give the above \$70.00 Scholarship.

2. A FORTY-FIVE DOLLAR SCHOLARSHIP

WHICH embraces the same as seventy dollar scholarship, with the exception of Shorthand and Typewriting, for one hundred and twenty (120) annual subscriptions to the CANADIAN CHURCHMAN at \$1.00 each.

3. A TWENTY-FIVE DOLLAR SCHOLARSHIP

WHICH is the same as the forty-five dollar scholarship, embracing the same subjects, but is only for three months, for seventy (70) yearly subscriptions to the CANADIAN CHURCHMAN at \$1.00 each, (or a Lady's Twenty-Five Dollar Gold Watch, if preferred.)

4. A Lady's \$15.00 Gold Watch or a Gent's Silver Watch for Forty (40) annual subscriptions to the CANADIAN CHURCHMAN at \$1.00 each.
5. A Lady's \$10.00 Watch, solid coin silver, open face, stem set, handsomely engraved, fitted with a jewel movement, guaranteed to give accurate time; or, a Gent's \$10.00 Open Face, Coin Silver Watch, stem wind and stem set, good reliable movement guaranteed, for twenty-five (25) yearly subscriptions to the CANADIAN CHURCHMAN at \$1.00 each.
6. A Lady's \$7.00 Solid Gold, Three Stoned, Genuine Diamond Ring, in star setting of handsome design; or, Gent's \$7.00 Solid Gold, Genuine Diamond Scarf Pin of unique design, for fifteen (15) yearly subscriptions to the CANADIAN CHURCHMAN at \$1.00 each.
7. A Lady's \$5.00 Victoria Chain, 14 carat gold, with pendant attachment, or a silver one. A Gent's \$5.00 14 carat Gold Vest Chain, in a variety of patterns of the most modern designs, for ten (10) yearly subscriptions to the CANADIAN CHURCHMAN at \$1.00 each.
8. A Lady's \$2.50 Solid Gold Ring, set with two pearls and one garnet, in star setting, each ring put up in a fancy paper plush lined box; or, a Gent's \$2.50 pair of 14 carat gold filled cuff buttons, stylish patterns, for five (5) yearly subscriptions to the CANADIAN CHURCHMAN at \$1.00 each.

Subscription Price in Toronto \$1.50 Yearly.

Address, FRANK WOOTTEN, Toronto, Ontario.

Children's Department

In Father's Arms.

In father's arms—so strong! The little child found rest; And in my Father's arms I, too, Find strength on His strong breast.

In father's arms—so high! No hurt could reach her there; And in my Father's arms I am Raised from all earthly care.

In father's arms—so dear! The child he raised he loved; So would I be my Father's pet, His darling, unreprieved.

In father's arms—so near! She could not nearer be. My Father, raise me to Thy heart, And keep me near to Thee.

In father's arms—so safe! She had no fear; and I Am safe in the Almighty arms On which my hopes rely.

In father's arms—so glad! No place of joy like this; And I, God's child, when in His hand, Can find no truer bliss.

In father's arms—brought home; Right to the open door; My Father bears me to my Home, What can I wish for more?

In Father's arms—Are you? He yearns to have you there. Believe, and be a little child, And God's great bosom share.

"Waiting a Minute."

"Oh, yes, Auntie," said Jeannie, "I'll be sure to go to Bertie the moment he wakes; but I must finish this frock before you come back, for I want to pack my doll's trunk all ready for leaving here to-morrow."

"Well, Jeannie," answered her aunt, "it does not matter so much about the frock, for your doll has so many; but go to Bertie directly he wakes from his morning sleep. I may be gone some little time."

Exhaustion

HORSFORD'S ACID PHOSPHATE,

A wonderful remedy, of the highest value in mental and nervous exhaustion.

Overworked men and women, the nervous, weak and debilitated, will find in the Acid Phosphate a most agreeable, grateful and harmless stimulant, giving renewed strength and vigor to the entire system.

Dr. Edwin F. Vose, Portland, Me., says: "I have used it in my own case when suffering from nervous exhaustion, with gratifying results. I have prescribed it for many of the various forms of nervous debility, and it has never failed to do good."

Descriptive pamphlet free. Rumford Chemical Works, Providence, R. I.

Beware of Substitutes and Imitations.

CAUTION.—Be sure the word "Horsford's" is on the label. All others are spurious. Never sold in bulk.

"Oh! aren't you glad we are going away from these dull lodgings to our own home?" and Jeannie glanced round the rather barely furnished bedroom.

"Yes! it will be nice to be at home again, and see mother and baby," replied her aunt; "but our stay at the seaside has made dear little Bertie much stronger."

Then Aunt Kate went down stairs. Work in hand, Jeannie settled herself by the large trunk, which was already nearly packed. "Yes, Matilda, I've a lot to do yet at this frock," she began, speaking to her doll, "and then there's all your packing to do, so you must make haste and have your morning sleep before I want your box," for dolly's flaxen head was pillowed on her travelling trunk. But dolly's eyes were wide open, and how could she be expected to sleep? for Jeannie was constantly talking; in fact, she talked more than she worked. At last she took up the frock with a sigh. "Oh! dear me, I really must be quick, or it won't be done."

She sewed away more quickly than well, and had nearly finished when a little voice from the next room called "Auntie."

"Yes, Bertie dear, Auntie's out, but I'm coming in a minute. I must just put this bow on. Oh! it won't come right," and Jeannie in her hurry broke her needle.

"Auntie, Auntie!" called little Bertie again.

"I'm just coming; do wait a minute. This tiresome bow won't come right," sighed Jeannie. "And now my cotton has got into a knot. There! if the button has not rolled under the bed! Oh, whatever is that?" cried Jeannie, as a sharp scream and a heavy thud from the next room told her clearly enough that poor little Bertie had tumbled from his cot. Jeannie rushed into the next room, and there, sure enough, she found Bertie had fallen, and somehow hurt his leg.

It would be hard to tell who suffered most—poor Bertie from the great pain in his leg or Jeannie from her grief at having caused it. She was very glad when she heard her aunt's step upon the stairs.

Aunt Kate at once saw that Bertie's leg was badly hurt, and sent Jeannie for a doctor, who came and bound it up, and said it must be kept quite still for several weeks, for it was sprained and swollen.

"Oh! Auntie, what will mother think?" sobbed Jeannie that same night, "and we shan't see her now for a long time. Whoever would have thought that such mischief could happen just with waiting a minute?"

"Jeannie," said Aunt Kate, very gravely, "a great deal of good and a great deal of harm can happen in a minute. It is often hard cheerfully to leave the



Mr. Milo Gilson,

A stalwart teamster in the employ of the Glens Falls, N. Y., Lumber Company, says that both he and his wife highly recommend Hood's Sarsaparilla. She failed to gain strength after a severe illness, felt miserable, could not sleep, and had no appetite. When she took Hood's Sarsaparilla she began to pick up and was soon all right. His own experience was that in the spring he was all run down, had weakness and distress in the stomach. Hood's Sarsaparilla brought him round all right, and he is now better and heavier than for years past. Thousands, yes almost Millions of People, testify to the wonderful value of Hood's Sarsaparilla for that tired feeling or weakness of mind, nerves or body. It is the helping hand which restores full health and strength. Mr. John J. Scully, President of the Seaman's Union, 256 Catharine Street, Detroit, Michigan, voluntarily writes as follows: "C. I. Hood & Co., Lowell, Mass.:"

"Gentlemen: I feel in duty bound to tell of the benefit I derived from Hood's Sarsaparilla. I have been troubled with nervous dyspepsia, was tired and languid, with no ambition to work; my sleep was irregular. So I began taking Hood's Sarsaparilla. From the very first it seemed to be just the thing for me. The nervous dyspepsia has now entirely gone, my appetite is excellent, I can eat heartily without distress afterwards; I sleep well, and can now go about my work without that tired feeling so frequent before I took Hood's Sarsaparilla. I have taken six bottles and recommend it as the King of Medicines." J. J. SCULLY. HOOD'S PILLS cure liver ills, constipation, biliousness, jaundice, sick headache, indigestion.

work we are eager to finish. But I think this sad accident will help you to see how much better it is always to do your duty at once without waiting a minute."

A Real Street Arab.

Would you like to hear a story about a little Arab slave boy, who seems to have been as mischievous and full of life as any of his white brothers in our London streets? His name was Tolamann, and he was bought by Mr. Frank Power—one of the two brave gentlemen who were shut up with Gordon in Kartoum. Mr. Power had no wish to possess a slave, and only bought the little boy to set him free from a master who used to beat the child most cruelly. The boy was dressed in—nothing at all! except that two verses of the Koran (the Mohammedan sacred book), rolled in raw hide, were tied to his ankles to prevent him from falling into a pit or well on a dark night! When he became Mr. Power's servant boy, he dressed him in an old flannel shirt and a fez, and then tried to teach this little heathen something about the true God. "He is eight years old," says Mr. Power,

Fagged Out!!



THAT tired, worn-out feeling, of which so many women complain after a day's washing, is done away with by those who use that great

Labor Saving Sunlight Soap

Which makes the Dirt drop out Without Hard Rubbing Without Boiling Without Washing Powders

Try the easy, clean and economical way—the way of washing, and you will not be disappointed.

SUNLIGHT SOAP having no equal for Purity, you may use it with comfort and delight for every household purpose.

WORKS: PT. SUNLIGHT NEAR BIRKENHEAD LEVER BROS., LIMITED TORONTO

Kennedy's Medical Discovery

Takes hold in this order:

- Bowels, Liver, Kidneys, Inside Skin, Outside Skin,

Driving everything before it that ought to be out.

You know whether you need it or not.

Sold by every druggist, and manufactured by

DONALD KENNEDY, ROXBURY, MASS.

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

AUTUMN ROSES. In the BEST time in our experience, to Plant HARDY. We have 10 ACRES containing 200,000 vigorous bushes, best iron-clad varieties. We deliver at your door—free. Address W. S. LITTLE, Rochester, N. Y.

DIABETES FLOUR. Also Gluten Dyspepsia, Rye & Barley Crystals. UNRIVALED IN AMERICA OR EUROPE. Circulars and Baking Samples Free. Write Farwell & Rhines, Watertown, N. Y., U.S.A.

MONUMENTS. Delivered and set in any part of the United States. Marble, Granite, Stone, Etc. Send for Illustrated Hand-Book. J. & R. LAMB, 59 CARMINE STREET, NEW YORK.

ships and

CANADIAN here is no y girl or It is not a number of n in the nce as the ch can get k for.

is selected n to which obably the ie country, ollege" and je," both in ll over the id the most

is anxious number of vantage of e Commer- niary profit lest calcula- the offers, y considera- sful girl or leges means RCHMAN be- changed our nding all on riation, we he girls and ile we are which they that we can ur eventual ts, the offers any one can e that girls sives on our offers. Any rticulars by RCHMAN, and rs are as fol-

tical Book, single entry- ing, Business ic, Commer- ng, and all and practical r young man ary 1st, 1893, bscriptions to each, we will

SHIP me as seventy ith the excep- , for one hun- dreds to the

RSHIP the forty-five embracing the ee months, for the CANADIAN ady's Twenty- d.)

Silver Watch- the CANADIAN

open face, stem swel move ment, ant's \$10.00 Open stem set, good by-five (25) yearly n at \$1.00 each. oned, Genuine some design; or, ond Searl Pin of bscriptions to the

gold, with pend 's \$5.00 14 carat rns of the most bscriptions to the th two pearls and t up in a fancy 50 pair of 14 carat for five (5) yearly an at \$1.00 each.) Yearly.

nto, Ontario.

"and I have spent four hours trying to explain to him about our God, but it would have puzzled a theologian to answer the questions this boy put to me. I hope to have him baptized before very long. As he is able to shave me every morning, help the cook, who calls him 'the father of all dogs,' and even beat her at a bargain at the bazaar, I will keep him! He thinks if he becomes a Christian, and goes with me to England, he will become white and have a moustache. Before I had had him two hours he stood on his head in the balcony, while I was bowing at the window to the Pasha, and slanged every nigger sailor on the ships outside, so I have christened him the 'enfant terrible.' He has just eaten my last pot of Crosse and Blackwell's greengage jam, but when I get him into shape he will be a treasure, as he is very much attached to me. He has no relative in the world."

This little fellow would suggest all sorts of excitement to his English master, such as "If the Hadjia will take a small boat and come to the Sand Island at Undurman, I will show him where an old crocodile is watching her eggs. Her tail will be good roasted with locusts."

Or, "Effendi, outside the city at the stork's tree there is a great serpent. I'll carry the axe, and serpent's soup is splendid."

"I'm often mean enough," Mr. Power goes on, "to remind him that he cost me the price of a small loaf of sugar, and it is whiter than he is, but he winks and says, 'But not so sweet!'"

This is all I can tell you about this little slave boy. His kind master died a few months after this—he was, as I told you, besieged with Gordon in Kartoum, and when the help so long waited for by these brave men, and so urgently needed, never came, Gordon sent Mr. Power and Colonel Stewart to cut through to the English lines if possible, and to bring relief to the ill-fated city. But the little steamer struck on a rock, and the natives came down and murdered both these two men and their followers. If you want to know more of this sad history you must read Mr. Power's "Letters from Kartoum," from whence this little story is taken.

Gertie's Three Homes.

(A Story from Real Life.)

By MAUD DAWSON.

PART II.

Not more than an hour by rail from London, yet in the midst of country scenery, there stands in a fine garden, with a well-kept lawn, a large red-brick building. It is rather obtrusively described on a painted board near the gates as a "Home for Girls." Here then, with lovely country scenes around, kind friends and happy children within, was Gertie Brown's second home. Surely here at last she ought to be happy and strong once more, and cease to long after those dingy little London rooms! Some weeks after her arrival, the chaplain of Gertie's old Hospital came down to see her on a visiting day, and found the children playing in the garden. As he went nearer he soon saw that Gertie was not among them, but presently espied her seated in the shade of a great cedar-tree, watching the games. She was much delighted to see her old friend, and in answer to his questions told him about her new life, and said

how kind everyone was to her. But there was so little animation in her manner, that the Chaplain was puzzled, and presently asked, "Are you sure you are quite happy here, my child?"

"Oh, yes, quite. They are all so good to me, and I like the Matron so much, only—only—" then with a burst of tears came the old cry—"I want to go home?"

The clergyman was surprised to hear these words again, and, comforting her as well as he could, tried to turn her thoughts to that far better home, where one day she would be reunited to those she loved. Then, leaving her quieter and more composed, he sought the Matron for a talk about his little friend.

She looked very grave and shook her head when he had told his story; and then asked if Gertie had always been so anxious about returning to her home since she had first come to the Hospital.

"The Very Reason."

A noble little fellow was once tempted by some of his companions to pluck ripe cherries from a tree which his father had forbidden him to touch. "You need not be afraid," said one of his companions; "for if your father should find out that you had them, he is so kind that he would not hurt you."

"That is the very reason," replied the boy, "why I should not touch them. It is true my father would not hurt me; yet my disobedience would hurt my father, and that would be worse than anything else."

Baby Andy.

Baby Andy is just a year old. He is full of mischief and fun, but when mother is busy he sits on the floor amusing himself with his new red shoes, pulling them on and off. If he can get his socks off too he is all the better pleased.

One day his father came in and found Baby Andy trying to fit his shoes on to Joe, the old sheep dog!

He had dragged one sock over his paw, and was trying with all his baby might to get the shoe on over it.

Joe was sitting patiently as could be, not even wagging his tail, and you could see by the look in his bright black eyes that he was quite willing to be pulled about by his baby master. Other dogs might snap and growl, but Joe loves Andy far too well to be easily put out by his mischievous tricks.

IN SPRING

Infants fed on Nestlé's food in Spring become strong and vigorous. They stand the heat and avoid summer complaints in a noticeable manner. Begin the use of Nestlé's Food at once.

Sample sent free on application to

THOS. LEEHING & Co., Montreal.

NESTLÉ'S FOOD

Ayer's Pills

Are compounded with the view to general usefulness and adaptability. They are composed of the purest vegetable aperients. Their delicate sugar-coating, which readily dissolves in the stomach, preserves their full medicinal value and makes them easy to take, either by old or young. For constipation, dyspepsia, biliousness, sick headache, and the common derangements of the **Stomach, Liver, and Bowels**; also to check colds and fevers, Ayer's Pills

Are the Best

Unlike other cathartics, the effect of Ayer's Pills is to *strengthen* the excretory organs and restore to them their regular and natural action. Doctors everywhere prescribe them. In spite of immense competition, they have always maintained their popularity as a *family medicine*, being in greater demand now than ever before. They are put up both in vials and boxes, and whether for home use or travel, Ayer's Pills are preferable to any other. Have you ever tried them?

Ayer's Pills

Prepared by Dr. J. C. Ayer & Co., Lowell, Mass. Sold by all Druggists.

Every Dose Effective

MUCH BETTER, Thank You!

THIS IS THE UNIVERSAL TESTIMONY of those who have suffered from **CHRONIC BRONCHITIS, COUGHS, COLDS, OR ANY FORM OF WASTING DISEASES, after they have tried**

SCOTT'S EMULSION

Of Pure Cod Liver Oil and **HYPOPHOSPHITES**—Of Lime and Soda.—

IT IS ALMOST AS PALATABLE AS MILK. IT IS A WONDERFUL FLESH PRODUCER. It is used and endorsed by Physicians. Avoid all imitations or substitutions. Sold by all Druggists at 50c. and \$1.00. **SCOTT & BOWNE, Belleville.**

More than Wonderful.



To remove deadly sickening poisons, make the weak strong; it is wonderful; but to establish in people claiming good health degrees of strength and enjoyment in life never before attained, it is more than wonderful. Such, however, is the experience of all who thoroughly test St. Leon Water. To perfect the organism, regulate and preserve long life, it is invaluable.

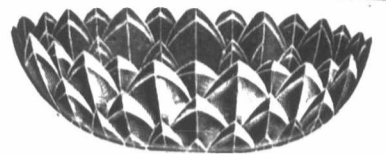
DR. WELSH.

St. Leon Mineral Water Co., Ltd.

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