

Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

Vol. 9.]

TORONTO, CANADA, THURSDAY, JULY 12, 1888.

[No. 28.]

JAMES JOHNSTON

Real Estate and Insurance Agent,
20 ADELAIDE STREET EAST, TORONTO.
Rents Collected, Properties Valued, Estates Managed, Mortgages bought and sold.
N.B.—Having made arrangements with some of the largest loaning companies in the city, money can be had at very moderate rates from sums of \$1000 to \$100,000.

NORTH-WEST AND GENERAL Real Estate Emporium.

Excellent Ontario and North-West farms for sale.
City property for sale and to let.
Properties Exchanged.
Money to Loan on Real Estate.
G. A. SCHRAM, 4 KING ST. EAST

WILLIAM MEDLAND,

Real Estate and Financial Agent,
86 KING STREET EAST.

HOMOEOPATHIC PHARMACY,
394 Yonge Street, Toronto.

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

AGRICULTURAL INSURANCE CO.
OF WATERTOWN.

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

Cheapest rates in the city on private residences and household effects.

Robt. F. Williams & Lyon
AGENTS,
50 YONGE ST., TORONTO.

THE NORTH AMERICAN LIFE ASSURANCE CO.

Incorporated by Special Act of the Dominion Parliament.

Full Government Deposit.

DIRECTORS.

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

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

ARMSON & FLOYD.

Upon the retiring of Mr. Floyd from the business, we will offer for
30 DAYS ONLY,
20th JUNE TO JULY 20th,

Our choice and well assorted stock of

Silks, Laces, Dress Goods, Ribbons, Parasols, Embroideries, Umbrellas, Buttons, Trimmings, and Small Wares.

AT COST AND UNDER.

No old Stock, all newly imported.
ARMSON & FLOYD, 49 King St. West, Toronto.

Geo. Harcourt & Son

Beg to inform the clergy and others, that they have removed from their temporary stand to one more central

43 King St. East.

where they will be most happy to see all their friends. Clergymen are invited to call when in town. We will take charge of their valises or parcels and will accommodate them in any way possible.

GEORGE HARCOURT & SON,
Merchant Tailors & Robe Makers.

43 KING STREET EAST,
TORONTO.

THOMAS BAKER,
ENGLISH AND FOREIGN THEOLOGICAL BOOKSELLER,
20, Goswell Road, London, England,
ESTABLISHED 1842.

T. BAKER'S stock consists of upwards of 200,000 volumes in every branch of Theology, Biblical, Critical, Patristic, Liturgical Devotional, Controversial, and Hortatory.

Catalogues, published periodically, and sent post free on application.

MISS DALTON,

Millinery, Dress, Mantle Making,

AND FANCY GOODS.

207 YONGE ST., TORONTO.

FLOWERS, FEATHERS, ETC.

Ladies giving orders for complete or partial outfits, may rely upon satisfaction being given.

The favour of a call is solicited.

207 Yonge Street, Toronto.

PATENTS PROCURED FOR NO PAY.

Also Trade Marks, etc. Send model and sketch, will examine and report if patentable. Many years practice. Pamphlet free. **E. H. GELSTON & CO.,** Attorneys, Washington, D. C.

MRS. E. WEBSTER,
DRESS MAKER,

557 Yonge-st., Cor. Wellesley.

Latest French, English and American Fashions regularly received.
COSTUMES FURNISHED.

WANTED.—

A clergyman from a back country mission would be glad to take duty for a month in the fall, subject to the Bishop's approval, for any Toronto rector who intends taking a month's vacation, this being the only plan by which a change of air and scene may be secured for himself and family. Address—REV. E. SOWARD, Kinmount, Ont.

WANTED!

A Deacon in good standing is anxious to obtain work as an assistant to a parish priest, or in a parish or mission where he would have time to prepare for Priest orders.

Address—

CLERICUS,
DOMINION CHURCHMAN,
Box 2640,
Toronto, Ont.

WANTED!

PARISH WORK.
Sole charge or as assistant; town preferred, though not essential; by a married clergyman, 11 years in Holy Orders; good churchman; good references. Address—

W. H.
S. John Baptist Mission Church,
Portland, S. John, N. B.



WANTED.—

"A teacher for the Central Indian School on the Tyendinaga Indian Reserve, in the County of Hastings. May be male or female, but must hold at least a third-class certificate. The salary will be \$300.00 per annum, paid quarterly, and applications addressed to the Superintendent General of Indian Affairs, will be received by the Indian Department, Ottawa, until the 15th August 1888. Applicants must be members of the Church of England.
(Signed) L. VANKOUGHNET."

SACRAMENTAL WINE.

The Subscriber has on hand a limited stock of Native Wine,

WARRANTED PURE,

Made under his own supervision, from his own Vineyards, in '72, '73, '74, and '75, which he offers

AT \$1.50 PER WINE GALLON

For 50 Gallons or over; under 50 and not less than 5 Gallons, \$2 per Gallon.

In Cases of One Dozen Bottles, One Dollar per Bottle.

JOHN W. BALL, LOCUST GROVE,
NIAGARA, ONT.

REFERENCE kindly permitted by VENERABLE ARCHDEACON McMURRAY, Niagara, Ont.
REV. CHAS. HAMILTON, Quebec.

Since the year 1863, Dr. J. Ralph Walcott of 357 King Street West, Toronto, has made a specialty of treating cataract, consumption, etc., by the direct application of vaporized remedies by inhalation.

Consultation personally, or by letter.

Book containing full particulars mailed free on application.



Helmets

—AND—

Straw Hats.

The New Shapes Just Opened.

ALSO

Clergymen's Broad Brimmed
STRAW AND FELT HATS

Fine Goods.—A call solicited.

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

WEST END HARDWARE HOUSE,
313 Queen Street West,
TORONTO.

Builders' and General
HARDWARE

Cutlery, Plated Goods,
GARDEN TOOLS,
Glass, Paints, Oils, &c.

JOHN L. BIRD.

Telephone Communication.

HATS!

I beg to call attention to my large and well selected stock of

SILK, FELT AND STRAW HATS!

composed of all the leading styles in the market.

Special Rates to Clergymen.

INSPECTION INVITED.

C. KOEHLER,
HATTER AND FURRIER,
198 YONGE STREET.

MISS BURNETT,
French Millinery, Dress and Mantle

AND FANCY GOODS.

FLOWERS AND FEATHERS.

71 King Street West, Toronto.

C. P. LENNOX, DENTIST, 151 Yonge Street, Toronto, is the only dentist in the city who uses the new system of *Vitalized Air* for extracting teeth absolutely without pain or danger to the patient.

Best Sets of Artificial Teeth—\$8.00

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

ENGLISH WATCHES.

A REAL BOON TO CANADIAN CUSTOMERS.

STEWART DAWSON & CO.

OF BANELAGH PLACE, LIVERPOOL, ENGLAND.

The eminent and world-renowned English Lever Watch Manufacturers, have the pleasure to announce that they have opened a Branch Establishment at

15 TORONTO STREET, TORONTO, CANADA,

Where their old and new customers can buy or order by post a single watch of the finest quality, on the same advantageous terms and conditions as their Watches are sold to hundreds daily, throughout

ENGLAND, IRELAND, AND SCOTLAND!

The merits, quality, excellence and value of which have extended the patronage, for Stewart Dawson & Co.'s manufacture to all parts of the world, and rendered these invaluable timekeepers a treasure to tens of thousands in every clime; and which has caused a

MARVELLOUS REVOLUTION IN THE WATCH TRADE.

THE system of business adopted by S. D. & Co. is simply to sell the very best English Watches manufactured, not through the medium of retail shopkeepers but DIRECT TO THE PUBLIC, at their Canadian Branch, at exactly the same price for a single Watch as if they purchased a wholesale quantity from S. D. & Co.'s manufactory in England; thus saving to the buyer, profits equal to CENT. PER CENT. as will be apparent to all who compare the Canadian Shop Prices with those charged by the makers—

STEWART DAWSON & CO!

LIVERPOOL, ENGLAND,

Usual Canadian Prices.	FOR THEIR WORLD-FAMED WATCHES.	S. D. & Co.'s Prices
£ 7 7 0	Gents' English Full-capped Silver Levers, very best, open-face	£ 3 10 0
7 10 0	Gents' English Silver Levers, high bezel, crystal unbreakable glass	4 0 0
8 8 0	Gents' English Hunting Levers, the very best that can be made	4 10 0
10 10 0	Gents' Keyless English Silver Levers, open-face highest class	5 10 0
12 10 0	Gents' Keyless English Silver Hunting Levers, perfection itself	6 10 0
7 7 0	Ladies' English Silver Levers, capped movement, very best, open-face	3 10 0
8 8 0	Ladies' English Hunting Levers, every Watch a work of art	4 10 0
12 12 0	Gents' English Centre-seconds Stop Chronographs, crystal case	6 10 0
13 13 0	Gents' Hunting ditto, highest scientific English productions	7 10 0
12 12 0	Ladies' English Gold Levers, 18-carat Gold Hall-marked cases	8 10 0
7 10 0	Ladies' Magnificent 18-carat Gold Watches, finest quality	4 10 0
3 10 0	Ladies' and Gents' Marvellous Silver Defiance Watches	1 10 0
4 10 0	Ladies' or Gents' Silver Defiance Hunters, the wonder of the world	2 0 0

NOTE.—Our prices are nearly half the usual retail rates charged in England, and when compared with the almost prohibitory high prices charged throughout Canada, it is obvious that all will realize the unequalled advantages our system offers to every intending watch buyer throughout the Canadian dominion.

STEWART DAWSON & CO.'S

Splendid ENGLISH HUNTING LEVERS at £4 10s., or \$21.00 are unequalled in quality by any Watch sold in Canada under £8 8s. Same quality in open-face with high bezel and flat crystal unbreakable glass, £4 or \$19.20, worth retail £7 10s. Ditto, with ordinary glass £3 10s. or \$16.80, usual price £7 7s. each kind, in three sizes.

S. D. & CO.'S superb KEYLESS ENGLISH LEVER WATCHES, in open-face and hunting cases, perfect in mechanism, the most convenient and reliable Keyless Watch ever made at prices as above, that defy all competition.

S. D. & CO.'S ENGLISH CHRONOGRAPHS, the triumph of the age. Elegance and utility combined. The acme of perfection, only to be had from S. D. & Co. These are the handsomest and best Watches in the world, solely the production of S. D. & Co.'s Manufactory.

S. D. & CO.'S LADIES' MAGNIFICENT ENGLISH LEVERS have no rivals in either elegance, price or quality. Every watch a work of art. Prices less than usually charged by retail dealers for worthless foreign watches.

CONDITIONS.

Each watch sent on a week's free trial and the full amount returned to any one dissatisfied, all delivered safe and free to the purchaser, carriage paid by us with key, instructions and guarantee inclosed with each watch, the dollar taken in payment at its full value of 4s. 2d. against our English prices.

DOMINION CHURCHMAN, COUPON.

ON receipt of Remittance add this COUPON we hereby agree to supply sender with either of our Watches named above, on the conditions stated, by first return of post.

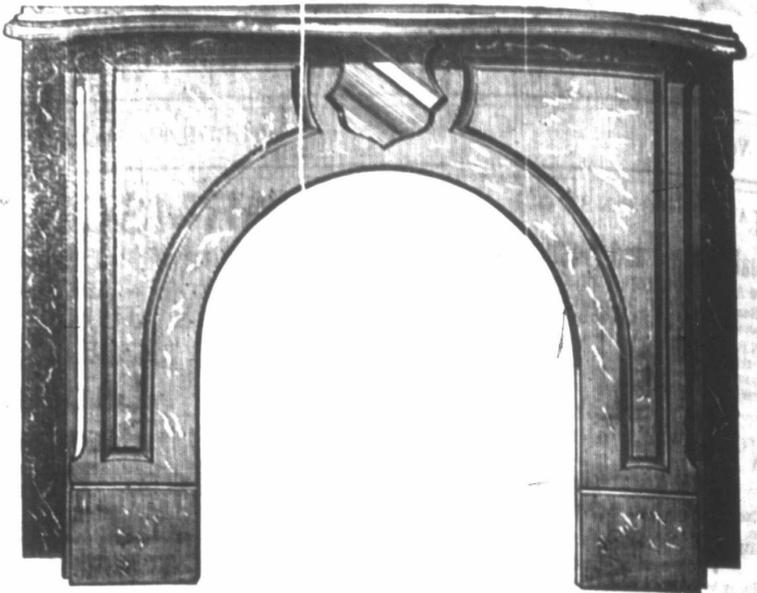
(Signed) STEWART DAWSON & CO.,
15 Toronto St., Toronto, Canada.
P. O. Orders payable to Stewart Dawson & Co.,
at the General Post Office, Toronto.

NOTICE.—Don't fail to write for Stewart Dawson & Co.'s Illustrated Pamphlet containing full particulars of all their Watches. 100 pages of valuable and interesting information, 60 pages of most wonderful testimonials from all parts of the world, and illustrations of Gold and Silver Alberts, Chains, etc., all at strictly wholesale prices. Sent free by mail for 5 cents in stamps, to cover postage.

Address all letters and orders to

STEWART DAWSON & CO.,
15, Toronto Street, Toronto, Canada, West.

Steam Marble and Marbleized Works.



The undersigned begs to inform the readers of the DOMINION CHURCHMAN that he has had a long experience in the manufacture of Marble Mantels and has for the last two years been manufacturing Marbleized Marble and Slate (a new enterprise in Toronto) in imitation of the most desirable varieties of Foreign and American Marbles, and during that time has given general satisfaction to his customers. Also a large variety of Tombstones always on hand or made to order. He hopes by continued application to merit an extension of the patronage which he has in the past been favoured with. Catalogue sent on application.

J. G. GIBSON,

417 Parliament near St. James Cemetery, Toronto.

TORONTO WINE COMPANY

are now selling delicious Wines made from the pure juice of the grape.

Highly recommended by all principle physician of Toronto

FOR MEDICINAL USE

We are also supplying a large quantity in city and country for

SACRAMENTAL PURPOSES.

GIVE IT A TRIAL AND BE CONVINCED!

WILLIAM McBEAN, Manager.

DOMINION LINE. Nothing Short of Unmistakeable Benefits

The Steamers of this Line will sail from Quebec as follows:—

* Sarnia..... 16th June. * Oregon..... 7th July
* Ontario..... 23rd June. * Montreal..... 14th July
* Dominion..... 30th June. * Toronto..... 21st July

Rates from Toronto:—Cabin, \$61, \$71, \$76 and \$91. Return, \$106.50, \$124.50, \$133.50, and \$160.50, according to Steamer and Berth. Intermediate, \$46. Steerage, \$30.

* These Steamers have Saloon and State-rooms amidships, where but little motion is felt, and carry neither cattle nor sheep. A rebate of 10 per cent is allowed clergymen and their wives.

For passage apply to SAMUEL OSBORNE & CO., 40 Yonge Street, or to

GEO. W. TORRANCE,
Manager Toronto Agency, 65 Front St.

CONFEDERATION Life Association.

THE FOLLOWING PROFIT results in this Association will be of interest to intending insurers:

Policy No. 618, issued in 1872, at age 30 for \$1,000 on the All-life plan. Annual premium \$20.80.

At the Quinquennial Division on the close of 1876, the holder elected to take his profits by way of TEMPORARY REDUCTION OF Premium, and has had the benefit of the same.

This Policy-holder will, at the ensuing Quinquennial Division, after the close of the present year (1881), have a TEMPORARY REDUCTION for the ensuing FIVE years \$9.78, EQUAL to 46.61 per cent. of the annual premium.

The cash profits for the five years are \$42.83, equal to 41 per cent. of the premiums paid during that period.

The cash profits if used as a PERMANENT REDUCTION would reduce all future premiums by \$2.68, equal to 12.68 per cent. of the annual premium.

The above unsurpassed results are the profits for the SECOND FIVE YEARS of the policy.

The next Quinquennial Division takes place as early as possible after close 1881.

President
HON. SIR W. P. HOWLAND, C.B. K.C.M.G.
J. K. MACDONALD,
Managing Director.

Conferred upon tens of thousands of sufferers could originate and maintain the reputation which AYER'S SARSAPARILLA enjoys. It is a compound of the best vegetable alterative, with the Iodides of Potassium and Iron,—all powerful, blood-making, blood-cleansing and life-sustaining—and is the most effectual of all remedies for scrofulous, mercurial, or blood disorders. Uniformly successful and certain, it produces rapid and complete cures of Scrofula, Sores, Boils, Humors, Pimples, Eruptions, Skin Diseases, and all disorders arising from impurity of the blood. By its invigorating effects it always relieves and often cures Liver Complaints, Female Weakness and Irregularities, and is a potent renewer of waning vitality. For purifying the blood it has no equal. It tones up the system, restores and preserves the health, and imparts vigour and energy. For forty years it has been in extensive use, and is to-day the most available medicine for the suffering sick. For sale by all druggists.

A. W. BRAIN.

Domestic Sewing Machine

AGENT AND REPAIRER,
HAS REMOVED from 7 Adelaide St. East, to
98 YONGE STREET.

ATKINSON'S

PARISIAN TOOTH PASTE

is not a new preparation, many persons in Toronto will remember it for twenty years back.

It is a good, safe, and pleasant Dentifrice; 25 cents a pot.

Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

The DOMINION CHURCHMAN is Two Dollars a Year. If paid strictly, that is promptly in advance, the price will be one dollar; and in no instance will this rule be departed from. Subscribers can easily see when their subscriptions fall due by looking at the address label on their paper.

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

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

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

FRANKLIN B. HILL, Advertising Manager.

LESSONS for SUNDAYS and HOLY-DAYS.

July 15.—EIGHTH SUNDAY AFTER TRINITY.

Morning—1 Chron. xxix. 9 to 21. Acts xviii. 24 to xix. 21.

Evening—2 Chron. i. or 1 Kings iii. Matt. vii. 7.

THURSDAY, JULY 12, 1888.

MARRIAGE WITH A DECEASED WIFE'S SISTER.—The passage of the Bill authorizing marriage with a deceased wife's sister has raised a perfect hurricane of indignation in the English Church press which is also shared in by such anti-Church papers as the *London Times*, and many others. The vigour with which the action of the House of Lords is denounced, and the boldness of the condemnation passed upon the Prince of Wales, is without precedent in modern days. We give below a succession of extracts from a number of English papers, and we shall next week report briefly the speeches at a meeting called in London to protest against this Bill. We beg to call special attention to the addresses of the venerable and godly Earl of Shaftesbury, the most distinguished living member of the Low Church party, and of Prof. Milligan, an ex-Moderator of the Presbyterian Church, a divine of great learning, as these two speeches utterly destroy the plea that the objection to these marriages is a mere relic of mediæval Church bigotry.

The *Scottish Guardian* says:—The division in the House of Lords, on Monday, makes it not improbable that we may soon have to face the fact that our law permits widowers to marry their sisters-in-law. And we may have to make up our minds how, as consistent Christian men, we ought to regard such a permission.

We are afraid that it can be regarded as nothing less than a flagrant violation of the principle which lies at the very foundation of the Christian conception of Marriage. Our Lord emphatically and formally enunciates, with all the stress of His Divine authority, the principle that by Marriage a man and His wife are made one—so much one, that no human power can lawfully authorize any cause of separation. If one necessary deduction from this principle is not that a man's wife's relations become his relations, her parents his parents, her brothers and sisters his brothers and sisters, and vice versa,—what deduction can be drawn from it at all?

The *Church Times* says:—That a very grave misfortune has befallen the country through the Second Reading in the Lords of the Bill for encouraging incest is an unhappy fact; and we deeply regret that it should have been due in a great measure to the pressure put by the Prince of Wales on the many young peers whom he can influence. That prelates so little endowed with abilities and learning as the Bishop of Ripon should be in favor of the Bill, is a strong argument in support of the actual law with all persons who are able to think. The cabal, whose ill-spent riches supported this Bill, would have collapsed if

it had not been for the Prince of Wales, at whose door, we repeat, the responsibility of the present crisis lies.

The proposed legislation is a plain violation of the Christian law of marriage, and no union contracted under it can ever be other than legalized incest, just as truly as the marriages of the Ptolemies with their sisters by blood were incest. The connexion between such marriages (so to speak) and frequent divorce is much closer than some of the speakers on the side of evil in the recent debate were willing to allow. For the two fundamental ideas underlying the proposed change in the law are simply these; that marriage is a purely civil contract, producing no permanent alteration in the status of those who enter into it, and that sexual passion, if entertained by any number of persons large enough to agitate loudly, is entitled to have its way. If those two principles do not lead up directly to that form of polygamy which consists in successive temporary unions, there is no force in logic. And nothing more disastrous to society can be possibly devised. Those who know what a canker is eating into domestic life in Prussia and in the United States will recognise, without wondering at, the cynical indifference to truth exhibited by those who appealed to those countries as furnishing no experiences unfavourable to the proposed change.

The *Church Review* says:—The decision of the House of Lords in favour of the legal recognition of incest is a dire misfortune, but it serves at any rate to dispel the widespread illusion that the Upper House is in any way of service to the Church. Hitherto many persons have been the victims of a lingering superstition that the interests of the Church were in some way bound up with the stability of our existing constitution. So far from that being the case, the Royal family is openly hostile, and the "Conservative instincts" of the hereditary chamber are strictly confined to the conservation of its own rights and privileges. The time may come when both the Throne and the House of Lords will find that in thus throwing contempt upon the Church and her laws they have alienated those whose support would have deserved more consideration. There can be no doubt but that the vote of Monday last will give a great impetus to that party in the Church which is resolved to have freedom at any price.

The *London Guardian* says:—Never was a serious unsettlement of a time-honoured law, outraging the strong religious convictions of vast numbers of our people, and trenching on fundamental social principles, without any pretence of logic or any premise of formality, accepted on so slight an attempt to show either reason or necessity. On the side of innovation—the legalizing such marriages—there was literally no solid argument. On the other side the speech of Lord Cairns remains unanswered because unanswerable—full of calm, irresistible reasoning, of powerful appeal to the moral and religious interests at stake, of refutation of the arguments from unreal or questionable hardships, of a just scorn of the plea that because a law is broken it ought to be repealed, of dignified emphasis on the conscientious objections of Christians, and especially of the ministers of the Church, to this tampering with the old and sacred marriage law. But where were the other speakers of the Episcopal bench? Ought they to have been afraid of the cries of "Divide," from those who wanted to get back to their dinners, after unsettling "with a light heart" the old law of Christendom? If there were (as indeed was the case) no arguments from the other side to overthrow, and little or nothing to add to what had been so well said by Lord Cairns and Lord Coleridge, still this was surely an occasion on which the fathers of the Church were bound to justify their place in the House of Peers by solemn and authoritative protest. It was the special duty of the Bishops to protest against this huddling up of so momentous a question. For

what do they sit in the House of Lords if it be not to repel unfair and unreasonable attempts to sneer away theological argument and ecclesiastical authority, as if they were matters fit only for a supercilious jest? The second reading, however, is carried by a narrow majority. What is to be done now?

The *London Times* says:—It may be very readily conceded that on one side, as on the other, a great many arguments have been put forth which do not bear critical examination. But the strongest of all arguments against the proposed change is that it deals in a superficial and wanton manner with a subject which lies at the very root of the whole social system. The law of marriage ought to be hedged about with all the sanctions that the most careful and serious treatment can give. The Bill to which the House of Lords gave its assent on Monday night is as far as possible from satisfying these reasonable conditions. It is notoriously the fruit of an agitation got up and kept up by a few wealthy persons, who have no other end in view than accommodating the law to their personal convenience. The proposed change is profoundly distasteful simply because it is a reckless and, we might almost say, impudent manipulation of the law upon a peculiarly delicate and solemn subject, in the interest of a small number of wealthy people cynically indifferent to everything beyond their own desires.

The *English Churchman* says:—Whatever may be the ultimate destiny of the Bill, there can be no question that the Church and the country owe much to the Archbishop of Canterbury for his clear and eloquent vindication of the doctrine of the Church on the marriage question, and for his determined opposition to the Bill. We are bound as Christians, as the Archbishop put it, "to look upon a Scriptural command as a moral one." Now this "Scriptural command," which ought to be our moral guide, the Archbishop finds not only in the controverted text of Leviticus, but, what is more to the point and purpose amongst Christians, in the words of our blessed Lord, "when He said that man and wife were one flesh, and when He applied it to the relaxations and corrupt practices of the Jewish people." To any fair-minded member of the Christian Church, the words of Christ here ought to be conclusive of the whole matter, as they appear to the Archbishop, although we regret that he did not go into a fuller exposition of them. Looking to the context as well as the text, it is abundantly clear that our Lord confirms the Levitical law respecting marriage—"wherefore they are no more twain but one flesh"—i. e., because it is written in the law, therefore they are no more twain. Again, our Lord affirms that this law was "from the beginning," and before Moses law, "and I say unto you." It is further noticeable that our Lord allows only one act of a woman, adultery, to cancel the inviolable bond of marriage, just because it is done in the very flesh which has by marriage been made "one flesh" out of twain, in the sight of God, and her adultery is to be punished by death, because she has sacrilegiously contaminated that "one flesh," which has been dedicated to God by holy matrimony. In our Lord's sight marriage is the holy union of two bloods, so that "the twain are made one flesh," and their previously divided being is ended and lost in their new existence as corporate beings before God. If so, then surely the wife's sister is the husband's sister. With respect to the argument of expediency, we contend that it should not be for a single moment considered, when and where the teaching of the Bible and the Church is so clearly laid down. But even if any consideration be given to such a plea, it is best answered in the words of St. Basil:—"Make not, O man, thy young children's aunt into their stepmother, nor arm against thy young children her who ought to stand to them in affection and duty instead of their mother; arm her not, I say, with implacable jealousies."

CAUTION!

We hereby give notice that the Rev. W. H. Wadleigh is the only gentleman traveling authorized to collect subscriptions for the "Dominion Churchman."

GIFTS AND GIVERS.

AMONG the many relationships which arise in society, that which exists between the donors and receivers of gifts is one of the most delicate, most insidious in results, far reaching in unforeseen consequences, most liable to create false and dangerous bonds, arising from either true or simulated gratitude in the recipient, and from a desire by the giver to use his gifts as a fetter of mastery. Among the string of proverbs which are foolishness, not wisdom, condensed, that which bids us "not to look a gift horse in the mouth," is a model of folly; for it is only by such a search, or by such like observation, that we know whether we have received a present of value or the insulting donation of only a suitable candidate for the knackers' yard. That a gift, because it is a gift, is to be received and received with thanks, is so childish a proposition as only to delude a savage. There are indeed so many complicated conditions associated with gifts and givers, conditions we ought to know the constituent elements of before we accept a gift, yet conditions incapable of analysis, that among civilized people the range of those who make and those who accept presents has become restricted almost entirely to those within the very narrow sphere of the family circle or the very few friends for whom a deep affection is reciprocally entertained. Except in very rare instances, such as donations by congregations to their clergy, or of a diocese to its Bishop, or of municipalities to their representatives, or other public bodies to some official whom they desire to honor, when a gift comes from one outside the circle of love, the recipient instinctively wonders what the motive of the giver is, and, unhappily for human nature, in almost every other case to those named, he may justly entertain doubts as to the entire unselfishness of the gift. "*Timeo Danaos et dona ferentes*" is a very human expression; we all know too well those who are most to be feared when they come with gift-bearing hands. Had Marguerite declined the jewels of Faust it would have been better for both, although Mephistopheles would have been chagrined, while some well-meaning neighbours would have called her a fool. Our law courts just now are affording eloquent illustrations of the danger of gifts. One of the leading counsel engaged in defending his clients who are charged with giving their money for the unlawful purchase of votes, has no doubt learned a very useful, although to some it may turn out a very costly and sad lesson, on the facility of buying support by gifts. He has learnt also how loose are the notions which men of a low grade have of the obligations of honour, the claims of self-respect, and the duty of personal independence. He has also found out for what a trifle some men will sell their birthright of citizenship and their mental freedom. The sphere in which bribery and corruption may be carried on is not bounded by the horizon of politics, nor are votes only the things to be got out of men by petty gifts. The northern fisherwomen cry at the stalls that the buyer is not paying for fish alone, but for precious lives of men. So the subtle bribe-giver, who with

an innocent look—nay, with more than innocence, with a look of gracious good will—slips his paltry gift into the hand of one he is trying to acquire power over, if his contemptible gift is accepted, buys as surely that man's soul as Satan did the poor, unsuspecting victim of Faust. One would suppose the briber's net to be too plainly set in sight of any bird, when he who offers a gift has for many years been struggling in vain to humiliate by coercion into subjection to his will, the man whom he now approaches with a present. When the traveller's cloak could not be stripped from him by the Wind, it was taken off voluntarily when the Sun shone. So after years of bitterest antagonism, of determined efforts to deprive them of their very daily bread, seeing that the wind of persecution made the clergy cling the more to their independence and to their principles, the tactics are changed, and by a miserable, a microscopically small bit of sunshine in the shape of a gift book, without any act of contrition for the past, the clergy are sought to be placed in a false position towards, not the giver merely, but towards an institution which well nigh every clergyman in the land in his heart condemns as wasteful, strife-breeding and most injurious to the peace and growth of the Church. Ten years ago, in these columns, we advocated the formation of diocesan libraries, chiefly for the use of the clergy, where works of the most costly and, in a literary sense, the most valuable kind, could be kept available for those "who from their stunted means are unable to procure books to read," equal to the requirements of their sacred calling. Books, we mean, which would help the clergy the better more fully to educate their flocks; not in the glories of Presbyterian missions, but in the history, the principles, the mission works of their own beloved Church. Were such libraries established, even on the smallest scale to begin with, those who are in earnest in an unselfish desire "to supply literature to clergymen," could do so without in any degree introducing any questionable personal relation into gifts. The clergy to whom these observations more directly refer have shown nobly in the past, as they will show in dealing with the subtly baited trap which has been set for them, how they prize above a book—indeed, above worldly possessions or comfort—"the glorious privilege of being independent."

THE TRUE ORIGIN OF PRESBYTERIAN FORMS OF CHURCH GOVERNMENT.

OF late several efforts have been made to trace back the system of Presbyterianism to the first ages of the Christian religion. Various theories have been started, but with a uniform want of success. Probably those who originated Presbyterian communities in the sixteenth century knew all about it. They uniformly represent that they did not desire to overthrow Episcopacy, but that they were forced into action by the overweening and tyrannical pretensions of Rome. It is to the evil action therefore of the Papacy that Christendom owes, together with the hundred other distractions of Christendom, the institution of a Presbyterian Church polity. We give some quotations from Presbyterian authorities:—

"If they would give us such a hierarchy," says Calvin, "in which the Bishops did so rise above others as that they would not refuse to be subject to Christ, and to depend on Him as their only Head—then, indeed, I should confess that there is no anathema of which those persons are not

worthy, if any such there be, who would not reverence such an hierarchy and submit to it with the utmost obedience."

"If there be any," says Beza, "which you can hardly make me believe, who reject the whole Order of Bishops, God forbid that any man of a sound mind should assent to the madness of such persons." And speaking of the government of the Church of England by Bishops, he said:—"Let her enjoy that singular blessing of God, which I wish may ever be continued to her."

Luther declares that, "if the Popish Bishops would cease to persecute the Gospel, he would acknowledge them as fathers and willingly obey their authority," which, says he "we find supported by the Word of God."

Melancthon lays the blame on "the cruelty of the Popish Bishops" that the Episcopal polity was destroyed, which, says he, "we so earnestly desire to preserve;" and in writing to Cardinal Du Bellay, Bishop of Paris, he expresses his wish that "the power of Bishops should be preserved."

The articles of Smalcald, drawn up by Luther, declare that "the Church can never be better governed and preserved than when we all live under one Head, Jesus Christ, and all Bishops equal in office, though unequal in gifts," etc. The Apostles were equal, and afterwards the Bishops, in all Christendom, until the Pope raised his head above all.

The learned Blondel concludes his "Apology for the opinions of Jerome" with the following language:—"By all that we have said to assert the rights of the Presbytery we do not intend to invalidate the Ancient and Apostolic Constitution of Episcopal pre-eminence. But we believe that wheresoever it is established conformably to the ancient Canons it must be carefully preserved; and wheresoever, by some heat of contention or otherwise, it has been put down and violated, it ought to be reverently restored."

The celebrated Le Clerc, a divine of the Presbyterian establishment in Holland, expresses himself as follows:—"I have always professed to believe that Episcopacy is of Apostolic institution—that man had no right to change it in any place, unless it was impossible otherwise to reform the abuses that had crept into Christianity; that it was justly preserved in England, where the Reformation was practicable without altering it; and that, therefore the Protestants in England and other places where there are Bishops, would do very ill to separate from that discipline."

The learned Bogerman, President of the Synod of Dort, is known to have expressed himself to the same effect when addressing the English Bishops who attended the meeting of that Assembly. Alluding to the happiness of the Church of England in retaining a Primitive Episcopacy, "*Nobis non licet esse tam beatiss!*" was his emphatic declaration.

Probably nowhere was the oppression of the Papacy more keenly felt than in Scotland, among a liberty-loving and high-spirited people, possessed of peculiarly bright intellectual endowments; and here, accordingly, Presbyterianism struck deep root. Irish Presbyterianism is not of native growth, but is an importation from Scotland.—*Irish Ecclesiastical Gazette.*

CHURCH ARCHITECTURE AND MUSIC.

THE growth of a true Church music will make itself felt in modifying the precincts of the chancel. Where surpliced choirs are firmly established, the organ, in its old, west-end isolation

over the entrance, becomes a superfluity or an inconvenience. This is true in many instances, where mixed chorus choirs are grouped near the chancel. The organ goes with them, as at Holy Trinity, Forty-second street. But there is a steady and noticeable tendency toward surplined choirs and the choral service. In such cases a chancel organ is a necessity. But in the older churches the transfer is at great disadvantage, and the organ is often so buried in masonry and solid walls that it is reduced to a muffled, half articulate condition. Besides, all sorts of expedients are improvised for the processional and recessional, generally full of inconveniences and not unfrequently sheer absurdities. The coming architect, therefore, it is assumed, will accept the situation and provide such a broad, resonant organ chamber near the chancel, that the best resources of the instrument may be developed, while it is at hand for accompaniments. Not only this, the choir-room and ambulatory should allow an easy access to the nave, in going and coming, and in some manner make it possible to secure a full vocal harmony in entering and leaving. At present, a thin, piping, chirping treble, announces the coming processional; while the recessional winds up in an absurd and vociferous stanza for the bass voices alone. Another important point is to be noted: while the sanctuary choir for the responsive parts of the service may sit chancel-wise—Decani and Cantoris—there is a pressure of reasons why the chorus or full-voiced choir should not be divided chancel-wise, but should be discreetly massed for the highest effectiveness. There is nothing either in the analogy or spirit of the liturgy that justifies or requires the present division. The old Cathedral Anthem Services have had their day and are gone with the shades of Queen Anne churches and churchmanship. Quite another inspiration stirs the worship of the Church. The purest, most rapturous music of the great masters of the divine art is now given by all our representative choirs. Such music cannot be adequately interpreted by a choir "divided against itself!" The great monthlies at St. John's and St. Chrysostom's clearly suffered in effectiveness from the irrational deference to conventionalism. The veriest tyro of a director or conductor knows better than to split up his musical forces in such a way. It would kill an orchestra, and it kills a chorus. Think of presenting the sublime *Requiem* of Cherubini or Mozart with a biturcated choir, standing face to face, at right angles to the people! Think of the great choir when the *Gloria* is reached with its highest climacterics of ecstasy and rapture, turning their faces and their voices into the chancel recesses! *Ad Majorem Dei Gloriam!* When shall we see a chancel so designed and constructed that these pressing requirements of a musical ritual may be decently and devoutly provided for?—*The Churchman, N. Y.*

THE HIGHEST CALLING.

THE following is taken from an address by the distinguished American jurist, the Hon. W. Evarts, in laying the corner stone of a Theological School for the U. S. Church.—"In every just and wise estimate of human forces in the Christian civilization in which we live, by far the highest calling, by far the most useful function is that of the profession of the clergy. For looking through all the employments and pursuits of life, and all the dignities and prosperities that attend the careers of individuals, after all, the great question of hu-

man nature, the great question of human society, above all the great question of a free country is, who shall give law to the law-givers, who shall counsel the counsellors, who shall teach the senators wisdom, who shall watch the watchmen, who shall teach the teachers? And if your profession holds that relation to human forces and human society, whether you accept it in the form of a mystic or an historical Church, whether you connect it directly with spiritual supervision and control, or whether you take it as the experience of the race, that without liberty there can be no just and universal law, and without religion there can be no liberty.

"Well, we live in a country in which it is said there is a perpetual divorce between Church and State. What do our constitutions say on the subject? In the Constitution of the United States this utterance and brief announcement on the subject is made: 'Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof.' Does any one, who understands this great function of the Church that I have displayed, regret that it is out of the power of any government to make laws for the Church and its methods and its practices? To you who go forth in the exercise of duty to visit the dark places and illuminate them, to uphold the weak, to overawe the strong, do you regret to hear that it is out of the power of any government here to restrict the full exercise of your profession?

"Well, now, for our State of New York, what has that Constitution to say? 'The free exercise and enjoyment of religious profession and worship, without discrimination or preference, shall be forever allowed in this State to all mankind.' Has any nobler confidence in Church or in religion been shown than in these fundamental statements of our law, since the great declaration of the Great Master, 'the truth shall make you free?' Matters of religion and faith rest with the Church; and when the State places her above protection and above encroachment, who would be so faint-hearted as from that to draw discouragement to organization and arrangement and institutions and efforts of your own?

"And now, gentlemen, we must not overlook the students and the objects of this institution as all centering upon them, as they are while students, and as they are to become when instructed. I would write, however ample the endowments of any seminary might be, however learned and eloquent its professors and teachers—I would write over the portals, for the humble obeisance of every student, these few words: 'Though I have the gift of prophecy, and though I understand all mysteries and all knowledge, and have not charity, I am nothing.' These words of St. Paul, when the proportion between Christian clergymen and the world was twelve to twelve hundred million, expressed a sentiment, a living truth, and an active power, that has been adequate to bring up a wonderful redress in these proportions, growing ever with greater and greater ratio. And shall these first seeds of Christianity, shall these first notions of what a preacher's power and duty are, shall these be hidden, or shall these be disparaged in the instruction, in the inculcation, in the preaching, and in the service of the Church?

"The way to educate the professions that have to care for the bodies or the estates or the souls of the people is to put them where the most bodies, estates, and souls are. If you have learned all the human nature that there is in a great city, incidentally during your three years, even if it should include that first introduction to the confidence-

man in the street, it is better that it should befall a student than a Bishop. No doubt it would be very instructive to any profession to be criticised by the others; it might be agreeable and it might be useful. I remember that Judge Story, the famous judge, jurist, and instructor, used to say to us at the law school at Cambridge, that he had thought often in listening to sermons, it would make much difference in the preacher and the sermon, if he knew that when he sat down another clergyman was to get up at another end of the church, in another pulpit, and preach the opposite opinion. Now, somebody is preaching and somebody is thinking the opposite opinion all the while. I wish the general truth could be impressed upon young men as they go out of the Seminary, that they should preach less and less about one another, less and less respecting this or that division of opinion or of doctrine in the Church, or in other denominations, but they should preach that out of which all these differences grew,—not as a healthy growth, but as an infirmity of human nature,—that which must again become universal before the Church has its full triumph, I mean the doctrine of faith in God and faith in man, and in the services embraced in the great word 'charity,' and by the example of their lives, as will inculcate these truths.

"Now, we lawyers, however much we read Justinian and Coke and Littleton, and however we may have at our fingers' ends all the historic progress of our profession through the clerical chancellors to the law chancellors and judges, when we have a cause to try to a jury or an object to gain, say nothing about Justinian or Coke or Littleton. And so learning and instruction in exegesis, in polemics, in ecclesiastical history, in the lives of the saints and the deaths of the sinners, all these are valuable as education, but they are not to be produced as the staple of your sermons to the poor and the weak and the wicked. They are to be assimilated in the growth of your minds, and are to infuse their spirit and their worth into the language from your tongues, but all your lances and all your winged words should be sent straightforward at the foes in front, and none scattered to the squadrons by your side."

THE BRIGHT CELEBRATION.

MR. BRIGHT has been feasted at Birmingham this week in a manner which any public man might envy. The secret of his extraordinary popularity will be a more difficult problem for the historian than it is for his contemporaries. It is not the share he had in repealing the Corn-laws, for neither Cobden nor Peel, whose share was at least equal to his, have ever had anything like as much praise for it. It certainly is not his share in other popular reforms, for this has usually been that of an interested spectator. It is easy, no doubt, to make up a catalogue of beneficent changes which Mr. Bright has preached; but he has for the most part remained in the pulpit while others have translated the sermon into action. The explanation probably is that Mr. Bright has been the special prophet of the English middle class, and that the English middle class is at heart Puritan. What they admire in Mr. Bright are precisely the qualities which mark the Puritan—his superb self-confidence, his absolute consistency, his entire indifference to the lessons either of history or of experience. These qualities, however, Mr. Bright might have had, and yet never have been a leader of men. But nature endowed him richly with the gift of magnificent utterance, and his Quaker education saved him from the vulgarising process which Puritanism has commonly undergone in the hands of its modern adherents. The language of the Salvationists is a melancholy falling off from that of the English Bible, and it was on the English Bible that Mr. Bright's style was formed. Resting on that solid foundation it has survived a great deal of inferior reading since. Mr. Bright is probably the only great orator in whom Young's *Night Thoughts* and American poetry have excited enthusiastic admiration. Judging by Mr. Bright's speeches during the week, the only contemporary question that greatly interests him, besides that imaginary alliance between Conservative members

and Irish rebels for the purpose of obstructing business which was the subject of Sir Stafford Northcote's motion, is the Channel Tunnel. Upon this project Mr. Bright showed himself perfectly confident and perfectly uninformed. The fears which he ridicules are not the fears which are really entertained; the advantages he looks for are such as there is not the faintest reason to expect from it. The arguments against the Tunnel were stated most succinctly and convincingly by the Duke of Cambridge in the evidence he gave before the Joint Committee yesterday week, and no part of this was touched by Mr. Bright's criticism. A hole in the earth 20ft. wide is not an adequate description of the Tunnel regarded from the point of view of defence; and though the French can undoubtedly come in boats before the Tunnel is made as well as afterwards it does not follow that their landing would be equally disastrous in the two cases.

If Mr. Bright dwelt too much upon the past Mr. Chamberlain made ample amends in his speech on Wednesday. Manhood suffrage, equal electoral districts, payment of members, disestablishment, and the limitation of the rights of property, especially landed property, have often been prescribed as the cure for every evil on Clerkenwell-green or under the Reformers' tree in Hyde Park. The novelty is to hear them proclaimed by a Cabinet Minister. Possibly Mr. Chamberlain's real motive for these escapades is the pleasure of seeing his colleagues' dismayed faces at the next Cabinet Council, and of listening to the disclaimers which his engaging frankness necessarily draws from the Prime Minister. Whether it is convenient that a Member of a Cabinet not wholly composed of Radicals should commit himself in public to the extremest Radical doctrines is a question with which Mr. Chamberlain naturally does not concern himself. The inconvenience, if there be any, does not fall upon him.

THE CHURCH OF ENGLAND, PAST AND PRESENT.

AN EXTRACT FROM A LECTURE BY THE BISHOP OF CARLISLE.

IN a lecture, which was delivered in Sheffield, the Bishop of Carlisle traces the history of the Church of England from the earliest times.

"In the first place, then, when did the Church of England begin to exist, and what is her history? In a certain sense the Church began to exist as soon as Christ had any disciples in this country; and this consideration carries us back to very early times indeed. Give me your attention while I endeavour to present a slight sketch of the manner in which the light of Christ dawned and strengthened upon this land of ours, once dark and barbarous.

"The Romans, as you know, visited Britain before the date of the birth of our Lord. They did not, however, settle in the country till nearly half a century after that event. When they made their settlement, which continued for about three centuries and a-half, the probability would be that they brought some sparks of Christian light with them. We know that from the first there were Christians among the Roman soldiers, and it is quite possible that in the earliest times of Roman occupation some such fore-runners of the Gospel may have come into our land. I put aside, as not resting upon any sufficient foundation, the legend that St. Paul himself visited our shores. What is quite certain is this,—namely, that as time went on the light of the Gospel spread in Britain as it did in other lands; and as the light spread here, so the same means were taken by the Roman power to extinguish it. We have evidence of the raging of the last great persecution—the Diocletian persecution—in the martyrdom of St. Alban. Alban was a native of Verulam in Hertfordshire; the place of his martyrdom now bears his own name. He seems to have come under the displeasure of the authorities by hiding one of the clergy in his own house during the persecution. When he could hide him no longer he dressed himself in the priest's clothes, and so went before the magistrates as the party accused. He behaved manfully as a disciple of Christ; would not sacrifice to the heathen gods; and so, after being scourged like his Master, he earned the martyr's crown. It is clear from this, that before the end of the third century there were not only a Christian here and there throughout Britain, but there was also something like a Church; which the authorities of that day thought it necessary to disestablish.

"But we have more distinct evidence than this of the early existence of an organized Church in Britain.

Early in the fourth century, after God had given rest to the Church through the conversion of Constantine,—this Emperor, by the way, was in a certain sense a Yorkshireman,—we have the record of a Church Council held at Arles in France, at which three British bishops were present. We know their names and their sees; there was Eboracus, Bishop of York; Restitutus, Bishop of London; and Adelfius Bishop of Caerleon, in South Wales. Now just consider what is implied by the presence, in the year of our Lord 314, of three British Bishops at a Council in the south of France. It implies not only a complete Church organisation throughout the west of Europe, such as we know to have existed on other grounds, but also of the existence of the Church of this country as part of the organisation. A Church which was ready to take its part in an important meeting as far off as Arles, in A. D. 314, must have been a well-established recognised body; and there is much to indicate that it was a Church in close communion with that of Gaul, whether in the proper sense of the word a daughter Church it may be difficult to say.

"And so, when the Romans withdrew from Britain, about a century later, they certainly left behind them a Christian Church. Some few years ago a large number of Roman altars were discovered in a field in my diocese, near to the Roman station at Maryport. The altars had evidently been carefully buried, and the care had been rewarded with success, for their place of concealment had not been discovered for more than 1,400 years. The hiding away of these altars seems to suggest that the Roman soldiers in leaving Britain foresaw the triumph of the Church over their worship, and that they desired to save from desecration the sacred implements of their own religion. However this may be, they must have seen that the power of the Church was manifestly rising, and that their own religion would not retain its hold when they themselves were gone.

"Thus the Romans left a Christian Church behind them. Was it the Church of England? I have carefully abstained from calling it so, because in one important sense the title would be a misnomer; there was no such country as 'England' in those days, and therefore a 'Church of England' could not well exist. Nevertheless I would have you to observe that there has been a Church in this country from the earliest times; and although the Church of the Britons cannot be called the Church of the English, nor be confounded with it, yet this early British Church was the forerunner of the Church of England, and in some important respects prepared the way for it.

"England may, I suppose, be said to have become England when, in the fifth century, our ancestors, Jutes, Saxons, and Angles, arrived in Kent. The story is well known of the British inhabitants inviting these dangerous visitors to help them against their northern enemies, who had become troublesome since the departure of the Romans, and of the manner in which the visitors accepted the invitation, and like the horse's rider in the fable, could never be got rid of afterwards. This English invasion, if I may so describe it, forms an epoch in the history of the Church, as it does in that of the State. The Britons, speaking generally, were Christians; the new inhabitants were Pagans. The Britons, not unnaturally perhaps, but very unwisely, determined not to evangelise, nor give their spiritual treasures to these unwelcome visitors; consequently the condition of the country became, roughly speaking, that of a people with a Christian Church to the West, whither the British population retreated, and of a pagan colony to the East, where the English fixed themselves.

"And this will be, with sufficient accuracy for the purpose which I have in hand, a description of the condition of the country when the next great ecclesiastical event took place. You have often, no doubt, heard the story of Pope Gregory the Great seeing the handsome Yorkshire lads in the Roman slave-market, and upon being told that they were Angles, replying that they ought rather to be Angels. The beauty of the Yorkshire boys and Pope Gregory's wit between them gave rise to one of the most important events that ever happened to this country; it would scarcely be too much to say that they founded the Church of England. Just at the end of the sixth century Pope Gregory sent a body of missionaries, with Augustine the monk at the head of them, to convert England to Christ. I should think it probable that when the mission was planned the information concerning the condition of the country was very imperfect; certainly very little was known concerning the principles and condition, perhaps even the existence, of the old British Church; probably also nothing was known concerning the good work which had been done by such men as St. David, St. Columba, St. Aidan, and many others. Moreover, Augustine could scarcely have expected to find that Ethelbert, king of Kent, had a Christian queen, and that she had a Christian bishop as her chaplain. In other words, if Augustine expected that he was coming to evangelise a country which knew nothing of the Gospel,

he would find himself widely and very happily mistaken. Still there was plenty for him to do; the land to a great extent was pagan; it had receded, not advanced, during the preceding century, in Christian character; and the English race as a whole was still waiting to be gathered in to the Church of Christ.

"I feel disposed to mark the arrival of Augustine in England as the commencement of the 'Church of England' properly so called. An outward symbol of this fact is to be found in the custom which still prevails at Canterbury, where on solemn occasions the Archbishop in our own days occupies a seat traditionally known as Augustine's chair. You will perceive that there is all the difference in the world between dating the foundation of the Church of England from this epoch, and assigning this same epoch as that of the first introduction into Britain of a branch of the Church of Christ."

The Bishop is somewhat too timid, and draws over-refined distinctions. While the old land was not, in an exact sense, "England" until the country was subdued by the races, one of which gave it that name, still it was the same country before they came as now—it was Britain *then*, it is Britain *now*, and the British Church *is* and *ever was* the Church of England practically. How utterly unhistoric the claims of the Church of Rome are to supremacy over the Church of England is demonstrated beyond all question by the entire ignorance of Pope Gregory and his Missioner Augustine of the condition, nay most probably even of the very existence of the Church of England or Britain. Poor St. Augustine's heart would not have given way as it did, had he known that he was coming to a land where the Queen of Kent was a Christian, and Christian Missioners and Bishops were ahead bravely at work.—E. D. C.

ART AND WORSHIP.

SERMON BY CANON BODY.

AT the dedication of the new reredos and east window, which have been placed in Grantham Church as a thank offering to Almighty God for the Mission of 1880. The special preacher on the occasion was the Rev. George Body, rector of Kirby Misperton, Yorks, and Canon of Durham, who conducted the Mission referred to.

The Rev. gentleman commenced his sermon with a reference to the late vicar and the late mission.

If you ask, my brethren, why it is that we are seeking now to make the House of God beautiful—if you ask why it is that art is being pressed into the service of the Church, both in the adornment of her buildings and in the development of her magnificent ceremonial, I answer that our beautified Houses of God and our revived magnificence of worship is but the expression of the gratitude which we feel in common with the ransomed ones in Heaven and in Paradise, over the great mysteries of Redeeming Love. A beautified Church and a magnificent ceremonial is, unless I entirely misread my Bible and the signs of the times, a striking expression of ransomed men and ransomed women for the revival of true Evangelical fervor in their midst. I am accused sometimes of loving to deal in paradoxes, and, above all, because I speak of what is called Catholicism as Evangelicalism. But the attraction of Catholicism to me is simply this—that it is the offering of a worship which is most truly Evangelical; for Jesus is the substance of every dogma, Jesus is the power of every Sacrament, Jesus is the object of every act of worship which is offered in the Church of God. It is Jesus, and Jesus only, I see revealed to my eyes in the Church's system, as the Apostles saw Him only on the mount of Transfiguration. If Jesus were not there—the substance of the Church's doctrine, the power of her ministrations—if He was not the object of her adoration—if I know my own heart, of this I am certain, that neither doctrine, rite, nor worship would have any attraction for me. The Church of Jesus Christ makes her temples beautiful, and her worship glorious, in order that in action as well as in language she may pour out her gratitude for the Redeeming Passion of her Lord. This, then, is the thought I wish to bring before you this morning—that the purpose of all that has been done, for instance, in the beautifying of this Church is simply to give expression to our own deep gratitude, because we one by one, as far as it is true of us, have seen and tasted how good the Lord is—because we have been taught, not simply by the voice of an external teacher, but by the teaching of the Holy Spirit of God; we have been taught—and thank God, and for ever blessed be His name for it—to sing that new song of unutterable joy—"Thou art worthy to receive glory, and honour, and power, for Thou wast slain, and hast redeemed us to God by Thy blood." But, my brethren, objection is constantly made

that if our motive be right in thus beautifying God's house and making His worship magnificent, we are taking a form of expressing our gratitude which is inconsistent with the spirit of the Christian religion, and is not acceptable unto God to whom it is offered. We are constantly reminded of some weighty words uttered by our Blessed Master, when He was with us upon earth—"God is a spirit, and they that worship Him must worship Him in spirit and in truth." And we are asked to accept this as the true interpretation of these words. That worship is a thing which is utterly spiritual: that is, that it is a thing in which the spirit of man can alone take any part: that it is not a bodily act in itself, still less an act which can press into its service any material creatures like, for instance, the creations of art. Therefore we are asked to believe that true Christian worship is—if you carry the argument to its fullest extent—an unuttered and unexpressed soliloquy between the spirit of man and the spirit of God. If this were true, there is but one form of worship in Christendom that has ever been true to God's mind, and that is the worship of the Society of Friends, before the silence of the assemblage is broken.

But none of us really carries out to the full the principle which we are asked to assent to, not even they who assent to it in the fullest degree. I remember once speaking to a Christian lady, who was taking up this line of argument, and I said, "I should like, if I might be permitted, to look into your chamber when you are saying your prayers, because it would solve to me a great perplexity. Have you a fixed posture when you pray?" She replied, "Of course, I have." "Then," I asked, "what may it be?" "I kneel down," she said. "Well," I answered, "if you kneel down when at private prayer, you are acting up to the very principle which you have condemned. You admit that kneeling is a position of body which is in fitness with the act of devotion. From that act until you reach the highest development of ceremonial, the question is not a question of principle, but of expediency—not simply a question as to degree, but as to what is proper." In fact, our complex being is a uniform thing. It is not true to say of man that he is spirit simply—talking of the body as if that body were his house. The connection between man's body and soul is of a most intimate nature. The disembodied spirits in Paradise are themselves living under conscious imperfections; and it will only be when their glorified spirits are rewedded to glorified bodies that perfection shall be attained. So intimate is the oneness of our nature that the body must share in every act in which the spirit itself really takes a part. Worship is not simply a worship of my spirit. Worship is not simply the consecration of one part of my mystic being to God. It is the prostration of my whole self, just as I am—body, soul, and spirit—at the feet of my Eternal King!

But, my friends, if you look at this objection to a beautiful worship expressed in external symbols, you will find, I think, that it is itself exposed to three fatal objections. The first is this—It is plainly contrary to the words of Scripture. If you look at the Book of Revelation, what do you find? God giving us a picture of the worship of heaven, clothed there in material symbols. By-and-by, this afternoon, take the 4th chapter of Revelation, and see the picture there given—the wonderful Throne; the four-and-twenty elders, clothed in white, encircling the Throne, with crowns upon their heads; the seven lamps burning before the Throne, "which are the Seven Spirits of God;" the sea of glass, with its pure water, before the Throne; the four living ones, standing, as it were, in the innermost circle, circling round the Throne. See the magnificence of the worship wherewith they worship Him, as, prostrating themselves at the feet of the Eternal, they rest not day and night, crying "Holy, Holy, Holy God." Take the description of the Golden Jerusalem, as given you in the 21st chapter of Revelation. See its perfect beauty of architectural form: how precious stones and precious metals are pressed into its service. "All symbols," do you say? Granted, if you like: though I question if they be symbols, as many imagine. But, if you will, grant that it is symbolic. But, then, it is the picture of heavenly worship, given to men living here on earth, in symbolism that they can feel the power of. Their imagination will surely fasten upon it as soon as they see it. They will feel that the true way for them to join in the beautiful worship of heaven is to reproduce it on earth, under that Divine symbolism in which it had been revealed to them. Once let the imagination of Christian people be able truly to realize the beautiful conception of the Book of Revelation, and splendid temples shall rise to God's glory, and a magnificent worship shall be offered in them unto the Eternal!

But not only is the objection to the position I am contending for in contradiction to the beautiful picture of the worship of heaven, given to us in Revelation, but it is contrary to the words of prophecy. Remember that striking 60th chapter of Isaiah, in which the prophet is sketching the glories of the

Christian Church; and remember how there he tells us that men shall bring the box tree, and the pine tree, and the fir tree together—why? "To beautify the place of My Sanctuary." And this shall be done, we are told, in obedience to Divine impulse—"I will make the place of My Feet glorious." The prophet foretold that the houses of God in the days of Jesus should be conspicuous for magnificence: and history testifies—nay, in this beautiful Church, not history but sense testifies—how truly that prophecy hath been fulfilled; for of all the beauteous buildings wherewith this world is adorned, there are none that can challenge comparison with the churches of Christ.

But, my brethren, the position which I am examining now is not only open to the objection that it is contrary to the letter of Scripture, but it is open to a second objection. It is a false conclusion from a true premise. The premise is that God is a spirit. The conclusion drawn is this: That because God is a Spirit, He can take no delight in material things—that He can be delighted by the homage of a surrendered mind and the homage of a surrendered heart and will, but can take no delight whatever in anything that is simply material. My friends, the position is utterly untrue. If you remember, the Psalmist tells us this—That the Lord rejoiceth in his work; and, again, his son tells us that the Lord hath made all things for Himself. If you ask me why this beautiful universe exists, I tell you it is for God's own joy. Everything in it manifests an eternal thought: and not only an eternal thought, but eternal love and an eternal purpose. God's own loveliness is mirrored in this great world around us. God's eternal power and God head are mirrored in the things that are made. In this material creation, God sees His mirrored loveliness, and rejoiceth in the contemplation of Himself! We know full well that the poet has sung that—"Full many a flower is born to blush unseen, and waste its sweetness on the desert air." But it is as untrue as it can possibly be. Everything that is created fulfils this highest ministry, for God looks at it with His loving eye and God rejoices over it with His loving heart. It is not true! Why, it would take the glory out of the world if it were so! It is not true that God takes no pleasure in material creatures; because this material creation is to Him a joy.

But there is, again, yet another objection that men take to this position. I have stated that it conveys a false conclusion from a true premise. But the premise itself is only partially true. The premise is this—God is a pure Spirit: therefore we should not offer to Him anything but the purely spiritual. But this is not true of Christian worship. It is distinctly untrue: for Christian worship is offered to one Who is not a pure Spirit. The Jews offered worship to God as a pure Spirit. They sang the old song, which is as old as the days of creation—"Holy, Holy, Holy, is the Lord of Hosts." You will find that in the 6th chapter of Isaiah. But, then, the distinctive feature of Christian worship is this—We know that the manhood has been taken into God—wedded to the personality of God: so that it has become the very Manhood of God Himself, and because it is the Manhood of God Himself it is worshipful. This is the new song. The new song we are considering this morning is not sung to God in Himself—it is sung to the Lamb as It had been slain: it is sung to the Incarnate crucified enthroned Redeemer, as He lives in Heaven! And because the worship of Christianity is offered unto God Incarnate, therefore the premise from which I am arguing this morning needs—not to be denied, it is true—but to be considered side by side with another truth. God is a Spirit. God Incarnate is as truly a Spirit as God unincarnate; but this God Incarnate—Spirit as He is—comes near to us through our material nature. All the pure and high cravings that are in man are in Christ Jesus. The artistic craving is in Him. The æsthetic craving is in Him. He knows the joys that we know, as we gaze upon the pure creations of Christian art. Hence we find that those who worship God in heaven, the Inordinate One, do use material symbols, for they have, everyone of them, golden harps and viols full of odors. So then, you see, the expression of gratitude which we offer to our Lord to-day for His redeeming mercy is an acceptable one: because it is in accordance with the assumed nature of the Incarnate Lord, because it is sanctioned by the express prediction of His Word, and because it sets forth in a true and fitting way the deep homage of my heart, and mind, and will wherewith we prostrate ourselves.

Still, at the same time, all objections which are made by thoughtful people are worthy of consideration, because they convey in every case a needed warning. And it is true with reference to the objections we are considering now. Undoubtedly, the development of the material expression of worship has a tendency—and history has shown it in the past—to make men think of worship as something formal and external, and not being in its essence, what it is, purely internal. Worship is not the bended knee, nor the moving lip, nor the beautiful ceremonial offered in a

magnificent Church. All these may be where worship is not! Worship, in its essence, is internal. It is the expressed assent of the mind to God's revealed truth. It is the laying of the heart that beats with the passion of His Love at His dear feet! It is the surrender of the will, in obedience, to be conformed to His will, and in that surrender to find its liberty and its elevation. This is worship; and the external is only related to the internal as the form of its expression. It will be expressed in a House which is indeed a palace; in a ceremonial which is worthy of the King of Kings and Lord of Lords. But we must ever be on our guard against mistaking the outward expression for that inward reality which it symbolises. There are, therefore, one or two cautions that we must ever keep in our minds—as on coming into a House such as this, to join in a service such as that in which we have joined this morning—when we seek to worship God. And the first is this: All forms of worship must be dogmatic.

Let me explain what I mean. For instance, painting and sculpture have a place in the House of God, provided the painted and sculptured thing embodies a truth and not a dream. You will understand what I mean, if I give you an example. If I see in painting, for instance, such a representation as I see there (on the rededos)—if I see a picture of the Babe of Bethlehem, and the mother kneeling down and adoring her Child, I accept it gratefully; because it is the embodiment and expression of a great historic fact. But if I see the Child taken from the Mother's arms, and Mary received from Bethlehem to Heaven, with a crown upon her head and a sceptre in her hand, though it be painted with every perfection of artistic skill, I can give it no place in a Christian temple; for whilst I know and love Mary, the Mother of my Lord, I have no authority for believing in her as Queen of Heaven. It won't do, therefore—it is not sufficient—for symbolism to be placed in a Church that it should be beautiful: it is necessary that it should embody Gospel truth. The next thing that is important is this—That the worship we offer should be real.

Of all consummate shame I know of none more awful than to come into God's House, to kneel at His footstool, to join in the confession of sin or in petitions for mercy, in offering thanksgiving or in adoration, and all the while to be withholding from Him a surrendered mind—all the while not to be loving Him and not to mean to love Him—to make one's place in the congregation, and yet be living as though the moral kingship of Jesus Christ were a simple myth. If our worship is real it must be the worship of believers. If our worship is real it must be the worship of lovers of God. If our worship be real it must be the worship of those whose purpose it is to live in obedience to His kingly guidance! Beautiful is the worship of the Church when it is offered in reality! The angels listen then to our songs with thanksgiving, and God Himself takes pleasure in them as they are wafted to His Throne in heaven! But if there be no absolute moral accord between the word uttered and the life lived, then, of all the insults wherewith the majesty of heaven is insulted, this is the greatest of them all: for worship, as the text reveals to us, is the homage of those who know not what God's salvation is, offered in deep and reverent gratitude unto the Redeeming Lord! What can I hope then? What, but this—That as year by year goes on in this place, as the beauty of your worship in this temple is sustained and developed—what but that as here God is more and more perfectly worshipped "in the beauty of holiness," there may be carried on in your midst a deep, real, spiritual work.

God grant that the number of his true choir-men and choir-women may be increased here, as penitents are brought to the feet of Jesus Christ, to know His pardon, to know His peace, to know His liberty, to know His renewing grace! God grant that those thus called into His choir may learn to sing to His praise with voices that become more harmonious as they grow in holiness! God grant, in one word, that this may be a choir-school, where many may be taught—not by external teaching only but by the internal teaching of the Spirit—to learn in the school of blessed conscious experience to sing that song which, through never-ending ages of eternity, amid all the splendid rites of heavenly worship, shall be offered by the ransomed to their Redeeming Lord, as they sing—"Worthy art Thou to receive glory, and honor, and power; for Thou wast slain, and hast redeemed us to God by Thy Blood, and hast made us unto God kings and priests." God grant it, for Jesu's sake! Amen.

In India according to a statement by the Rev. J. Johnson before the Statistical Society, there are 80,000,000 children unprovided with the means of education worthy of the name.

India is not alone in having a vast mass of children "unprovided with the means of education worthy of the name." This land of gospel light is in the same condition, unless Christians think "education worthy the name" which ignores Christianity.

JOTTINGS FROM ALGOMA.

IN order to keep the many friends of our Missionary Diocese abreast with the story of the Church's work there, we resume our narrative at the date of the Bishop's removal from Toronto to his summer head-quarters at Sault Ste. Marie, where he arrived, with his family, in time to hear the thunder of the village gun announcing to the loyal inhabitants, as well as to their American cousins across the river, another anniversary of the birth of that gracious Queen whose name is a synonym, the wide world over, for all that is good and pure and noble in womanhood, and the influence of whose example, radiating from the central throne of an empire on which the sun never sets, has done so much to elevate and purify society, down even to its lowest strata.

Several days of the week previous to the Bishop's arrival had been devoted to the examination, by his Chaplain, the Rev. E. F. Wilson, of three candidates for ordination, Mr. F. Frost (Catechist at Sheguisandar for the Deaconate), and the Revs. R. Renison (our indefatigable Missionary to the Neepigon Indians) and H. Bur (our equally faithful representative in St. Joseph's Island) for the Priesthood, with a view to the administration of the rite on Trinity Sunday, but as the Bishop found it impossible to arrive in time, the date was changed to June 8rd, when the two first gentlemen were to present themselves, to receive, in the laying on of hands, that larger equipment for their sacred duties, on which their hearts had been so long set, and for which the report of the Examining Chaplain showed that they had made more than ordinary preparation. (Mr. Bur's ordination had been postponed to a later date, in the hope of its being combined with the opening and consecration of the new church he has built at Mud Lake, at the cost of much patient, self-denying labor.) For the ordination on the 8rd all the arrangements had been completed—"siquis" read—"letters testimonial" furnished—"oaths" taken—"declarations" made—private interviews held with the Bishop, in which opinions were freely expressed, and counsels given, on various practical aspects of the work of the sacred ministry, closing with prayer for the divine blessing on the services of the morrow, and the toil of the laborers about to be sent forth "into the harvest." Sunday morning dawned auspiciously, but very soon its early promise disappeared in certain tokens of coming disaster. The clouds suddenly rolled up in heavy masses, like armed battalions mustering on the battlefield. The heavens grew blacker and blacker, and presently a very torrent of rain descended, which was at its heaviest when Mr. Renison, drenched through and through, was seen hurrying to the See House, to announce (what one of its occupants had already seen with dismay) that the S. S. "Manitoba," by which he hoped to have sailed for his distant mission in the afternoon, or evening possibly, had arrived, and was about to leave again for Red Rock immediately, i.e. about two hours before the ordination service! What was to be done? If he remained, he lost the opportunity of meeting the Paqau Indians at their great annual gathering at the "Post," as in all probability no boat would leave for Red Rock for ten days later. If he went, he must go unordained. After a hurried consultation, it was decided, as the lesser of two evils, that he should go, in the hope that the ordination might possibly be held at Neepigon, a hope, however, which for the present seems unlikely to be realized, as, after going to Red Rock, and starting up the river with Joseph Esquimaux and Paul Bukkwayjonne, who had come down to meet him, Mr. Renison was taken so seriously ill as to be compelled to turn back at Split Rock portage, and make his way home to Garden River as best he could. Meanwhile Mr. Frost's ordination was proceeded with, the rite of Confirmation being administered, on the same occasion, to a class of 20 persons, the large and liberal first-fruits of the faithful labors of the Rev. G. B. Cooke during his first winter in St. Luke's. Morning Prayer was said at 10.30, then the laying on of hands in Confirmation, followed by a brief address by the Bishop on some practical aspects of the Christian Life, then, for the first time in the history of the Diocese, the ordination (of Mr. Frost) to the permanent Diaconate. The Bishop preached from 2 Cor. v. 18, after which the Holy Communion was administered to the newly confirmed, and a number of other members of the congregation. In this connection it is not too much to say that during his, as yet, brief tenure of the Incumbency the Rev. Mr. Cooke has already wrought wonders in the parish, and the diocese is to be congratulated on the increase of its little staff of clerical workers, by one who is not only indefatigably zealous in his labors, but combines with this zeal a knowledge of human nature which enables him to steer his way wisely and judiciously through the intricacies of parochial life, even when, as in this case, the difficulties of navigation are rendered

more than ordinarily perplexing by local peculiarities connected with its past history and administration. In the evening the Bishop preached again, from Ezek. xxxvii. 1-10, making a three-fold application of the passage to the national condition of the Jewish people, the fact and doctrine of the final general Resurrection, and the state of human souls "dead in trespasses and sins."

(To be continued.)

Home & Foreign Church News.

From our own Correspondents.

DOMINION.

ONTARIO.

BILLINGS' BRIDGE.—At a meeting of the wardens and parishioners of Trinity Church, Billings' Bridge, and St. James' Church, Cowans, held at Mr. Woods' residence, the Rev. Mr. Lee, incumbent, in the chair, it was decided to erect a parsonage in connection with Trinity Church at a cost not to exceed \$1,000. Mr. Braddish Billings generously agreed to give all the necessary plans and drawings for the proposed building. A building committee has been appointed, who intend to push on the work rapidly. A little assistance from our friends, either in money, labour or building material of any kind, thankfully received by the Rev. Mr. Lee, or the wardens of either parish. The difficulties under which the incumbent has laboured in the past will, we hope, soon be removed.

TRENTON.—The Rev. Canon Bleasdel has gone to Penetanguishene for his summer holiday.

ADOLPHUSTOWN.—The Rev. R. Harding has resigned the rectorship of this parish.

HILLIER.—The Rev. John Halliwell, rector of Christ Church, states that some unknown persons entered the church and stole the large bible and prayer books. They also so damaged the organ as to render necessary its repair by an expert before it can be used.

THOMASBURG.—The members of the Church in this parish, and a few friends from Roslin, recently waited on the incumbent, the Rev. Mr. Gardner, and presented him with a purse of about eighty dollars towards a horse. The Rev. gentleman thanked them sincerely for thus tangibly showing their esteem. During the last two years of his sojourn in this parish, he has won the respect and good will, not only of his own parishioners, but of all parties. We hope that such happy relations between pastor and people may long continue.

NAPANEE.—St. Mary Magdalene's Church.—Sunday evening June 17th will be long remembered by those who attended this church to witness the Confirmation. The calendar tells us it was St. Alban's Day, and we dare say the Archdeacon had many thoughts of the festivals held in his old church in Ottawa for so many years on this day. The service on Sunday evening could not fail to remind him of old times, and the chanting of psalms and versicles, and hearty congregational singing were to a large number highly pleasing. The surpliced choir was all that was wanting to identify the present with the past in the Archdeacon's mind. Every available space was occupied, and numbers had to leave without finding room. While the organist played an opening voluntary the Bishop with the Rev. Messrs. Baker and Bogart took their places in the chancel. Then the Archdeacon appeared at the head of a procession of the candidates following him two by two up the centre aisle, and singing a very sweet confirmation hymn by the Rev. F. A. J. Hervey. The lady candidates were nearly all dressed in white with veils. After they had taken their places at either side in front of the chancel, the usual service proceeded to the third collect. Then a very bright hymn was sung—"Soldiers who are Christ's below." The Rev. Mr. Baker having read the opening address, His Lordship directed the candidates to stand up, when he put the solemn question, to which a firm and audible answer was returned. He then offered the prayer for the seven-fold gifts, and commended the candidates to the prayers of the congregation. There was a most impressive silence for a few minutes, broken by the chanting of the very ancient invocation of the Holy Spirit in the hymn known as the *Veni Creator Spiritus*. Eleven males and sixteen females were confirmed. When the confirmation service was concluded the appropriate hymn—"Thine forever, God of Love"—was sung, and the Bishop delivered a most impressive and eloquent charge, instructive to the congregation as well as the candidates. It is to be hoped that the Bishop's words will have good effect on Sunday morning,

when the Rector has invited all the congregation to partake of the Holy Communion along with the newly confirmed as they kneel at the Altar of Christ for the first time. The service was closed by another very appropriate hymn—"Forward be our Watchword"—to a martial tune composed by the Archdeacon and taken up heartily by all the congregation, with whom it is a favourite, after which the Bishop gave the benediction. We cannot but think that such services as that of last Sunday evening make a deep religious impression on the minds of the people, and we repeat our congratulations to all those who engaged in its arrangements and rendering. Last Thursday evening the Archdeacon met all his candidates and presented each with a very beautiful illuminated card and a copy of the excellent "Narrow Way" as a memorial of the confirmation.

TORONTO.

PETERBOROUGH.—St. John's.—A branch of the Church of England Temperance Society is formed in connection with this church. The object of the society is to keep down excessive drinking.

TORONTO CHURCH SCHOOL FOR BOYS.—The *Poplars, Grosvenor St., Queen's Park.*—The assignment of prizes and "honourable mention" has been regulated this year as usual entirely by the number of marks obtained throughout the year; prizes being given to those pupils obtaining nearly full marks, and "honourable mention" to those obtaining more than half the possible marks for the year. The General Proficiency prizes fell to John Godden, of Stirling, who obtained nearly full marks in twenty subjects of study, and to John Ince, of Toronto, who similarly excelled in fourteen subjects. 3. Percy Rutherford: Prize for arithmetic, British history and writing, hon. mention for dictation, grammar, meanings, reading and spelling. 4. Alex. Williamson: Prize for reading and tables, hon. mention for arithmetic, conduct, dictation, geography, grammar, Canadian history, scripture and spelling. 5. George Ince: Prize for French, grammar, Latin, meanings and tables, hon. mention for arithmetic, conduct, dictation, geography, British history and natural science. 6. Fletcher Carlile: Prize for meanings and writing, hon. mention, arithmetic, dictation, natural history, reading and spelling.

GEORGINA.—Edward George Coomer died at his residence on the 25th of June in his fifty first-year. The deceased lived a quiet and unostentatious life, and at his death bequeathed two thousand dollars to St. James' Church, Georgina.

NIAGARA.

OAKVILLE.—The corner stone of the new church of St. Jude was laid on the 13th ult. by Daniel Spry, Esq., Grand Master of the Masons. The day was propitious, and a large assemblage was present. After the short and impressive service appointed by the Provincial Synod, the Grand Master was welcomed by Canon Worrell on behalf of his congregation, and a handsome trowel presented by W. Y. Pettitt, Esq., on behalf of the Building Committee. The imposing ceremony according to the masonic rite was performed by the Grand Master, assisted by numerous members of the Grand Lodge. In the stone were deposited the usual scroll and coins, together with the *Globe* and *Mail*, the *Dominion Churchman* and the Oakville local paper. Addresses were delivered by the Grand Master, Rev. Canon Curran, and the Hon. J. B. Plumb, and an offering of \$167 received. The masonic visitors were afterwards entertained in the town hall to a sumptuous repast prepared by the ladies under the able management of Mrs. G. K. Chisholm. When completed the church will cost about \$12,000 and be one of the handsomest in the diocese. The architect is Mr. Windeyer, of Toronto.

HURON.

The following is the address from the clergy and laity of the diocese read by Very Dean Boomer and presented to the Bishop at the Synod—To the Right Rev. Father in God, Isaac Hellmuth, D.D., D.C.L.—May it please your Lordship:—On the eve of your departure we, the clergy and laity of the Diocese of Huron under the deep sense of the value of your services and labours in the cause of the Church, desire to express our sorrow that the many and close ties that have so long united us are about to be severed. Believing, as we do, in the continual abiding and directing presence of God, the Holy Ghost, in the Church, we are constrained to acknowledge that the call which you have received to occupy the honourable position of Suffragan Bishop in the Diocese of Ripon, England, and the circumstances

that have necessitated your acceptance, have been wisely ordered for the glory of God and the good of the whole Church. Yet while we believe this and confidently trust that the good works which have been initiated or fostered by you will still prosper in the hands of him to whose guidance the Church shall be committed, it is with feelings of no feigned regret that we now say farewell. Words of flattery would seem as unseemly in us as they would be offensive to your Lordship, but plain truth is no flattery. Therefore, we would express in a few words our sense of the obligations under which the Diocese of Huron is lastingly placed for the deep interest you have always taken in the advancement of higher education, of which the noble institutions which owe their existence to your exertions will remain lasting monuments. We trust the example your life has afforded of exhaustless energy and ceaseless toil, joined with unflinching patience and courtesy, may not only be remembered, but followed as a pattern worthy of imitation. We now beg your Lordship's acceptance of the accompanying service of plate as a small and very inadequate expression of our love and esteem, and when far removed from us and busied amidst new scenes, may it remind you that in this, your first diocese, there are many hearts that beat towards you and many prayers that ascend in your behalf, for that blessing which alone maketh it rich. Praying that the great Head of the Church may grant to you and Mrs. Hellmuth many years of happiness, blessing you abundantly, both in public labors and private life, we are your Lordship's obedient servants, (for the clergy and laity of the diocese), John Gemley, W. A. Young, Secretaries; M. Boomer, L.L.D., Dean of Huron, Chairman of Committee. The Bishop was deeply affected, and could for a time scarcely reply. He said he was sure that they would not under the circumstances expect him to reply at any length. He could not do so, his heart was too full to speak to them. He thanked them for the kindness and for the many acts of kindness he had received from all, and could never separate from them in spirit. If there was any one who felt that he (the Bishop) had been guilty of treating him with any breach of courtesy he asked to be forgiven, as he forgave anyone who had done or said anything against him, and he left them in a spirit of love and faith and trust. All have their shortcomings. He knew he had often fallen short of his aspirations, but he had tried to do his best in the interest of the diocese, and if he had not done so always they would attribute it to his failings. He resumed his seat amidst enthusiastic cheering.

DISCIPLINE OF THE LAITY.—The Rev. J. Chance at the Huron Synod moved, and it was seconded by Mr. Chas. Jenkins, that a committee be appointed on the preparation of a canon for the discipline of the laity. They proposed that the Bishop be respectfully requested to appoint a committee for the purpose to be presented to the Synod for consideration at its next meeting. There was no other subject brought forward during the Synod that was so thoroughly discussed. The supporters of the motion showed the necessity of some such measure in connection with the Sacraments and with the visitation of the sick and with the harmony of parishes and missions. Men professing to be members of the Church and claiming privileges as such used those privileges to disturb the harmony of parishes, and keep those who would otherwise be united in Christian love, in a perpetual discord. An amendment was moved by Mr. R. Baily that the matter be referred to the Standing Committee to consider the advisability of such a canon and if in their judgment such a canon be deemed necessary that they prepare a canon to be presented at the next session of Synod.

CLERICAL APPOINTMENTS BY THE BISHOP.—The Rev. J. W. Gunne to Napier, Brook, and Kerwood, Rev. C. Softly to Wiarton and Presque Isle, Rev. J. Ashman to Princeton and Drumbo, Rev. H. Wylie to Clarksburg.

ALGOMA.

ROSSEAU.—The Rev. Alfred W. H. Chowne begs to acknowledge with hearty thanks a very handsome gift of two tablets and scroll as decorations for the wall at east end of the Church of the Redeemer, Rosseau, being the gift of his sister, Miss Chowne, of London, England; also a vestry book, cash book, and ledger, presented by F. W. Coate, Esq., as also the sum of £2 5s., towards the Parsonage Fund as well as the *Standard* sent weekly by Miss E. A. Abbey, of Bath, England.

The Treasurer begs to acknowledge the following contributions:—*General Diocesan Fund.*—Synod of Huron, per E. B. Reed, Esq., \$284.96; W. Weld, Esq., London, \$5; Mrs. Weld, \$5. Collections in Diocese of Fredericton, per W. M. Jarvis, Esq., \$146.78; Miss Morley, Oxfordshire, £1 10s. sterling; S. M. T., £2

10s. sterling. *Widows' and Orphans' Fund.*—Collections in Diocese of Fredericton, per W. M. Jarvis, Esq., \$56.13; Miss Grace N. Horne, £5 sterling; Miss Sedgwick, 10s. 9d. sterling; Mrs. Pott, £2 sterling; Miss Grace N. Horne, £1 10s. sterling.

CYPRUS.—Mr. James Large, lay reader, thanks the Rev. Wm. Crompton for the gift of four dozen chairs for St. Ann's Church, Perry, District of Parry Sound. They are very much appreciated by the congregation.

A VALUABLE RELIC.—A manuscript sacramentary of the Anglo-Saxon Church, known as "The Leofric Missal," is to be published by the Clarendon Press. It was in use in the cathedral of Exeter before the Conquest, by Leofric, the first Bishop of Exeter.

OLD CUSTOMS.—In accordance with the conditions attending ancient bequests, the following were amongst the old customs observed in London on Good Friday:—By the will of Peter Symonds, made in the year 1586, sixty of the younger boys in Christ's Hospital attended divine service in the morning at Allhallows Church, Lombard Street, and afterwards received each a new penny and a bag of raisins. This was the 290th time on which this old Londoner's directions have been strictly carried out. As a supplement to the above, William Petts, in the year 1692, directed that the minister who preached the sermon should have 20s., the clerk 3s., and the sexton 3s. 6d. He also left some money to be distributed amongst the children of the ward and Sunday-schools. At St. Bartholomew the Great, Smithfield, twenty-one poor widows, after morning service, each picked up a sixpence from a tombstone in the old churchyard. This custom has been maintained for over 400 years, although the name of the benefactress has been lost.

Correspondence.

All Letters will appear with the names of the writers in full and we do not hold ourselves responsible for their opinions.

PROFESSOR SHERATON'S ADDRESS.

SIR,—In my letter which appeared in your issue of 5th July; your printer makes me say, "Some men in the exercise of that duty (i. e., of private judgment) finds their private judgment leads them to entertain certain opinions which the professor calls 'Sacramentalism,' by which he means opinions which theologians would call 'Sacramental.'" As thus printed the sentence entirely obscures the meaning of what I really did write.

Instead of "Sacramentalism," I used the word "Sacramentarian," which, it is well known, is the term applied by Prof. Sheraton to those who hold Sacramental opinions, whereas any theologian knows the word "Sacramentarian" means one who does not believe in the spiritual efficacy of sacraments, as can be readily seen by consulting any dictionary. This of course displays extraordinary ignorance on the part of Prof. Sheraton of the terms of the science which he professes to teach. Any lawyer at Osgoode Hall who so flagrantly misused technical terms of the law would be laughed at and held in very little esteem as a lawyer; but I suppose a different rule prevails with regard to theological professors.

G. S. HOLMESTED.

UNFERMENTED WINE IN THE EUCHARIST.

SIR,—This bids fair to become one of the "burning questions" of the day, and to judge by the cavalier manner in which some theologians are inclined to dispose of it, will not be allowed to rest. Whatever may be the critical value of the legal opinion of Mr. Stephens, there can be no doubt on the following points—at least, among reading men.

1. "Wine" in all languages has been applied to the juice of the grape, as well in the grape as out of it, as well when first expressed as after complete fermentation. *Prima facie*, therefore there can be no exclusion of the fresh juice of the grape, where "wine" is prescribed.
2. The intoxicating or inebriating quality of wine does not depend upon fermentation, as it is inherent in the juice while in the grape, and may be experienced while the juice is being expressed; even the very odour of the wine-press is exhilarating.
3. It was and is quite possible to preserve the new wine in its unfermented state, and in that condition is naturally considered "the best," except by those modern "Britons," who like to fell the "grip" of alcoholic stimulants, even at the peril of being slaves to it.
4. It is not clear, therefore, that any real benefit results from submitting or subjecting wine, as a

beverage, to the process of fermentation, when it can be avoided, and there are grave reasons why it should be avoided in the Sacrament of the Eucharist, to say nothing of the propriety of having wine in its "best" condition for the holy rite.

RICHARD HARRISON.

Toronto, 1st July, 1883.

LITERATES—TEMPERANCE.

SIR,—When you find room I shall be glad if you will insert the quotations which I send you in this letter from two English Evangelical Bishops, and which it is a pleasure to me to copy. 1. Bishop Thorold says:—"The chief need which presses on me now is that of a clergy school. Not, understand, a Theological College for literates. In my judgment, we have enough, perhaps, more than enough of these already in the country. . . . But I mean a training school for holy orders, where graduates, after the completion of their university course, may prepare themselves for ordination by practical work among the masses, as well as by theological study." And have we not had enough, perhaps more than enough of literates? And should not Mr. Langtry's motion at the late Synod have gone so far as to exclude non-graduates from ordination in all but the most exceptional cases? University education is far more attainable in this country than in England, and very few persons who have their hearts set on the holy ministry need fail of securing it. Indeed it is just a shame to ordain literates amidst such a multiplicity of schools and colleges. 2. Bishop Rowley Hill, of Sodor and Man, says on temperance:—"There are some (and I have had a case of the kind brought before myself) who would insist upon only using unfermented wine in the sacrament. There are those who have actually gone so far as to refuse the cup in Holy Communion. Of course this is a very serious matter. However thoroughly we might be inclined, in Christian charity, to meet the weakness of a brother, who feels that the taste or even the smell of the wine might lead him back into the sin from which he had escaped, we should do nothing to lower or mutilate the Sacrament as appointed by our Blessed Lord. Better let the brother abstain from partaking until he feels that he has strength given him by God to receive as do his brethren. But there is always the danger, in allowing the refusal of the cup, of our falling into the error of the Church of Rome, of administering only in one kind; and we may be sure that Christ would never have instituted the sacred feast, as He did, if it were to be an occasion of harm, and not of blessing. It is illegal to mix water ceremoniously, [he means ceremonially], but we can always have the mildest of the purest wine, provided it is the juice of the grape." There is no power to dispense with the cup in such cases, as Mr. Bryan King, of ritualistic fame, suggests might be done, in the confidence that the good Lord would grant the full grace of the Sacrament.

Yours,

JOHN CARRY.

Port Perry, June 19th, 1883.

HELP NEEDED.

SIR,—“Can you find room to help us in our distress?” We were astonished and suddenly cast down on Sunday last, when we heard our unwearied friend, and parson, Mr. Crompton, read with a broken voice the following sentence out of a letter he had received from the Bishop:—"There has been not a little grumbling about us Algomites, on the score of the multiplicity of our appeals of which (special) there are three or four out now. It was complained of at one of the committees the other day, and certainly it is scarcely fair, so I have decided to let things be for the present, and neither myself ask, or sanction any asking on the part of the clergy for specific object, either diocesan or local. People are saying give us a rest, "and it will not do to weary them with our importunity."

Is it then the fact that the people of Canada are really "weary in well doing" and that they desire to look back after so firmly putting their hands to the plough. If so then may God in His mercy have pity upon them and us. For the first time since he has come amongst us, upwards of eight years, we have seen our parson downhearted and almost without a word of good cheer. Surely sir our Bishop cannot realize what such action means to our Church. Does he realize that we have during this last year had members of our Church pass away, and who from their childhood have been members of our Church, their last few days being devoted to prayer pleading that a parson of the dear Church would come and read that beautiful service to them once more, and administer the Sacrament of the Lord's Supper. Is it not hard that we living here willing to do what we can, should be deprived of the assistance of

our parson in collecting a little funds to keep our church together? We do not expect the splendour of our front churches, all we ask is that we may have a little assistance given us to help to support our parson and church. Surely our Bishop must have soon forgotten what he was told by many of us "that there were hundreds of souls beyond where our friend Mr. Crompton has yet penetrated who have not one chance of using the means of grace." Our hearts are aching, our sorrow is beyond our power to express. We feel deeply the position the Bishop's letter has placed our much loved and respected parson in, a man that is grey haired working in the service of his Church and a man, I venture to say, who has scarcely an equal." One who after travelling day after day over our muddy roads toiling in wet and dry weather at his time of life (for weather never stops him) and scarcely ever having a spare day at home with his family, sits down and writes and appeals for help to support him in his work. I in common with others feel that it is hard and unkind to chill him in his work. In conclusion, sir, I appeal to our friends to consider the position we are placed in, and although they may not for the present see any appeal from our parson, not to forget that the church still needs their help.

Yours truly,

JAMES SHARPE.

Burk's Falls.

LEGISLATION IN THE DIOCESE OF HURON.

Sir,—The Synod of the Diocese of Huron at its annual session last year introduced and passed a new canon for the discipline of the clergy, which was most unique and extraordinary in its character, there being nothing equal to it in the whole range of ecclesiastical legislation past or present. And as a sequence to that, notice was given that a resolution having for its object, the framing of a canon for the discipline of the laity which seemed to meet with general approbation some of the strongest advocates of the former expressed their willingness to vote for the latter. But strange to relate, that when the subject was brought before the Synod last week, some of those gentlemen with a London lawyer to the front ridiculed the idea and boldly declared that they regarded the whole affair as a joke, which was the only joke about it, and that a miserable one. The mover of the resolution meant serious business and no joke, and they knew this. The expense of attending the Synod was too much to pay for the perpetration of jokes, he has been too long in the ministry for that sort of theory, and the Synod is the last place in the world for such unworthy conduct. The Bishop in his superior wisdom, in his comprehensive knowledge of the wants of the diocese, and in his fervent desire to promote its prosperity, openly expressed his deep sense of the importance of the resolution, and his willingness to adopt it and appoint a committee to frame a canon, and the most intelligent of the clergy and laity agreed with His Lordship. Nevertheless a comparative new member of the Synod, and Principal of an Institution for the Blind, spoke strongly against the resolution, and made a splendid point which was duly applauded, by saying with wonderful wisdom that he did not want to be led by chance. He might have added with the characteristic modesty of a new member that being self-illuminated and self-sufficient he would not be led by any one not even by the Bishop. And it might be said by way of retort, that we on our part strongly objected to being led by a leader of the blind, since happily we are not in that unfortunate condition personally or mentally. Whether he meant it as ridicule or not, it was generally understood as such, but we are willing to accept his assurance that it was not so meant and will not apply to him the severe but true aphorisms that intelligence is not the foundation of insolence, and that epithets and ridicule are not logic. The mover of the resolution for obvious reasons refused to enter at length into particulars as to the necessity of a canon for the discipline of the laity, and left the matter to the second-er, Charles Jenkins, Esq., of Petrolia, who accomplished it frankly and with consummate ability. In fact the two most eloquent speeches made at the Synod were made in favour of the resolution by him and by the Rev. Mr. Starr, who fully developed the debating power of the Synod.

An amendment was carried, however, by a small majority committing the matter to the standing committee to pronounce on its merits, and if necessary to frame a canon. Now, I do not hesitate to affirm that those who voted for the amendment, shirked their responsibilities as members of the Synod—they merged their individuality into the standing committee, and really pronounced the absurdity that a part is greater than the whole; that the wisdom of the S. C. is greater than that of the whole Synod, of which it is only a small part. As a clergyman said to me subsequently, what is the use of the meeting of the Synod if it simply meets to acknowledge its incapacity,

and abandons its duties and responsibilities. The matter is now in the hands of the S. C., and it remains to be seen whether they are alive to the requirements of the Church in this Diocese. With such gentlemen as Charles Jenkins, Esq., on the S. C., I entertain hopes that a dignified and suitable canon will be framed and presented to the next session of the Synod, and which all honest intelligent church loving laymen will adopt, who have in common with us the Church's interests only at heart; and, in order to this end, the laity as well as the clergy should be amenable to the Bishop, for if, as argued, the latter receive a license from the Bishop, the former receive confirmation at his hands. And as membership with any secular organization involves subjection to rules and regulations, and liability to fines and penalties, so membership with the Church especially involves responsibilities and obligations which must not be repudiated with impunity. The present rubrics and canons, if binding, do not meet all cases. If it was necessary by legislation to protect the Bishop and others against the clergy, it is also essential to protect all by canon against the laity, and a canon should be prepared not only to meet cases of gross immorality and heresy, but to deal effectually with the insubordinate, with agitators, and with those who obstinately refuse to support the Church, and who speak evil falsely against those whom God has appointed over them. The vast majority of laymen should not oppose but vote for such legislation, as "the law is not made for the righteous man, but for the lawless and disobedient," &c. (*vide* 1 Timothy i. 9-10). But if they are unwilling to vote for a canon for the discipline of the laity, then in all honesty, honor, and justice they should vote for the repeal of the extraordinary and absurd canon for the discipline of the clergy.

Yours respectfully,

JAMES CHANCE.

Family Reading.

GETHSEMANE.

O Paschal moon, why shinest thou so bright,
Shedding thy silvery hues on all around,
And palest thou in horror at the sight
Of Him who kneeleth on the hard damp ground?

Earth seems at rest; and in thy clear, cold beams
The olive grove stands out against the sky;
Sure naught more lovely entered poets' dreams:—
But through the stillness rings a bitter cry.

A cry of anguish, such as ne'er before
Burst from the lips of mortal in his woe;
For such a burden as man never bore
He bears who 'neath the olive bendeth low.

Over His head the bright leaves cast their shade,
In the cold night-wind rustling fitfully;
And He, by whom earth, sea, and sky were made,
Still wrestles there in His dread Agony!

His Form the fairest of mankind surpassed,
Yet for a while His comeliness is fled;
And from that holy Brow are falling fast
Great drops of sweat with His own life blood red

Alone He kneeleth: e'en the chosen Three,
Whom He had bidden watch Him in prayer,
Their eyes fast closed in sleep, no longer see
The awful conflict which is passing there.

Sins without number, sins of deepest dye,
In that dark hour before His mind's eye roll,
The evil powers with hideous temptings try
Their fiercest to o'erwhelm His spotless soul.

Oh! who can fathom half the awfulness
Of that dread conflict with the tempter's power!
Oh! who can realize the deep distress
That wrung His human weakness in that hour?

Mark well that tortured Form, O soul of mine!
Ponder thou often on Gethsemane.
And learn that every smallest sin of thine
Added fresh pangs to His great agony!

Then gaze thou on in speechless penitence,
In love and adoration wholly lost;
And let those red drops wash out each offence:
They could be pardoned at no meaner cost!

Clasp thou each hard cross which He lays on thee,
Rejoicing that He calleth thee to bear
Something for his dear sake, whose Agony
Won for thee strength and joy beyond compare!

H. F. S.

SEPARATION FROM THE WORLD.

Our lot is cast in days when a false liberality would obscure the distinction which our Lord has made, and get rid of that spirit of separation from the world which He observed and enjoined on His followers. It is, beyond all doubt, right to be kind and to do good to all; but surely the Christian is to discriminate between the righteous and the wicked—between the believer and the world. Surely it is no proof of Christian principle, or of love to Christ, to make no difference between the friends and enemies of God.

Surely it is no proof of increased likeness to Christ not to prefer His image reflected in the soul. And are not those who would confound these distinctions open to the charge which the Lord, by the prophet, made against Jehoshaphat (2 Chron. xix. 2) "Shouldst thou help the ungodly, and love them that hate the Lord?"

If this charge be made against believers, that they do not put the enemies of God on the same footing with the friends of God—that they prefer the companionship of them that "love the Lord Jesus Christ in sincerity," to that of those who neglect His great salvation, let such say with the three children (Dan. iii. 16), "We are not careful to answer thee in this matter." Love of the brethren is the mark of the new birth. And although this love will be misrepresented by the world—although the spiritual tastes it engenders, on the one hand, and the evil habits it overthrows, on the other, will make people say, as of our Lord, "Whom makest thou thyself?" (John viii. 53)—although they will call it pride and self-sufficiency, yet we must not relax in principle, but we are to shew the truth of what our Lord said, "They are not of the world, even as I am not of the world."

Jesus never forgot His condition, as one "not of the world." In whatever circumstances He was placed, or in whatever company He maintained His distinctive character. When He mixed with publicans and sinners, it was not to share their worldly ways, but to do them good—to shew Himself the servant of God—to be true to His mission as "Sent of God," a witness to the truth. When He accepted the Pharisee's invitation, and sat down to meat (Luke vii. 35, &c.), it was because He had something to say unto Simon, as well as to give the poor "woman which was a sinner" peace. When He invited Himself to the house of Zaccheus, it was to carry salvation to this "Son of Abraham" (Luke xix. 9). Jesus never forgot His character and His Mission, and no one that observed Him could forget them either.—*Canon Reeve.*

In crossing the lake the other day, between Toronto and St. Catharines, we were much pleased with the comfort and accommodation afforded by the new steamer on this route, the "Empress of India." She is such a vast improvement on the old "Picton" with which we had to content ourselves for some years past, that we feel sure many Torontonians and "saints" will avail themselves of her daily trips. She has been thoroughly overhauled and refitted with new and powerful machinery, besides many other improvements, and when all the saloon and deck arrangements are completed, she will be one of the snuggest and most comfortable boats on the lake. The large covered deck aft of the cabin makes a delightful place for a lounge or a promenade. And we may add also that the officers on board are all that could be desired in the way of courtesy, and attention to the comforts of the passengers.

Now's YOUR TIME.—If you want a watch or a gold tooth-pick, thimbles, or a set of studs or a napkin-ring, a finger-ring, or a gold-headed walking-stick, a set of 99 pieces or a solitary butter-knife, a statuette or a butter-cooler, if you want anything in the jewellery, diamond, watch or fancy goods department, just call at 29 King St. East, Toronto, and you can be supplied by WOLTZ BROS. & CO.

DOMINION STAINED GLASS CO.,

Factory, No. 77 Richmond Street West, Toronto.
N. T. LYON & CO.



MEMORIAL WINDOWS. ART GLASS

and every description of
Church and Domestic Glass.

DESIGNS AND ESTIMATES ON APPLICATION.

N. T. LYON, Manager. W. WAKEFIELD. J. HARRISON.
P.O. BOX 783.

STAINED GLASS WINDOWS AT SMALL COST.

Glacier Window Decorations.



SAMPLE for 25 cts. by mail.
SEND FOR CIRCULAR.

Stained Glass Windows at small cost. Patent "Glacier" Window Decoration. This is a series of Transparent Designs from the simplest to the most elaborate, enabling any person with a reasonable amount of taste and ingenuity to produce patterns on windows, having all the beauty of real Stained Glass at small cost. So many windows have a bad outlook, which may be made to look very handsome by applying the Glacier. The miniature design of the Crucifixion is 2 1/2 in. and is got up in colours that could not be produced in the real for \$40, for which we charge \$6 put up. We have among others suitable for churches the Virgin and Child, XVth Century; St. Peter and St. Paul, XVth Century; The Visitation, do.; The Annunciation, do.; St. John the Baptist and St. Joseph, do.; The Last Supper, XVth Century; St. Vincent of Paul, St. Francis of Sales, XIIIth Century; St. Joseph, etc., etc. Beautiful designs for Library, Study, Reception, or Drawing Rooms. Call and examine at 78 Yonge Street.

M. STAUNTON & CO. TORONTO.

FIGURE and Ornamental



MEMORIAL WINDOWS AND GENERAL Church Glass.

Art Stained Glass
For Dwellings and Public Buildings

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

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

Jos. McCausland & Son,
TORONTO, ONT.

P.O. Box 892.

TORONTO STAINED GLASS WORKS.

ELLIOTT & SON

94 and 96 Bay Street.

CHURCH GLASS IN EVERY STYLE.

MARBLE & GRANITE WORKS

CHAS. WATSON,

30 Adelaide St. West,

Has the largest and handsomest selection of MARBLE MANTELS in the City.

Also, a large Assortment of Designs for Monuments, Headstones, etc.

I have some new designs for Granite Monuments. Call and see them, and get prices before buying elsewhere.

The Church Embroidery Guild.

ORDERS for all kinds of CHURCH EMBROIDERY, Altar Linen, Sets for private Communion, Coloured Stoles, Linen Vestments, Alms Bags, Altar Frontals, Desk and Dossal Hangings, etc., etc., received and carefully executed at the lowest possible cost.

Apply to the PRESIDENT.

73 Gerrard Street East

FIRST PRIZE AT PROVINCIAL EXHIBITION, 1879.



ONTARIO STAINED Glass Works

I am now prepared to furnish Stained Glass in any quantity for

CHURCHES,
DWELLINGS,
Public Dwellings,
&c., &c.

In the antique or Modern Style of Work. Also

Memorial Windows,

Etched and Embossed Glass Figured Enamel and all plain colors, at prices which defy competition.

Designs and Estimates furnished on receipt of plan or measurement.

R. LEWIS, London, Ont

WALL PAPERS

Decorate and beautify your house by papering it.

If you want to sell your house, paper it; as it will bring you \$500 to \$1000 more after being papered.

Call and get prices from

E. MERRETT,
163 KING ST. WEST,
TORONTO, ONT.

FAIRCLOTH BROS.

IMPORTERS OF

WALL PAPERS

ARTIST MATERIALS,
FANCY GOODS, ETC.

256 Yonge Street,
TORONTO

COX SONS, BUCKLEY & CO.

New York Address 253 FIFTH AVE.
LONDON ADDRESS:
28 & 29 SOUTHAMPTON ST., Strand,

ECCLESIASTICAL Art Furnishers.

Wood, Stone, Marble, Fabrics, Metals, Stained Glass, Memorial Tombs, Tablets and Brasses

"ART OF GARNISHING CHURCHES," by Rev. E. Goldart, \$1.50.
Designs and Estimates on Application

R. J. HOVENDEN,
DEALER IN

PAINTS, OILS, GLASS, BRUSHES, PAINTERS' SUNDRIES

Of Every description.

MASURY'S
Celebrated Coach, Railroad, and Cottage Colors,
in all shades.

WHEELER'S WOOD FILLING, RUBBING
FELT, ETC.

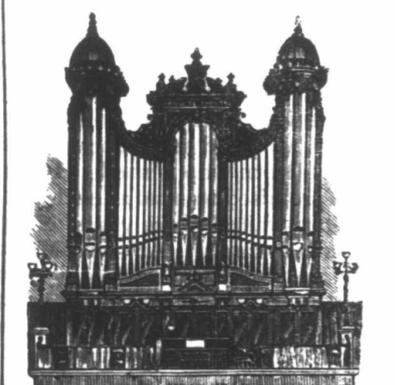
88 KING ST. WEST, TORONTO.

ESTABLISHED 1836.

S. R. Warren & Son

CHURCH ORGAN BUILDERS.

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



BUILDERS OF ALL THE LARGEST ORGANS
IN THE DOMINION.

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

NEWEST DESIGNS.

CRYSTAL, BRASS, GILT AND BRONZE
GASALIERS AND BRACKETS.

A Full Assortment of
GLOBES AND SMOKE BELLS.

91 King St. West (Romaine Buildings).

RITCHIE & CO.

H. J. MATTHEWS & BRO.

93 Yonge Street, Toronto,

GILDERS & ART DEALERS

PIER AND MANTLE MIRRORS,
PICTURE FRAMES,
ENGRAVINGS, PAINTINGS, &c



Church, School, Fire-alarm. Fine-toned, low-priced, warranted. Catalogue with 700 testimonials, prices, etc., sent free. Blymyer Manufacturing Co., Cincinnati, O.

No duty on Church Bells.

McSHANE
BELL FOUNDRY

Manufacture those celebrated CHIMES and BELLS for Churches, etc. Price List and circular sent free. Address,
Henry McShane & Co.
BALTIMORE, Md., U.S.

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

JONES & WILLIS, Church Furniture

MANUFACTURERS,
Art Workers in
Metal, Wood, Stone & Textile Fabrics.

43 GREAT RUSSELL STREET,
LONDON, W.C.
(Opposite the British Museum)
AND TEMPLE ROW, BIRMINGHAM.
ENGLAND.

ECCLESIASTICAL GAS FIXTURES

—AND—

METAL WORKS,

Manufactured by

D. S. KEITH & CO.

109 King St. West, Toronto.

We are prepared to furnish low estimates in these goods.

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

W. K. MURPHY,
House, Sign and Ornamental Painter
Graining, Glazing and Paper Hanging.
Latest Improved Styles French and American
Calsomining.
BRONZING A SPECIALTY.

IMPORTER OF
French, English, American & Canadian
WALL PAPERS

353 Queen Street West, Toronto

THE TROY MENEELY BELL FOUNDRY.

CLINTON H. MENEELY BELL COMPANY, TROY, N.Y., Manufacture a superior quality of Bells. Old Workmen. Greatest Experience. Largest Trade. Special attention given to Church Bells. Illustrated Catalogue mailed free.

DOMINION BELL FOUNDRY,

Guelph, Canada.

Manufactures Church, School and Factory Bells.

Write for Price List.

DOMINION BELL FOUNDRY,
P. O. Box 700, GUELPH, CANADA

MENEELY BELL FOUNDRY

Favorably known to the public since 1826. Church, Chapel, School, Fire Alarm and other bells; also Chimes and Peals. Meneely & Co., West Troy, N.Y.

The Great LIGHT.

FRINK'S Patent Reflectors give the Most Powerful, the Safest, Cheapest and the Best Light known for Churches, Stores, Show Windows, Parlors, Banks, Offices, Picture Galleries, Theatres, Depots, etc. New and elegant designs. Send size of room. Get circular and estimate. A liberal discount to churches and the trade.
J. P. FRINK, 55 East St., N. Y.

J. & R. LAMB, BANNERS.

Silk and Gold Banners, \$5.00 Each.
Larger Banners, \$10, \$25, \$50

Silk and Gold S. S. Banners, \$5.00 each

Send for Circular, 59 Carmine St. N.Y.

Children's Department.

CHIEF "STAR BLANKET."

I am going to tell you something about the Bishop of Saskatchewan's visit to Assissippi.

Mr. Hines is the Missionary there (He has lately been home, but has now gone back again.) The church was opened on Christmas Day, 1880, and there was a collection, not of money, as in England, but of what the poor people had to bring—rattans, cotton handkerchiefs, half-pounds of tea, and several other things. Altogether it came to about £3, which was more for them to give, in God's sight, than £100 from many congregations. Mr. Hines had given a great deal, but not of money, for he had none to give; and, as I think you could not guess what he gave, I shall tell you; *he built most of the church with his own hands; so he gave his labour.* The Bishop says that the church is a model Mission church, owing much of its neatness to Mr. Hines.

The Bishop arrived on a Saturday in May, 1881. Next day he held a confirmation, when the chief "Star Blanket," four of his children, and two of his councillors, with forty-five others, were confirmed. Eight of these were from Snake Plain Reserve, and one was a councillor, an old man, who had walked the whole twenty-eight miles to be present at the service.

On Monday there was a meeting of the heads of families. The Bishop, after speaking about several things, said that the fact of eight people having come all the way from Snake Plain showed how much they thought of the work of the C.M.S., and that he hoped that Mr. Hines would still visit any there who wished to belong to our Mission. The Bishop then invited the Indians to speak.

The old councillor from Snake Plain was the first who spoke. He said he was rejoiced at the Church Mission being kept on at Snake Plain, for he loved the Church of England, her services, her teaching, her Prayer-book, and that he never missed attending the church at Assissippi for Holy Communion, though he had to travel twenty five miles to do so.

The next speaker was "Star Blanket," chief of the Assissippi Indians. He said he was full of thankfulness. He had been once a poor heathen, ignorant of God; but he heard the Gospel through Mr. Hines, and believed in Jesus Christ and had no wish to return to his old bad ways. I cannot tell you all he said, it would take too long. When he had finished, his brother "Jacob," a councillor, spoke. He said he had been not only a heathen, but a medicine-man, that he knew every heathen superstition, and had paid to be taught its mysteries; but that now he is a Christian, and that God had taught him he could only escape from Satan

by coming to Jesus. He said his wife was the first to be buried in the graveyard; and though once, like himself, a poor heathen, she too had learnt to love God and believe in Jesus.

When Jacob had finished (he said a good deal more which I have not told you), Peter Kakasoo (the hider) spoke. He said the first time he heard the Gospel he believed it, and tried to follow it. This Peter was the first man baptized at Assissippi by Mr. Hines; he became a Scripture-reader to the Indians in the Plains. He asked for a supply of Prayer-books.

After this chief "Star Blanket" spoke again. He said while he was still a heathen his children had been baptized by a Roman Catholic priest. He was always away when the priest came; his wife told him on his return home about his visits. But the priest never taught the children anything, so they grew up quite ignorant of the Christian religion. One day, however, he met the Roman Catholic Bishop, who hired him for a journey. When they camped at night the Bishop asked him to come to prayer. "Star Blanket" told him he did not know what prayer meant, but asked him what was the good of the priest's baptizing his children and then teaching them nothing. He also told the Bishop if he would send a teacher, all might learn who wished. The Bishop promised to send a teacher, but he had waited eleven years, and no teacher came. At last Mr. Hines had arrived, and began to teach the Bible. "Star Blanket" asked him to stay, and so the Mission was begun. Some time after the chief saw the Roman Catholic Bishop again, who told him he had done wrong in getting a Protestant clergyman; but he was reminded he had not kept his promise to send a teacher, and that now they had one they did not want his.

So the meeting ended, and with it the Bishop's visit.—*C. M. Juvenile Instructor.*

Throat, Bronchial, and Lung Diseases a speciality. Send two stamps for large treatise giving self treatment. Address **WORLD'S DISPENSARY MEDICAL ASSOCIATION, Buffalo, N.Y.**

ADVANTAGE OF KNOWING HOW TO DO SOMETHING USEFUL.

Like most other men who have accomplished much in life, the most successful railway manager of the country—perhaps in the world—had to carve his own way by hard work in early life. He paid his way at school by working mornings and evenings, and yet found time to amuse himself with an old surveyor's compass which he borrowed. The village boys willingly served him as flagmen and chain-bearers, taking their pay in toys which he made for them. In this way he gained a practical knowledge of the surveyor's art, the mathematics of which he worked out evenings—mainly after he left

school, while employed in a hardware store as clerk.

At the age of fifteen he was able to take charge of a party engaged in a county survey. One day, late in the season, his employer failed, leaving the party unpaid, a long way from home, among strangers, and without credit. Our young surveyor had only a ten cent piece left. He wanted to complete the survey, but saw no way to do so. The rest of the story may best be told in his own words:

"Tired out with my last day's tramp, hungry and dejected," he says, "I was resting in a rocky nook near the town of Shaw-augunk, my tears trickling down on the face of the compass, when I was suddenly hailed by a farmer who asked me to go home with him and make a noon mark—a north and south line so drawn that the shadow of an upright object falling on it will indicate midday. I was asked to take dinner first, and joyfully accepted, as I had supped on two small crackers the previous night, had been hard at work since daylight, and felt exceedingly faint. After a hearty dinner I made the noon-mark, and was about to bid the hospitable farmer good-by, when he asked what I charged for the work. I said I charged nothing—he was welcome to it; but he offered me half a dollar, insisting that it was the price a neighbor had paid for one. I accepted the money and departed rejoicing. If I had discovered a new continent I could not have been more elated; for, with sixty cents in my pocket and the prospect of making other noon-marks along the route, I saw a way to carry my enterprise through. I can never forget that day. From that time forward the fame of my noon-marks preceded me; applications came in from farmers all around, and out of this new source of supply I paid all the expenses of my surveys, and came out at the completion with six dollars in my pocket."

Lord Byron, in reference to a beautiful lady, wrote to a friend—"Lady—has been dangerously ill, but now she is *dangerously* well again." American belles, when attacked by any of the ills that flesh is heir to, may be kept *well* and avoid being killed by taking Dr. R. V. Pierce's "Favourite Prescription," which banishes feminine weaknesses, and restores the bloom of health by all druggists.

SELF-TRAINING IN EARLY LIFE.

To acquire superior skill in any art one must have plenty of time, freedom and persistence. It is chiefly in early life that these conditions are abundantly enjoyed, and that is the time, too, when the exercise of hand and eye and brain in learning to work with celerity and skill is most enjoyable. Then it is most true, as a distinguished French writer has said, that to do with honesty work that pleases one is happiness itself. When questioned recently about the vast volume of his literary productions and the enormous labor they had cost, the same author declared that

they had never appeared as work to him, but had been to him only a source of unfailling pleasure. The ease and rapidity with which he wrote were the result of long and painstaking practice.

"See," he said, exhibiting drawer after drawer filled with manuscripts, closely written and covered with erasures and corrections, "here are ten volumes of novels, essays, tragedies—my first attempts, all written before I was twenty. It was in writing all that mass of stuff, which never has been and never will be published, that I learned to fence with my pen. I write with facility to-day, because I acquired that facility laboriously when I was a boy."

A GREAT INSTITUTION.—The surgeons of the International Throat and Lung Institute, operating from their different offices, Montreal, Toronto, Detroit, Mich., and Winnipeg, Man., are treating more patients suffering from Consumption, Bronchitis, Laryngitis, Pharyngitis, Asthma, Catarrh, Catarrhal deafness, than any other institution in the world. We will treat no case we think incurable. We can help every case and cure the majority we undertake to treat if patients will strictly follow our directions. By the use of cold inhalations conveyed to the diseased parts by the *Spirometer*, the wonderful invention of Dr. M. Souvielle, of Paris, ex-aide surgeon of the the French army, and other proper local and constitutional treatment, we are curing thousands of cases of the above named diseases every year. Write, enclosing stamp, for list of questions and copy of *International News*, published monthly, which will give you full information and reliable references. Address International Throat and Lung Institute, 173 Church Street, Toronto; 18 St. Philip's Square, Montreal, P. Q.; 81 Lafayette ave., Detroit, Mich.; or 106 Alexander street, Winnipeg, Man.

The Editor of the Grand River *Sackem* says:—"We are usually sparing in our encomiums towards patent medicines, but observation and enquiry has satisfied us that the preparation of Messrs. T. Milburn & Co., styled "Burdock Blood Bitters" as a blood purifying tonic is worthy of the high reputation it has established among the people."

7 Per Cent. Net

Security Three to Six Times the Loan without the Buildings. Interest semi-annual. Nothing ever been lost. 28th year of residence and 9th in the business. We advance interest and costs, and collect in case of foreclosure without expense to the lender. Best of References. Send for particulars: if you have money to loan.

D. S. H. JOHNSTON & SON, 180 Negotiators of Mortgage Loans, St. Paul, Minn. Please mention this paper.

CHURCH PRINTING I

Choir and Concert Programmes, Tickets, Reports, Statements, &c. EXECUTED IN ARTISTIC STYLE.

AT THE LOWEST RATES BY **TIMMS, MOOR & CO.,**

(Over Willing & Williamson's) 7 and 9 King Street East, TORONTO.

R. CURESTON

Manufacturing Confectioner, 324 Queen Street West, Toronto. Pastry, Cakes, Jellies, Jams, Charlotte Russe. A full line of Confectionery. Caramels a speciality. Wedding Cakes on short notice. Ices, Lemonade, Soda Water, etc. All articles absolutely pure. Sunday-schools and Picnics supplied.

BIG PAY to sell our "Rubber Printing Stamps" Samples free. TAYLOR BROS. & CO Cleveland, O

THREE YOUTHFUL TRAVELLERS.

A very remarkable journey was, not long since, performed by three young children, a boy of ten years and his two little sisters of seven and four years. They started from Kulm, in Eastern Prussia, to rejoin their parents who were already established in Sedalia, in Missouri. Their parents were not able to go and fetch them; and so these little creatures were sent alone on this long and somewhat perilous journey. But a pious and thoughtful aunt of theirs, in Berlin, had the good idea to provide them with a small Testament, on the first page of which she inscribed their names and ages, their birthplace and destination; and underneath in large characters, this text from St. Matthew: "Inasmuch as ye have done it unto one of the least of these, My brethren, ye have done it unto Me."

This novel passport had a great success, for wherever the children went they received from everyone counsel, and the most benevolent attentions. In fact all who saw the candid and confiding faces of these youthful travellers, and heard their story, vied with each other in offering them consolation and encouragement.

They arrived quite safely and happily at the end of their long journey, and their parents, on receiving them safe and sound; might well have repeated another text: "Take heed ye despise not one of these little ones, for I say unto you that in heaven their angels do always behold the face of My Father which is in heaven."—N. Y. Churchman.

ANNA'S ICE PALACE.

The winter of 1740 was very severe. Anna, Empress of Russia, ordered that an ice palace should be built on the Neva. This was done; walls, staircases, roof, ornaments, all were of ice. No cement was used, for water, poured between the blocks of ice, took its place. The palace was fifty-two and a half feet long, seventeen feet broad, and twenty feet high. Pillars, tables, chairs, nails, keys, and window-panes were fashioned of ice. In front of the palace stood ice canons, and from them, with a quarter of a pound of powder, ice balls were shot. Strange to say, the canon did not burst.

Knowledge and timber should not be used much until they are seasoned. We are liable to be corrected by books as by companions,

"First a cough, carried me off, And then a coffin they carried me off in!" This will not be your epitaph if you take your cough and Dr. R. V. Pierce's "Golden Medical Discovery" in time. It is specific for weak lungs, spitting of blood, night sweats, and the early stages of consumption. By all druggists.

A WONDERFUL CHANGE.—Rev. W. E. Gifford, while pastor of M. E. Church, Bothwell, suffered from chronic dyspepsia so badly as to render his life almost a burden. Three bottles of Burdock Blood Bitters cured him.

Startling Value

In Parasols, Umbrellas, and Sunshades, all this month at

PETLEY'S

The Leading Dry Goods House.

Startling Value

In Hosiery, Gloves, Laces, Ribbons, Fancy Goods, etc., all this month at

PETLEY'S

The Leading Carpet House.

Startling Value

In Silks, Satins, Velvets, Velveteens, and Plain and Fancy Dress Goods, all this month, at

PETLEY'S

The Best Lighted Stores in the City.

Startling Value

In Fine French and German Hosiery, all this month at

PETLEY'S

The Leading Dry Goods House.

Startling Value

In Silk and Lisle Thread Gloves (in four, six, and eight buttons) all this month at

PETLEY'S

The Leading House for Silks.

Startling Value

In Ladies' Silk Cotton, Merino, Balbriggan, and Gauze Underwear, all this month at

PETLEY'S

The Leading House for Dress Goods.

Startling Value

In Ladies' and Children' Silk, Lisle Thread, Balbriggan and Cotton Hose, all this month at

PETLEY'S

The Leading House for House Furnishings.

Startling Value

In Ladies' and Children's Parasols, Umbrellas, and Sunshades, all this month at

PETLEY'S

The Leading House for Cottons, Sheetings, etc.

Died.

COOPER. At his residence, Georgetown, on the 24th June, Edward George Cooper, in his 51st year.

THE ELEGANT STEAMER

Empress of India

E. VANDUSEN, CAPTAIN,

is now making her regular daily trips between Port Dalhousie and Toronto, in connection with the Welland Railway.

Leaving Port Dalhousie at 8 o'clock a.m.; leaving Toronto (Custom House Wharf) at 3 o'clock p.m.

W. A. GEDDES, Custom House Wharf, Agent.

NIAGARA NAVIGATION CO.

PALACE STEAMER

"CHICORA."

ROYAL MAIL LINE.

SUMMER ARRANGEMENT,

The steamer "Chicora" will leave Yonge-street wharf daily (weather permitting) at 7 a.m. and 2 p.m., for

NIAGARA AND LEWISTON, connecting at Niagara with Michigan Central Railway and at Lewiston with New York Central Railway for Falls, Buffalo, New York, Boston, and all points East, West, and South-West.

Apply to W. R. CALLAWAY, 25 York or 20 King street, West; or BARLOW CUMBERLAND 35 Yonge-street.

HAMILTON AND TORONTO.

STEAMER

SOUTHERN BELLE!

In connection with

GRAND TRUNK RAILWAY

leaving Milloy's wharf at 11 a.m. and 5.30 p.m. Return tickets, boat one way and rail the other, good one day, \$1.25; ditto, good three days, \$1.50. Single fare by boat, 75 cents.

These tickets are good to go by any regular train and return by boat or to go by boat and return by any regular train.

Special Saturday Excursion

by afternoon boat, returning on Monday morning.

WM. EDGAR, G. T. Railway. A. G. KEITH, Str. Southern Belle.

Wednesday & Saturday Excursions

BURLINGTON BEACH, 50cts. OAKVILLE, 25cts. by steamer, leaving at 11.30 a.m.

BOOK TICKETS at greatly reduced rates now on sale.

Sunday School excursions solicited. Tickets obtained from W. R. CALLAWAY 25 York-street; or B. CUMBERLAND, 35 Yonge-street, and Osborne and Co., Yonge-street.

Mental depression, headache, and nervous debility, are speedily remedied by that excellent blood-purifying tonic, Burdock Blood Bitters. The Editor of the Mitchell Recorder states that he was cured of biliousness, liver derangement, and sick headache, by the use of this medicine.

NAVAL BATTLES OF THE WORLD

By EDWARD SHEPPEN, Medical Director U.S.N. A Thrilling Pictorial History of the World's great Sea Fights, with specimens of Naval Architecture of all ages. A record of wonderful exploits more interesting than fiction. Price only 25c. It sells everywhere. Make \$100.00 per month. Address AGENTS J. O. McGUIRE & Co., Philadelphia, Pa.

\$5 to \$20 per day at home. Samples worth \$5 free. Address BRINSON & Co., Portland, Me.

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

HIGHLY SATISFACTORY. - Impure blood and low vitality are the great sources of most diseases for which Burdock Blood Bitters is the specific. S. Ferrin, Druggist of Lindsay, writes that Burdock Blood Bitters give more general satisfaction than any blood purifier in the market.

DR. HOLMAN'S PAD CURES MALARIA, DYSPEPSIA, NERVOUS AND SICK HEADACHES. ALL Liver and Stomach Troubles. It is also a sure PROTECTION against Yellow Fever, Sea-Sickness, Typhoid, Bilious and Intermittent Fevers; and will cure Chronic Diarrhea, Summer Complaints, Children's Diseases, and conditions from which many ladies suffer in silence. Beware of imitations. For further information send for Pamphlet or write to Dr. Holman personally. If not found at your nearest druggist, send registered letter direct to this office and get your Pad by return mail. Regular Pad \$2.00. Special Pad \$3.00, post and duty (for Canada), paid. HOLMAN LIVER PAD CO., P. O. Box 512, 93 William St., N. Y.

Willing & Williamson

COMMON LIFE SERMONS!

BY

J. ERSKINE CLARKE, M.A.,

Vicar of St. Michael's, Derby, and editor of the Parish Magazine.

SIXTH THOUSAND.

Cloth.....70c.

Post free on receipt of price.

7 & 9 KING STREET EAST. TORONTO

REMINGTON STANDARD TYPE WRITER.

The Great Labour, Saving Invention for Business and Literary work.

Indispensable to the clergy. Important to educationists. Profitable to business men. Saves one-half the time, all the labour, and the illegibility of pen-work. With the TYPE WRITER the clergyman can compose his sermons and produce them in large bold type, (prepared specially for the purpose) at a rate twice as fast as with a pen, yet with ten times the legibility and three times the compactness. Send for circular, testimonials prices, &c.

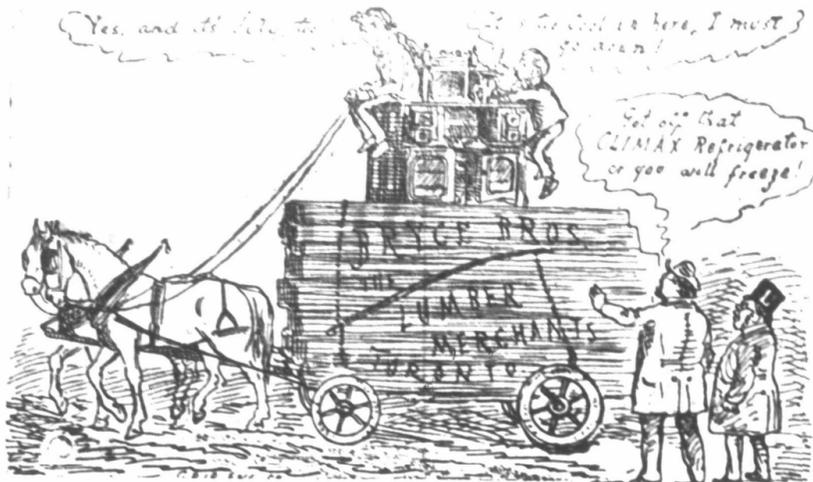
SHORTHAND TUITION by mail and personally, day and evening. Full set of books for first course only 50 cents. Business men furnished with shorthand help, type-writer copying of deeds, memorial sermons, and other documents. Mr. Bengough may be engaged for his popular illustrated shorthand entertainment, interesting, instructive, profitable, which he undertakes to teach any audience to read shorthand in half an hour. Type-writing practice in our rooms.

Bengough's Shorthand Bureau, THOS. BENGOUGH, Manager, Toronto. Agents wanted for the Type-writer.

HIMALAYAN TEA.



A high class Black Tea of rare quality and flavour, received direct from India, ex-steamers Hesperia and Bolivia, on 24th March, 1888. Price from 60c. per lb., according to size of package. Freight free to any part of Canada or the United States, within 400 miles of Toronto or New York. Apply to MAJOR-GEN. KEER, 53 Church St., Toronto, Ont.



The CLIMAX REFRIGERATOR

Received **FOUR FIRST PRIZES** at the Industrial Exhibition for 1882; also **ALL PRIZES** and a Diploma at the World's Fair at Hamilton, 1882.

To meet the ever-increasing demand we have been obliged to add largely to our factory during the present month. Can furnish thousands of references which must convince the most sceptical, a few of which we append:—
BUTCHERS AND PROVISION DEALERS—James Park, Toronto; John Quinn, Toronto; John Maloney, Toronto; A. W. Holman, 184 Gerrard-street E. &
HOTELS—The Queen's, Rossin, Walker, American, Albion; Barrie Hotel, Barrie; and P. Martin, Hamilton.
GROCERIES—Swan Bros. and Caldwell & Hodgins, of Toronto; John Doyle, of St. Thomas; W. C. Carey, of Stratford; and John H. Hargrave, of Toronto.
FAMILIES—Wm. Gooderham, J. G. Worts, W. H. Beatty, and A. S. Nairn, of Toronto

BRYCE BROS.,

Showrooms and Factory, 121 Esplanade-st., opp. Frederick-st., Toronto

SPRING 1883. } **A. MACDONALD.** { SPRING 1883.

I beg to inform my customers and the general public, that I have just received my **SPRING SAMPLES OF TWEEDS**, the quality and pattern of which have been unrivalled heretofore. Also a superior assortment of **WEST OF ENGLAND TROUSERINGS**.

A: MACDONALD, Merchant Tailor, 350 Yonge-st.

OPIUM Morphine Habit Cured in 10 to 20 Days. No Pay until Cured. J. L. STEPHENS, M. D., Lebanon, Ohio.

St. Matthew's Depository of Church Literature, Quebec.

HOUSEKEEPER'S EMPORIUM!

RANGES, WOOD COOK STOVES, COAL OIL STOVES, CUTLERY, PLATED WARE, CHANDELIERS, LAMPS, BABY CARRIAGES, ETC.

Every family should have one of our **Self-Basting Broilers.**

HARRY A. COLLINS,
90 YONGE STREET, WEST SIDE.

THE QUEBEC CHURCH CATECHISM: Questions and Answers on the Catechism, the rite of Confirmation, and the History of the Church of England. Price 10c.

THE QUEBEC CATECHISM; the younger classes of Sunday Schools. Price 5c. These Books have been prepared by several clergymen of the diocese of Quebec, and are recommended to the clergy and Sunday School teachers, supplying as they do, a want hitherto much felt. They are now extensively used in all parts of the Dominion.

A liberal discount to the clergy and Sunday Schools. Specimen copies mailed free to any address on receipt of price. Apply to—
C. JUDGE, Hon. Sec. & Treas.
 P. O. Box 1058, Quebec.
 February 15th, 1883.

PARSONS' PURGATIVE PILLS

And will completely change the blood in the entire system in three months. Any person who will take **ONE PILL EACH NIGHT FROM ONE TO TWELVE WEEKS**, may be restored to sound health, if such a thing is possible. For curing Female Complaints these Pills have no equal. Physicians use them in their practice. Sold everywhere, or sent by mail for 25 cents in stamps. Send for pamphlet. **L. S. JOHNSON & CO., Boston, Mass.**

NEW CANADIAN COPYRIGHT BOOK—
LIFE ON THE MISSISSIPPI.

By Mark Twain. With numerous illustrations. Cloth, \$2. Mailed free.

1883.
 NEW MAP OF
MANITOBA,

Kewayden, British Columbia
 AND THE
NORTH-WEST TERRITORY.

Showing the countries to be traversed by the Canadian Pacific Railway. Price in sheets, \$1.50, or mounted on cloth in case for pocket, \$3.25. Mailed free.

CLOUGHER BROS.,
 Bookellers and Stationers,
 27 KING STREET WEST, TORONTO.

BONELESS COD FISH,
 No. 1 EXTRA GIBBED HERRINGS
 FINNAN HADDIES, STAR LOBSTER,
 COLUMBIA RIVER SALMON,
 STAR LOBSTER, MACKEREL, &c.

CROSSE & BLACKWELL'S
 Anchovy Paste,
 Potted Yarmouth Blenters.
R. FLACK
 388 Gerrard-st. East, Toronto.

F. G. CALLENDER, M.D.S.,
DENTIST,
 Specialties:—The Preservation of the Natural Teeth of Children and Adults.

Office, 46 Gerrard Street.
\$50 Award is offered for a superior preparation for cleansing and preserving the teeth and imparting a healthy vigor to the gums, than CALLENDER'S ORALINE AND FAVORITE COMPOUND DENTIFRICE.
 Enquire of your Chemist for it.

CONSUMPTION!



ASTHMA,
 BRONCHITIS
 THROAT DISEASES,
 —AND—
 CATARRH.

Together with diseases of the Eye, Ear and Heart, successfully treated at the
ONTARIO PULMONARY INSTITUTE
 15 CHURCH STREET, TORONTO, ONT
M. Hilton Williams, M.D., M.C.P.S.O.,
 Proprietor.

Our system of practice is by Medicated Inhalations, combined with proper constitutional remedies. Over 40,000 cases treated during the past 18 years.
 If impossible to call personally for an examination, write for list of Questions and a copy of new Medical Treatise. Address **ONTARIO PULMONARY INSTITUTE, 15 Church-street, Toronto, Ont.**

\$72 A WEEK. \$12 a day at home easily made. Costly outfit free. Address **TRICK & CO., Augusta, Me.**

EVERY MAN

WHO OWNS A HOUSE

Should adopt a new way of changing common windows to bay windows. Easily done, at a small cost of \$5 to \$8, according to style.

NO CUTTING AWAY OR SAWING ANYTHING.

THE OLD BLINDS (if any) ARE USED AS PART OF THE IMPROVEMENT. These windows are very popular, and are being introduced everywhere. Three thousand were put up in one State last year.

THEY ARE VERY ORNAMENTAL,

and add greatly to the appearance of a house They make rooms

Cooler in Summer and Warmer in Winter,

and make a nice place for plants and flowers. The right to put up one window, \$1; five windows, \$3; ten windows, \$5

Specifications and drawings from the Patent Office sent with each order.

NO TERRITORY FOR SALE TO SPECULATORS.

Counties sold only to carpenters and others who will make a business of putting up the windows. No postals answered. Send stamp for circulars.

W. S. GARRISON, Patentee,
 Cedar Falls, Iowa. Lock Box 12.

For all counties west of Toronto address the Proprietor of this paper. Box 2640 Toronto, Ont.

MUTUAL BENEFIT SOCIETY OF CANADA

(Incorporated)
 Is a purely Benevolent Society. It pays a Benefit on the Death of a member. It pays an Endowment in ten years. It pays a Benefit in case of permanent Disability. Ladies admitted on equal terms with Gentlemen. Agents wanted throughout Canada. Send for terms and By-Laws.

Home Office—30 Adelaide Street East, TORONTO.

\$66 a week in your own town. Terms and \$5 outfit free. Address **H. HALLETT & Co** Portland, Maine.

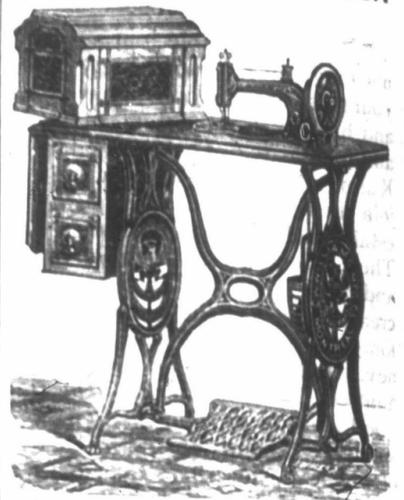
BARLOW'S INDIGO BLUE!
 Quality and Quantity Always Uniform. For sale by Grocers. D. S. WILTBERGER, Proprietor. 233 North Second Street, Philadelphia, Pa.

Agents wanted. \$5 a Day made selling our New **HOUSEHOLD ARTICLES and PLATFORM FAMILY SCALE.** Weighs up to 25 lbs. Price, \$1.50. Domestic Scale Co., Cin'd., O.

G. N. LUCAS,
STEAM DYE WORKS,
 388 1/2 Yonge St., Toronto, Ont.

Gentlemen's clothes cleaned, dyed and repaired. Feathers and Kid Gloves cleaned and dyed without smell. All garments dyed warranted not to stain. Ladies' Dresses and Mantles cleaned and dyed without taking apart. Orders by express promptly attended to

The WILLIAMS SINGER



Sewing Machines

Are taking the lead everywhere. **REASON WHY: Because they give the best satisfaction.**

HEAD OFFICE:
 347 NOTRE DAME ST., MONTREAL.

Toronto Office—58 King St. West.

ORNAMENTAL PLASTERING.

A large Assortment



of Centre Flowers.

Enrichments, Trusses, Brackets, CAPITALS, BONSER, &c.

JAMES WRIGHT,
 Contractor, &c.,
 36 and 38 Victoria Street, Toronto.

ESTERBROOK STEEL PENS

Leading Numbers: 14, 048, 130, 135, 161.

For Sale by all Stationers.
ROBERT MILLER, SON & CO., Agts.,
 Works: Camden, N. J. MONTREAL.



W. B. Blackhall,

BOOKBINDER,
 7 & 9 King Street East, Toronto.
 Account and Blank Book Manufacturer, Paper Ruler, etc.
 Special Tenders for the Binding of Clergymen's, Sunday School, Circulating and Public Libraries.
 Manufacturer of **THE NEW FLEXIBLE PAD** for Headings and Office Stationery.

HEAR YE DEAF.
Garmore's Artificial Ear Drum.
 As invented and worn by him perfectly restoring the hearing. Entirely deaf for thirty years, he hears with them even whispers, distinctly. App not observable, and remain in position without aid. Descriptive Circular Free. **CAUTION!** Do not be deceived by bogus ear drums. Mine is the only successful artificial Ear Drum manufactured.
JOHN GARMORE,
 Fifth & Race Sts., Cincinnati, O.

TORONTO SILVER PLATE COMPANY
SILVER & ELECTRO PLATE
 MANUFACTURERS OF
PLATE
 OF THE
 FINEST QUALITY & DESIGN.
 GOODS REPLATED & REFINISHED. 420 422 424 & 426 KING ST WEST.



COMMUNION SERVICES, Plain and Chased, with sacred Monogram.

ESTABLISHED 1856.

ESTABLISHED 1856

P. BURNS,

Wholesale and Retail Dealer in

COAL & WOOD.

LOWEST RATES,
PRESENT DELIVERY.

Offices—51 King St. East, Yonge St. Wharf, Front and Bathurst Sts., and 532 Queen St. West.

TELEPHONE COMMUNICATION BETWEEN ALL OFFICES.

Art Furniture

WAREROOMS

5 King St. East,

TORONTO.

Best assortment of Furniture and Finest Designs in Canada.

Baby Carriages!
Baby Carriages!
Baby Carriages!

The Largest, Cheapest and Best Selection of BABY CARRIAGES in the City, at prices from \$5.00 UPWARDS.

REFRIGERATORS!

F. MOSES,

301 Yonge Street, Opposite Agnes.

Inventor and Patentee of the Celebrated

“Combination Cooking Stove.”

5 Cts.

5 Cts.

Cut this advertisement out, and it will be taken

AS 5 CENTS

On any purchase made over fifty cents at any time this year, at

S. C. BIGFORD'S
Great Variety Store,
23 KING STREET WEST,

It is understood only one advertisement will be taken at one purchase.

Picture framing to order a specialty.

5 Cts.

5 Cts.

N. P. CHANEY & CO.
FEATHER AND MATTRESS
RENOVATORS.
230 KING STREET EAST.

New Feather Beds, Pillows and Mattresses for sale. All kinds of Bed Springs. Cash paid for all kinds of Feathers. All orders promptly attended to.

PENSIONS for Soldiers Widows Parents, Children. Any disease, wound, injury or death entitles. Increases bounties; back pay; discharges procured. Desertion removed. All dues paid. New Laws. Fees, \$10. Send stamp for instructions. **N. W. FITZGERALD & Co.** Pension Attorneys, Washington, D. C.

TORONTO STEAM LAUNDRY.

HAS REMOVED TO
64 & 56 WELLINGTON ST. WEST,

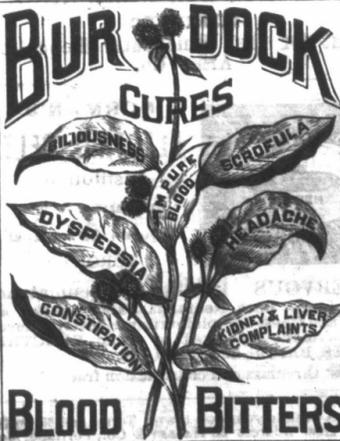
(A few doors west of the old stand.)

Office—At 65 King St. West.

G. P. SHARP

AGENTS Wanted for handsome illustrated standard works of character, great variety, **Books & Bibles** low in price, selling fast, needed everywhere; Liberal terms. **Bradley, Carleton & Co.** Bookbinders, Ontario, Canada.

BURDOCK CURES



BLOOD BITTERS

Summer Resort
STRATTON HOUSE, Family Hotel,
PORT CARLING, MUSKOKA LAKES.

Will be open on and after 1st July. Superior accommodation, excellent fishing in neighbourhood, picturesque scenery; boats kept on hire; terms on application to JOHN FRASER, Proprietor.

CATARRH

To any suffering with Catarrh or Bronchitis who earnestly desire relief, I can furnish a means of Permanent and Positive Cure. A Home Treatment No charge for consultation by mail. Valuable Treatise Free. Certificates from Doctors, Lawyers, Ministers, Business-men. Address: Rev. T. P. CHILDS, Troy, Ohio.

\$6.25 for 39 cts.

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

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

HILL'S MANUAL!
THE WORLD'S GREAT BOOK OF SOCIAL and BUSINESS FORMS, has already reached the enormous sale of **310,000 COPIES** in the U. S. and Canada. **THE 37th EDITION**—just out of press; contains (in addition to the vast amount of information, useful to everybody in every country,) the Constitution for the Government of the Canadian Dominion, Legal Forms in every-day use, Statistical and Reference Tables, and hundreds of forms that combine to make a volume absolutely necessary to every one in the Dominion. Sold only by subscription. **AGENTS Wanted EVERYWHERE.** Send stamp for information and terms, and mention this paper. Address **BAIRD & DILLON, Publishers** Lakeside Building, Chicago, Ill., U. S. A. Ask any Book Agent for **HILL'S MANUAL.**

BEST TEACHERS, American and Foreign, for every department of instruction, low or high, promptly provided for Families, Schools, Colleges. Candidates' New Bulletin mailed for stamp. All skilled Teachers should have "Application Form" mailed for stamp. Many Canada Teachers, Governesses and Tutors secure good places in United States. Many Canada Schools apply for Teachers among them Bishop Hellmuth, Hellmuth College London, Ont. **J. W. SCHERMERHORN, A.M., Secretary, 7 East 14th Street, NEW YORK.**

TRINITY COLLEGE SCHOOL,
PORT HOPE.

TRINITY TERM

WILL BEGIN ON

THURSDAY, APRIL 12th, 1888.

Applications for admission or information should be addressed to the

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

THE BISHOP STRACHAN SCHOOL
FOR YOUNG LADIES.

President,—The Lord Bishop of Toronto.

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

The building has been renovated and refitted throughout during the vacation.

The Lady Principal and her Assistants earnestly desire the happiness and well being of their pupils, and strive to keep constantly before them the highest motives for exertion and self-discipline, being anxious to make them not only educated and refined, but conscientious and Christian women.

The School will re-open **MONDAY, JAN. 15.**

Annual Fee for Boarders, inclusive of Tuition \$204 to \$252. Music and Painting the only extras.

To the Clergy, two-thirds of these rates are charged.

Apply for admission and information to

MISS GRIER, LADY PRINCIPAL,

Wykeham Hall Toronto.

TORONTO
CHURCH SCHOOL FOR BOYS,

Classes for Private Tuition

AT "THE POPLARS,"

36 Grosvenor St., Queen's Park,

SUMMER TERM begins (D.V.) Monday April 23rd, 1888, at 9 a.m.

Junior pupils specially prepared for entrance at Trinity College Boarding School (Port Hope) Seniors, for Law, Medicine, Arts, Divinity and other Examinations. All such pupils hitherto successful without exception. Pupils also instructed singly after hours, at special rates.

Applications to **RICHARD HARRISON M.A.**

WANTED AGENTS male and female for new book, "Daughters of America." Low in price. 50 cents will secure an outfit and agency. ADDRESS FORSHEE & McMAKIN, Cincinnati, O.

EARLY CLOSING.

Saturday, June 2nd, we close at 2 p.m., and every Saturday till 1st September.

Buy your dry-goods on Friday or before 2 p.m. Saturdays.

85 **A. B. FLINT** 85
—COLBORNE STREET—
TORONTO.

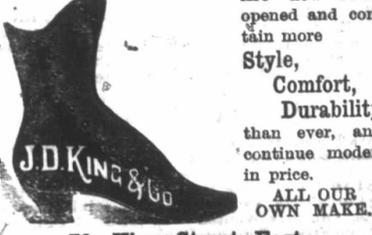
CUT THIS OUT And Return to us with TEN Cents, and you'll receive by mail, a Golden Box of Goods, that will bring you in more money in One Month than anything else in America. Absolute Certainty. **M. Young, 113 Greenwich St., New York.**

OUR NEW GOODS.

Are now being opened and contain more

Style,
Comfort,
Durability than ever, and continue moderate in price.

ALL OUR OWN MAKE.



J.D. KING & Co.
79 King Street East.

ESTABLISHED OVER 30 YEARS.

HENDERSON, MULLIN & BOLTON

IMPORTERS OF

"LINCRUSTA WALTON,"

(THE NEW WALL DECORATION)

ENGLISH, FRENCH AND AMERICAN WALL PAPERS.

WE beg to remind our numerous customers, both in the City and country, that we have just received our last shipment of this season's importations of the above goods. We can boast of having the **FINEST SELECTION** and the **LARGEST STOCK** IN THE DOMINION, and we respectfully ask an inspection to prove what we say. At our address will be found the following:—"LINCRUSTA WALTON," (which is now being used extensively in England in all fine work), **FLOCK PAPERS, PRESSED FLOCK PAPERS, LEATHER, AND IMITATION LEATHER GOODS**, as well as all the other lines too numerous to mention.

We specially call the attention of the Clergy and Churchwardens to the fact that we have the only complete line of **ECCLESIASTICAL DESIGNS** in this country.

As we now keep our own workmen, we are prepared to take contracts in city or country for **CHURCHES** and private and public dwellings.

MEMORIAL WINDOWS, Etched and Embossed Glass, figured enamel and all plain colors, in the antique or modern style of work. Designs and Estimates furnished on receipt of plan or measurement. Kindly write for samples of our Wall Papers for Churches and private use.

HENDERSON, MULLIN & BOLTON,

136 YONGE STREET, AND 12 AND 14 ADELAIDE STREET WEST, Toronto, Ont.

HELLMUTH LADIES' COLLEGE,

LONDON, ONTARIO.

Affords the highest Education in every department.

PATRONESS,—H. R. H. PRINCESS LOUISE.
 Founder and President, the Right Rev. I. HELLMUTH, D.D., D.C.L., Lord Bishop of Huron.

French is the language spoken in the College
 Music a Speciality.

A limited number of the daughters of
 Clergymen received at half charges.

For Terms, "Circulars" and full particulars
 address the Rev. Principal, or Miss CLINTON, Lady
 Principal HELLMUTH LADIES' COLLEGE, London,
 Ontario Canada.

MR. SPARHAM SHELDRAKE

Receives a limited number of pupils, of from
 eight to thirteen years of age

FOR BOARD AND TUITION.

Address:—"THE GROVE,"

Lakefield, Ontario.

ST. JOHN BAPTIST SCHOOL,

233 East 17th St., New York.

Under the charge of the SISTERS OF ST. JOHN BAPTIST.

Address the MOTHER SUPERIOR, as above.

Ecclesiastical Embroidery.

Address—CHURCH WORKROOM, 233 East 17th Street New York.

SCHOOL OF MUSIC, ART AND LANGUAGES.

338 JARVIS STREET.

Thorough Teachers in each department.
 Teacher's Course—in Music, Organ, Piano, Singing, Voice Culture, Harmony, Esthetics, &c.
 Terms \$100 per annum.

Art Course—Drawing, from flat copy, perspective, designing, crayon, sepia, exercises in free hand; water color, oil, and portrait painting; painting on china, porcelain, wood, silk, etc., with privilege of attending the Ontario Art School three days in the week. Terms \$40 per annum.
 Languages—Collegiate Course \$40, Preparatory \$24 per annum.

Board and Laundry, \$40 per term of ten weeks.

For particulars or circulars, address

MRS. S. C. LAMPMAN,

Lady Principal.

KNABE
PIANOFORTES.

UNEQUALLED IN
 Tone, Touch, Workmanship and Durability.

WILLIAM KNABE & CO.
 Nos. 204 and 206 West Baltimore Street,
 Baltimore. No. 112 Fifth Avenue, N. Y.

Octavius Newcombe & Co
 SOLE AGENTS.

Cor. CHURCH & RICHMOND STS., TORONTO
 Two blocks north of St. James' Cathedral

GOLD WATCHES

Our 96-Page Catalogue (sent free on application) contains nearly 500 illustrations of Gold and Silver Watches, Gold and Silver Chains, Silverware, etc., all of the latest designs, and **RETAILED for Cash at WHOLESALE PRICES.**

Send your P.O. address for our Catalogue. It is invaluable to intending purchasers.

All Goods are faithfully illustrated and quality guaranteed to be as represented.

You are not asked to pay for Goods till you have seen them.

SILVER CHAINS

GOLD CHAINS

Silver Watches.**Chas. Stark,**

52 CHURCH-ST., NEAR KING, TORONTO.

Agent for the Winchester Repeating Arms Co.

**NORMAN'S****ELECTRIC BELT**

Institution,

Established, - 1874.

4 Queen Street East, TORONTO.

NERVOUS Debility, Rheumatism, Lame Back, Neuralgia, Paralysis, and all Liver and Chest Complaints immediately relieved and permanently cured by using **ELECTRIC BELTS, BANDS, and INSOLES.**

Circulars and consultation free.

\$66 a week in your own town. Terms and \$5 profit free. Address H. HALLET & Co., Portland, Me.

CHEAP EDITION OF

THE LIFE OF BISHOP**WILBERFORCE,**

in one thick Octavo volume of nearly 600 pages.

PRICE, \$3.00.

Mailed free of postage.

Rowell & Hutchison

76 KING STREET EAST TORONTO.

**PIONEER RATTAN FACTORY,**

BROCKTON, (Adjoining Toronto)

We have a large stock of **RATTAN FURNITURE**, etc., etc., for the Spring and Summer trade, comprising every variety. Received First Prize at Toronto Industrial Exhibition. Orders by mail respectfully solicited.

ASHDOWN & CO.

Ask Furniture Dealers for Ashdown's Rattan Chairs, Sofas, Lounges, etc.

\$150 Confederate money 20cts., 50 Advertising Cards 15cts., 100 Stamps 10cts., 8 Ink Recipes 25cts. AGENTS Wanted L. HESS & CO., 894 Church Street, Toronto, Can.

I. J. COOPER.

Manufacturers of

COLLARS, SHIRTS, CUFFS, &c.,

Importers of

MEN'S UNDERWEAR, GLOVES,

SCARFS, TIES, UMBRELLAS, &c.

Merical Collars, &c., in Stock and to Order

109 YONGE ST., TORONTO.

ONTARIO

Steam Dye Works,

334 YONGE ST., opposite Gould.

THOMAS SQUIRE,

Proprietor

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

TO BUILDERS.

For all kinds of **ARTIFICIAL STONE** dressing, sills, key stone, window heads, corbels, stove pipe stone, cement flooring, fountains, door steps, etc.

Apply to

A. McLEAN & CO.,

Dominion Stone Works, 281 King St. E.

R. J. HUNTER,**Merchant Tailor.**

Cor. King and Church Streets, TORONTO.

Noted for always having the best Styles and most reliable goods of the season in Plain and Fancy Woollens, also the best class of

Black, Oxford, and Cambridge Cloths for Clergymen's wear.

The FURNISHING DEPARTMENT

is now replete with all that is required for the season.

Perfect Fitting Shirts made to order at \$9 \$10.50 and \$12 per half dozen.

R. J. HUNTER.

Pensions

For **MOLDYERS** any disease, wound or injury. Widow and children entitled. Fee \$10. Increase pensions, bounty, back pay and honorable discharges procured. **NEW LAWS**. Send stamp for instructions. **E. H. GELSTON, & CO.,** Attorneys, Box 725 Washington, D. C.