

Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

Vol. 18.]

TORONTO, CANADA, THURSDAY, JULY 21, 1887.

[No. 29.]

A Desponding Lady RESCUED.

A. W. Adams & Co., 313 Spadina avenue, dealers in all kinds flour, feed, grain, groceries and St. Leon Mineral Water.
DEAR SIR, - Last summer I was down in a low typhoid fever, was sent by my medical adviser to the General Hospital. After one month's treatment I returned somewhat better, but remained in very poor health, unable to stand straight up, as I had a constant pain in my stomach. Got your St. Leon Water one week ago, drank freely, felt it do me good at once; three days pains all gone; to-day, sixth day, feeling well and can stand straight up.

Very gratefully yours,
MARY ANDERSON.
For sale by all retailers at 30 cents per gallon. Ask your druggist or grocer for it. Also wholesale and retail by

JAS. GOOD & CO.,
220 YONGE ST.,
And 101 1/2 King St., West,
TORONTO, Agents.

GEO. HARCOURT & SON,
Merchant Tailors and Robe Makers,

Just received from London, Eng., and other consignment of

CLERICAL COLLARS.

Cassocks, Surplices, Stoles, &c.,
MADE TO ORDER.

CLERICAL DRESS
A Special'y.
43 King Street East, Toronto.

-SECOND EDITION.-

CHURCH SONGS,

BY
REV. S. BARING-GOULD, M.A.,
AND
REV. H. FLEETWOOD SHEPPARD, M.A.

With music, cloth 50 cents.

Of late years Messrs. Sankey and Moody, and later still, the Salvation Army, "have introduced religious songs, which have at once become favourites because the airs have been secular, and, in some cases, the words rollicking. The result has been a distinct lowering of the reverence of the people for holy things and holy words. In compiling the collection now presented, the authors have done their best to insist on definite truth, and to make the songs a vehicle for impressing some facts necessary to salvation on the minds of those who sing them. The songs in this collection are adapted both as to words and tunes for use at mission services, social gatherings and in processions." Preface.

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

Pure Grape Wine

For Sacramental & Medicinal Purposes,
At \$1.50 per gallon. Address
J. C. KILBORN, Beamsville, Ont.

Notice to the Umbrella Trade.
Our factory is now in full operation, and we are in a better position to turn out First class Umbrellas than ever. Our retail prices are out closer than ever.
NB - Umbrellas and Parasols, re-covered, relined and repaired.
WILLIAM EAST,
386 YONGE STREET, TORONTO, ONT.

Complete Spring Stock.

A Magnificent Display of FINE
WOOLENS and FUR-
NISHINGS.

Gentlemen residing at a distance can have their goods delivered free of express charges; and by placing their order in the morning (when in Toronto), can have their coats fitted before leaving in the afternoon.

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

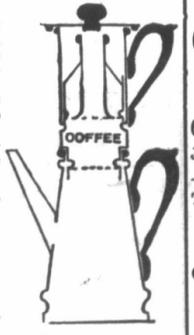
ORDER EARLY

Only a few more numbers left.
THE LONDON GRAPHIC - Royal Jubilee Number, price 50 cents, mailed free.
THE LONDON GRAPHIC - Royal Celebration Number, just published, 50 cents.
LONDON NEWS - Grand Jubilee Number, 50 cents, mailed free.
MONTREAL STAR - Great Commemorative Number, Price 15 cents.
Grip Jubilee Jollities - A Very amusing Number, 10 cents.
THE QUEEN'S PICTURES - Illustrating the chief events of Her Majesty's Life, (Jubilee Supplement to Cassell's Art Magazine), price 40 cents, all mailed free on receipt of price.

J. B. CLOUGHER,
BOOKSELLER AND STATIONER,
Manning's Arcade, Toronto

SARGEANT'S Patent Process Coffee Pot.

The Coffee in this Pot is to be ground fine and placed on a silvered wire cloth, 60 to inch, and boiling water is poured upon it, when it percolates through the silvered wire cloth into the coffee-pot; the percolator is then removed and the coffee ready to be used.



E. K. SARGEANT
INVENTOR
P. O. Box 577,
Brockville, Ont.

WINDEYER & FALLOON,
ARCHITECTS.
B. C. WINDEYER, | Canada Permanent
Church work a speciality. | Bldgs. Toronto St
JOHN FALLOON.

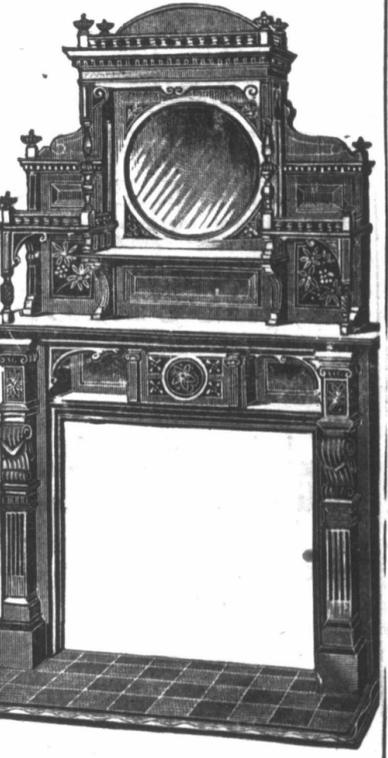
Armson & Stone.

White Lawns and Embroideries,
Muslins and Gingham,
Laces and Prints.

BARGAINS in every DEPARTMENT.
Silks at 75c. Worth \$1.50,
Millinery, Mantles & Mournings

Armson & Stone.
212 YONGE STREET, TORONTO.
Send for Samples.

WRIGHT & Co.,



Art Wood Workers
-OF-
MANTLE, INTERIOR DECORATIONS,
-AND-
Ecclesiastical Furniture

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

Telephone to 101,
J. L. BIRD,
FOR
Carpenters' Tools, -Cutlery, -Plated
Ware, -Everything, -Anything,
All Things in
GENERAL HARDWARE,
318 Queen St. W., Toronto.

BUCKEYE BELL FOUNDRY.
Bel's of Pure Copper and Tin for Churches,
Schools, Fire Alarms, Farms, etc. FULLY
WARRANTED. Catalogue sent Free.
VANOUZEN & TIFT, Cincinnati, O.

MARKED DOWN.

All our stock of Summer Hats, in dark and light colours, Straws, Manillas, Mackinaws, etc. Tourists' Hats in every kind for traveling, boating, seaside, etc. High Drab Hats, from \$2.50 up. We want all cleared this month.

W. & D. DINEEN,
Cor. King and Yonge Sts.

WANTED
A young graduate of T. C. Dublin, Gold Medalist in Modern History, seeks a situation as Teacher in a Grammar or High School, or in a private family. Address, 'Graduate' Free. chfield, Coldwater P.O.

WANTED.
As Assistant or Partner, in a long established Preparatory English and Classical School for junior boys in the City of Toronto; a gentleman, one who would desire to become a principal. State qualifications and number of years experience in teaching. Address P. O. Box 2610 up to first week in September.

T. LUMB'S
Steam Carpet Cleaning Works.
171 Centre Street, Toronto.

Machinery with latest improvements for cleaning of all kinds. Especially adapted for fine Bugs; Axminster, Wilton, Velvet, Brussels, and all pile carpets; the Goods are made to look almost like new, without in the least injuring the Fabrics. Carpets made over, altered, and refitted on short notice.
TELEPHONE 1227.

TIMBER AND LAND SALE

CERTAIN lots and the timber thereon situate in the Townships of Alton, Ashtabula, Bidwell, Billings, Carnarvon, Campbell, Howland, Sheridan, Tekumseh, and Mills on the Manitowish Island, in the District of Algoma, in the Province of Ontario, will be offered for Sale at Public Auction in blocks of 200 acres, more or less, on the first day of September next, at 10 o'clock, a.m., at the Indian Land Office in the village of Manitowish.
Terms of Sale. - Bonus for timber payable in cash, price of land payable in cash, a license fee also payable in cash and dues to be paid according to Tariff upon the timber when cut.
The land on which the timber grows to be sold with the timber without conditions of settlement.
At the same time and place the Merchantable Timber of not less than nine inches in diameter at the butt, on the Spanish River Reserve and French River lower Reserve will be offered for sale for a cash bonus and annual ground rent of \$1.00 per square mile, and dues to be paid on the timber as cut, according to the Tariff of this Department.
For full particulars please apply to Jas. C. Phipps, Esq., Indian Supt., Manitowish, or to the undersigned.
No other paper to insert this advertisement without authority through the Queen's Printer.
OSIRIAM L. VANKOUGHNET,
Deputy of the Supt. Gen'l. of Indian Affairs.
Department of Indian Affairs,
Ottawa, 2nd June, 1887.

Dominion Line

**ROYAL MAIL STEAMSHIPS.
LIVERPOOL SERVICE.**

Sailing dates.
From Montreal. From Quebec.
*Barnia 14th July Thur. 15th July Fri.
*Oregon 20th " Wed. 21st " Thur.
Toronto 28th " Thurs.
Montreal 4th Aug. Thurs.
*Vancouver 10th " Wed. 11th Aug. Thurs.

BRISTOL SERVICE.—For Avonmouth Dock.
Quebec From Montreal, Thursday 19th May
Dominion " " " 26th " "
Mississippi " " " 2nd June
Ontario " " " 9th "

These steamers' saloons and staterooms are amidships, and they carry neither cattle nor sheep, and are comfortably heated.
Rates of passage from Portland, Halifax, or Quebec—Cabin \$50 to \$80, according to steamer and berth.—Second Cabin \$30, Steerage at Lowest Rates.
Passengers can embark at Montreal if they so desire.
The last train connecting with the mail steamer at Portland, leaves Toronto on the Wednesday morning. The last train connecting with the mail steamer at Halifax leaves Toronto on the Thursday morning.
Special rates for Clergymen and their wives. Apply to N. M. MURDOCK & Co., 69 Yonge St., or to G. W. TORRANCE, 18 Front Street West, Toronto

—1887—
**Niagara Falls, Buffalo, New York,
ST. CATHARINES,**
And all points on Welland Canal.

**PALACE STEAMER
"Empress of India,"**
And G.T.R., from Port Dalhousie.

Fast Time. Lowest Rates.
Through cars no unpleasant transfers. Commencing June 15th Empress will leave twice daily, at 7 15 a.m., and 3 40 p.m. Seven hours at the Falls, or five and a half hours in Buffalo and home same evening. Excursion Committees come and see us before engaging elsewhere. Tickets and all information from all G.T.R. and Empress of India's ticket offices or on board steamer. Family tickets for sale.

"CHICORA"
In Connection with New York Central and Michigan Central Railways.

Commencing MONDAY, JUNE 6th, Steamer "Chicora" will leave Yonge-street Wharf at 7 a.m. and 2 p.m. for Niagara and Lewiston, connecting with express trains for Falls, Buffalo, New York and all points East and West.
Family Books and Tickets at
BARLOW CUMBERLAND, 73 Yonge-st.
A. F. WEBB, 56 Yonge-street.
H. R. FORBES, 24 King street e. st.,
and all offices of the Canadian Pacific Railway

GRIMSBY PARK.
The Large Lake
Steamer RUPERT
Leaves at 9 a.m. daily (except Saturdays 2 p.m.)
Book tickets \$4. Return 60c. Saturdays 50c.

LONG BRANCH
The Steamer Rupert leaves at 9 a.m.
Steamer IMPERIAL leaves 7 and 10 a.m., 2, 4 and 6 p.m. Geddes Wharf. Return Fare 25c.
Rates at office, 61 Adelaide St. East.
N. WILKIE

VICTORIA PARK,
EXHIBITION PARK, ZOO
GARDENS and HUMBER.

The Davies Line of Steamers leave Chroux St. Dock for Victoria Park at 10.30 a.m., 2, 3, and 4 p.m., calling at Yonge St.
For Exhibition Park, Zoo Gardens and Humber at 11, 2.30, and 4.30, calling at York and Brock Sts.
Fare to Victoria Park or Humber, 20c. and 10c.
" Exhibition Park, 15c. " 10c.
" Exhibition Inc. Zoo Gardens 25c. " 15c.
EDGAR DAVIES, Agent.

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



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

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

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

Best Sets of Artificial Teeth—\$8.00
My gold fillings are unsurpassed by any dentist in Canada are registered and warranted for ten years

SUBSCRIBE
FOR THE
Dominion Churchman

The Organ of the Church of England in Canada.

Highly recommended by the clergy and laity as the

MOST INTERESTING & INSTRUCTIVE

Church of England Paper to introduce into the home circle.

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

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

Send your subscriptions in a registered letter to
FRANK WOOTTEN,
PUBLISHER AND PROPRIETOR,
Post Office Box 2640,
TORONTO, CANADA.

M. STAUCTON & CO. MANUFACTURERS OF PAPER HANGINGS AND DECORATIONS.
ART PAPER HANGINGS
NEW AND BEAUTIFUL DESIGNS IN
Ceiling Decorations.
4 & 6 KING ST., TORONTO

THE SHANNON LETTER AND BILL FILE
THE SCHLICHT & FIELD CO. LIMITED
MANUFACTURERS
OFFICE LABOR SAVING DEVICES
31 ADELAIDE ST. EAST TORONTO.

THE KEY TO HEALTH.
BURDOCK BLOOD BITTERS
Unlocks all the clogged avenues of the Bowels, Kidneys and Liver, carrying off gradually without weakening the system, all the impurities and foul humors of the secretions; at the same time Correcting Acidity of the Stomach, curing Bilioussness, Dyspepsia, Headaches, Dizziness, Heartburn, Constipation, Dryness of the Skin, Dropsy, Dimness of Vision, Jaundice, Salt Rheum, Erysipelas, Scrofula, Fluttering of the Heart, Nervousness, and General Debility; all these and many other similar Complaints yield to the happy influence of **BURDOCK BLOOD BITTERS.**
T. MILBURN & CO., Proprietors, Toronto.

THE NAPANEE PAPER COMPANY,
NAPANEE, ONT.
—MANUFACTURERS OF NOS. 2 AND 3—
White Colored & Toned Printing Papers
News & Colored Papers a Specialty.
Western Agency - 113 Bay St., Toronto
GEO. F. CHALLES, AGENT.
The DOMINION CHURCHMAN is printed on our paper.

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

SOMETHING FOR THE GIRLS AND BOYS TO DO.
The Lord's Prayer Medals.
This Medal is in size a trifle smaller than a Ten Cent Piece, on which is engraved the Lord's Prayer, so clear and distinct as to be easily read with the naked eye. They are a great curiosity, and will be valued for watch charms and pocket pieces.
Sample by mail - - - 10 cts.
3 for 25 cts.
Liberal Discount to Agents
ADDRESS
C. W. DENNIS,
213 Yonge St., Toronto, Ont.

D. FOWLER'S
EXTRACT OF WILD
STRAWBERRY
CURES
CHOLERA
CHOLERA INFANTUM
DIARRHOEA,
AND
ALL SUMMER COMPLAINTS
SOLD BY ALL DEALERS.

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

—25 CENTS—
Per Dozen Pieces
COLLARS AND CUFFS.
TORONTO STEAM LAUNDRY,
54 and 56 Wellington-street west, or
65 KING STREET WEST, TORONTO
C. P. SHARPE.

Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

DECISIONS REGARDING NEWSPAPERS.

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

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

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

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

FRANKLIN B. BILL, Advertising Manager.

LESSONS for SUNDAYS and HOLY-DAYS.

July 24th.—SEVENTH SUNDAY AFTER TRINITY
Morning.—1 Chronicles xxi.; Acts xxiv.
Evening.—1 Chronicles xxii.; or 1. Matt. vii 22.

THURSDAY, JULY 21, 1887.

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

HOME RULE TENDS TO SEPARATION.—One of the most remarkable manifestoes ever issued has just been presented to Lord Hartington by nearly 200 resident graduates of Oxford and Cambridge, who comprise the bulk of the most eminent members of those universities. They declare themselves to be Liberals in politics, but protest against their party being compromised by Mr. Gladstone's Irish tactics. They say:—

"We consider that you and other eminent Liberals who have acted with you have rendered an estimable public service, both by opposing Mr. Gladstone's Bills and by the manner, at once firm and moderate, in which your opposition has been conducted. We appreciate and still hope to see crowned with success your endeavor to save the name of Liberalism from being perverted to describe a doctrine of lawlessness, and to protect the Liberal party from association with enemies of the English name, and with breakers of the law. We applaud the support you have rendered to the Crimes bill of the Government, and your assertion of the principle that Liberalism does not desire to see the law inefficient. We applaud also your condemnation of the conduct of the English division of the Home Rule party in conniving at the misuse of the forms of the House of Commons, and that waste of its time which threaten to bring our Parliamentary institutions into contempt. We confide in your Lordship as the leader of a party rich in parliamentary distinction and rich in rising talent, a party which may soon come to be recognised as the true representative of the great traditions of English Liberalism. By its help, under your Lordship's guidance, we trust to see the Government promptly suppress obstruction, and after vindicating the rights of the majority in Parliament, restore the authority of the law in Ireland."

Perhaps it may dawn upon the intellects of certain Canadians that the Wardens, Provosts, Masters, Principals, Presidents, Fellows, Professors,

of Oxford and Cambridge are better judges of the Home Rule question and the Crimes Bill than the illiterate and obscure persons who in our Legislature and in our press have made a hero of Mr. Gladstone for his advocacy of the one and opposition to the other. The following is taken from a speech by Lord Hartington, at Manchester, a few days ago. "I fear that the movement in Ireland for Home Rule, so far as it is a powerful movement, is a movement in the main for complete independence, a movement for nationality dangerously tending towards separation. I fear that the majority of the Liberal party, in their desire to do justice to Ireland and remedy the faults of past misgovernment, have thrown themselves too recklessly and too completely into the Irish view on this question. I fear that they, with Mr. Gladstone at their head, have embraced too passionately the principle of nationality, and I fear that the policy which they are recommending to us is one which is tending towards separation. We, on the other hand, are ready to go far in the direction of decentralization, but we acknowledge to you fully and fairly that we will not tolerate separation—(loud cheering, during which the audience stood up waving hats and handkerchiefs for several minutes)—and that we distrust the principle of nationality as applied to this question because we think it does tend to separation."

DISSENT A SCATTERER NOT A SHEPHERD.—Dr. James Martineau, the well-known Unitarian Minister, who recently put forth a scheme for congregationalizing the Church of England, now confesses its failure in his own denomination. He laments the "difficulties inseparable under the congregational system—or want of system—into which our religious life has set." He regrets "our isolated congregationalism," and "the monstrous inequalities in our major and minor societies," whereby "while some ministers will be spoiled others will be starved." He points out "the evil effect on character of our disintegrated religious constitution," and, looking beyond his own communion, writes thus:—"The Independents, who hold on principle to the congregational system, which with us is only an 'accidental variation in our history,' experience from it the very same evils, I am assured. Accordingly their influence on English religion in the country is insignificant, and altogether eclipsed by that of Methodism. Their power concentrates itself in towns, and depends mainly on the preaching ability and personal attributes of its many eminent ministers of large congregations. I have a strong impression that upon them, as upon us, there lies the same fatal sign of blight—of inability to gather in the poor and keep them in the fold of Christ."

BISHOP KING ON THE CHURCH.—At the newly consecrated church of St. Andrew's, Willesden, the Bishop of Lincoln preached. Bishop King took for his text Eph. iii. 20, and delivered upon it a plain but forcible discourse on the Church, the very thought of which, he said, made the Apostle burst forth from the ordinary level style proper for a letter into something like the language of song. Of course the Church which St. Paul contemplated was not a building, however magnificent, nor a service, however glorious; for in those days Christians were obliged to content themselves with a little upper chamber and with dens and caves of the earth. What the Apostle was thinking of was a society—not a mere human society, not a society founded by men or of men, but founded by the will of God. It was a spiritual society founded by Christ himself; but though that society had been nearly nineteen centuries in the world, people were strangely ignorant about it. Did ever those present think of the Church as St. Paul thought of it? Did they imagine that if they read some little sketchy book of Church history, they would

know all about it. Dear souls, no! Knowledge of the Church could only come through earnest prayer that God would give them the spirit of wisdom and revelation in the knowledge of Him, that the eyes of their minds might be enlightened, and that they might know and love Jesus, of Whom the Church was the mystical body. After dwelling long upon these and similar topics, the Right Rev. Prelate concluded by enforcing love for religion, its offices, and its sanctuaries as the only true and lasting source of peace. Sin might be a merry thing for a few moments, but there was a horrid dullness after it; whereas those who gave themselves up to the love of God would find the joy and pleasure of it, and would find also that it was a pleasure that had no end."

What a contrast between the Apostle who when speaking of the Church "burst forth into something like the language of song," and those of our clergy who have been forbidden by the party rulers to mention the word *Church* in their pulpits! The consciousness of unfaithfulness makes to some the name of the Church irritating and offensive.

THE NEED OF EDUCATED MEN IN THE MINISTRY.—And then I would ask, was there ever a time when we had such need of educated men, who have read history and know the truth, to enlighten the ignorance and to dispel the delusions which are so painfully prevalent, especially with regard to Christianity and the Church? Was there ever a time in which the warnings of our Lord and His inspired Apostles should be more loudly repeated, "Take heed lest there be in any of you an evil heart of unbelief in departing from the living God." "Beware lest any man spoil you through philosophy and vain deceit;" beware of the oppositions of science falsely so called, though never afraid of true science itself, for that must in the end bear witness to the unity of the Word and the works of God. Remember the prophecies—"There shall arise false Christs," "unruly and vain talkers, who, with good words and fair speeches, deceive the hearts of the simple," of whom St. Peter speaks, as though he were referring to our own times and towns, that, "through covetousness, with feigned words, they make merchandise of the people." For there is many a Judas in our midst, professing to be the advocate of economy and the champion of the people, and ever crying, "Why this waste? it might have been sold for much and given to the poor," not because he cared for the poor, but because he was a thief and had the bag, and bare what was put therein:—

"He loveth transgression that loveth strife."
He speaks of peace, while covet enmity,
Under the smile of safety, wounds the world.

But, wherever God's messengers deliver God's message, "Glory to God in the highest, and on earth peace, good will towards men," and that message is accepted, and made the rule of life, there the evil spirit of jealousy, suspicion, discord, and unrest shall cease to cry and rend. Wherever taught by the Word and led by the Spirit of Christ, men recognise their responsibilities to God, and their obligations to each other; where Christian masters no longer regard those who work for them as mere machines, but, as Paul bade Philemon regard Onesimus "not now as a servant, but as a brother beloved," and they, who minister to others, have ever before them the example of Him Who said, "I am among you as he that serveth;" there, instead of mutual distrust and accusation there is mutual respect and esteem. Righteous Boaz comes among his workpeople and says, "The Lord be with you," and they answer, "The Lord bless thee," and it is seen that it is God, and God only (no human policy, no social schemes, which ignore Him), Who maketh men to be of one mind, in an house, and we behold how good and joyful a thing it is, brethren, to dwell together in unity.

OUR NEXT ISSUE AUGUST 11th.

In consequence of taking our ANNUAL HOLIDAY, our next ISSUE will be the 11th August.

PLAGIARISM IN THE PULPIT.

A VOLUME of sermons recently published by the Rev. Canon Fleming, contained a discourse taken almost bodily from Dr. Talmage. The Canon who committed this marvellous theft must be a preacher of rank to challenge criticism in England by publishing. In spite of this scandal he was nominated for the Bishopric of Sodor and Man by the *Rock*, the chief organ of English Evangelicals, and an honour to the party it represents. This plagiarism is mysterious for its utter folly. A friend of the Canon's writes: "It is carelessness, culpable carelessness, and nothing more. It is simply ludicrous to suppose that a man of Canon Fleming's exceptional powers in preaching should have any need to steal from a friend's productions. And it is downright preposterous to imagine that he would steal from the sermons of such a man, and perpetuate a despicable theft, bound to be soon discovered and unmasked." A preacher who stands in a prominent pulpit in London, must be the superior of Dr. Talmage, whose popularity arises from the low literary taste prevailing in the States, where verbal fire-works command vast audiences, who attend service not to worship God but to have their ears tickled by a popular orator. We have the same class in Canada, as is manifest by the clap-trap announcements of the subjects of their sermons by many sectarian ministers, who preach "themselves," and not "Christ crucified."

The sin of plagiarism sits lightly on the conscience for several reasons. Human nature seems incapable of being stirred by fear of dangers to which it is not specially liable. A gipsy fears not the burglar, nor he who writes not, the forger, nor the tramp, the pickpocket, nor does a prize fighter stand in dread of personal assault. The conscience of these classes in regard to such offences is notoriously inactive. Few living authors run any risk of being plagiarised. The number of those whose culture enables them to understand what plagiarism means is small, while even of these only a limited portion are able to detect such literary thefts. So that the plagiarist runs little danger of exposure, when exposed, the vast public do not appreciate the nature of his offence, and if his stealings add to the attraction of his work as a party writer, or his fame as a sectarian preacher, he is certain to win applause by deeds of larceny. The idea of there being property in ideas or language is even repudiated by some. Look at the wholesale robbery of British authors by American publishers! The Contemporary Review for June has an able article by Mr. Long on this topic. Perhaps no instance ever made a greater noise, on discovery, than the use of a brilliant passage from M. Thiers by D'Israeli, in his oration on the death of Wellington. We pointed out at the time

that D'Israeli's own phrases were equal in style to those he was charged with using as his own, we said "this is a case of a diamond merchant charged with filching a stone no better than those in a mine of which he is proprietor." To quote Thiers in the House of Commons was to quote Scripture in Church, the orator assumed every auditor to know the passage quoted. There was no intention to deceive, and *it is in an intention to deceive* that the shame of plagiarism alone consists.

The Reviewer alluded to remarks that "Shakspear, Moliere, Virgil, Pausanias, Theocritus and Lord Tennyson are all liable to the charge of theft." But, we may add, they took raw material as it were, and wrought it into things of beauty to be joys for ever.

We remember two cases worth recording, for their cautionary lesson and for the discovery they make of the basis upon which many a pulpit reputation is based among the sects. At a public dinner held at B—, England, the Independent minister of the town made a great sensation by his speech on Education. We sat silent while rapturous cheers greeted each eloquent phrase, for we suspected they were not his own. On reaching home we found the speech in a volume of Dr. Guthrie's sermons, and on placing the book in the hands of the Mayor, who had been Chairman at the feast, he read aloud a few sentences and exclaimed, "Why, this is Bain's speech!" Unluckily having a grudge against the plagiarist, he literally hunted him out of the town by denouncing the fraud. At a book auction in Toronto many years ago, a set of Dr. South's sermons were offered for sale. A Wesleyan minister asked our opinion on the author, and their value, South's name naturally being to him unknown. He bought them. In a few weeks one of these sermons was reported at length in a morning paper, as having been preached on the preceding Sunday evening, and the report stated that the discourse had greatly raised the reputation of the preacher! Not caring to injure a man whose folly would find him out we kept the fact secret, so this sermon of Dr. South went all over Canada as the composition of the pastor of a Wesleyan flock in Toronto. This sermon has been preached frequently since without detection. Sermons by Dr. Liddon and other Church of England divines are constantly preached without any acknowledgment by nonconformist ministers. Our clergy might secure far higher reputations as sermonizers were they equally ready to plagiarise. But scholastic training has given them a literary conscience, hence the sermons of our clergy, though less ornate than their neighbours, are more truthful and honest. Although the mass of Church attendants would never detect plagiarism, nor censure it if they did, still there are few Church congregations without some auditors whose culture enables them to discern differences in style between stolen and original matter, and who would severely condemn any flagrant attempt to pass off the former as the latter. While then our pulpits are not disgraced by *wholesale plagiarism, as those of the sects are*, they might be

made the vehicle for giving our congregations the noble lessons of instruction and inspiration found in the sermons of great masters of pulpit oratory. When this is done beyond the limits of a few quoted sentences, the source should be named, as we have heard done by preachers of no mean rank in English churches.

SLANDER OF ENDOWED CLERGY.

THE decision given by the Supreme Court, by which the funds hitherto given to one Church, St. James' Toronto, *out of which a large private fortune was accumulated*, are in the future to be divided amongst a considerable number of congregations, has given deadly offence to our local pseudo Church contemporary. He asserts that the spreading of these funds will tend to the fostering and retention of incapable and incompetent clergy. It is marvellous to see how some men seem incapable of logical thought. The editor alluded to was a worshipper of the one clergyman who grasped the whole of the St. James' endowment. Does he consider that the endowment made the late Rector of St. James' incapable and incompetent? His contention is that if a Rector get, say \$15,000 a year from an endowment, he is not injured as a spiritual workman, but if 15 clergymen each get \$1000 a year from that endowment, they thereby are made incapable and incompetent! "The bigger the dose the less the effect," is his theory of endowment poison. It is highly entertaining to reflect that our contemporary was practically a party to the litigation, in the hope that he and his college would share in the funds, *if St. James' won*. Does he think such sharing in these funds would have made him "incapable and incompetent?" No endowment is needed to produce such a result.

Our disappointed and therefore atrabilious neighbor asserts that there are churches in Toronto with congregations of only 9 to 20 persons. We beg to tell the writer that he has again been hoaxed. One word of really friendly advice. A newspaper editor should do his own reading, to take his history from persons from whom he seeks such information as is known to most schoolboys, subjects him to great risk of being crammed with jocosities, such as his nonsense about a mediæval church. To take his facts from *gossip* subjects him to the risk of publishing absurd and malicious rumours, such as his tale about Toronto congregations of only 9 persons. Does not our friend see that he opens a very dangerous spot in the party armour by such references? We decline to take advantage of such clumsy fencing, because to expose the malignancy of the allusion would compel us to mention the names of several of our contemporaries' most ardent party friends, for whom we entertain personally the highest respect.

His article is nothing but a cry of "*sour grapes*;" his coterie tried hard to get possession of the endowment in question, but *failed*, and now he bewails the fate of those who *succeeded* as having acquired that which will make them incapable and incompetent! Let

all endowed clergy take warning, this authority declares that endowments have the miraculous power of paralyzing the brains and consciences of all their unfortunate recipients. If however, we see any sign of a clergyman piling up a fortune out of his endowment income, we shall not shrink from proclaiming that he has been demoralized by this assistance. But we know that "at home" there are hundreds of clergy, the most devoted in the world, martyrs to duty, who have not one penny to live upon save an endowment. Let our contemporary travel a little, his horizon is too narrow, his experience too scanty, his reading of Church history so woefully shallow, that in matters of this kind he is incapable of giving an opinion worth listening to. He would serve his party better by retiring "beyond Jordan" for a season, until he becomes competent by prolonged study to deal intelligently with the affairs of the Church of England. Besides learning that mental and moral paralysis are not the natural effects of an endowment, he would discover that a clergyman is not necessarily provided with all the gifts and graces needful for his office by being dependent for a living on his flock, as he now believes, *ie.*, if his words have any logical coherence. Was St. Paul dependent on the people? Did he not work with his hands in order to be independent? According to our contemporary the only true source of authority to minister in the congregation, and the richest fountain of clerical wisdom and power is the popular voice. What a pity it seems to waste time in educating candidates for the ministry who might acquire all they need at a vestry meeting manipulated by party agents, and who, alas! after making efficient pastors are liable to be made suddenly incompetent by entering an endowed parish

THE LIMITS OF THE VISIBLE CHURCH.

WE hope still earnestly that neither from the Archdeacon of Westminster nor from the Dean of Lincoln, who was, we fear, the first offender in this respect, shall we hear anything more about "unchurching the Presbyterians" or any one else. The verb *to unchurch* has every vice a word can have. It is ugly, modern, vague, misleading, and irritating. In the only sense which by any rules of formation it could have it would be applicable to one sex alone. For there is but one meaning in which the English language recognizes the original verb *to church*; and it is a meaning wholly unsuitable to Presbyterians at large.

Surely it would be far better and more hopeful if, instead of either using or abusing this clumsy and uncomely phrase, Churchmen would try to think whether there is such an act or state as schism; whether it is to be regarded (subject to ample allowance for all qualifying and extenuating circumstances) as sinful; what are its distinctions from heresy and apostasy; and what are its effects upon the position and privileges which are conferred

by baptism. There appeared at times in the recent discussions of Convocation a curious inability to see the difference between the conditions of the Church's corporate, and continuous life, and the conditions of an individual's sharing, more or less fully, the blessings which, from the central mass, flow far and wide, more or less realised, less or more hindered. Hooker would undoubtedly and truly have said, had he been present at the recent sessions of the Lower House—"For lack of diligent observing the difference, first between the Church of God mystical and visible, then between the visible sound and corrupted, sometimes more, sometimes less, the oversights are neither few nor light that have been committed," (*Laws of Ecclesiastical Polity*, III. i. 9). Hooker's three notes or conditions of membership in the visible Church are well known:—"We speak now of the visible Church, whose children are signed with this mark, 'One Lord, one Faith, one Baptism.' In whomsoever these things are, the Church doth acknowledge them for her children; them only she holdeth for aliens and strangers in whom these things are not found," (III. i. 7). Thus Hooker would unhesitatingly have recognised as members of the Church thousands among us who reject the discipline and, in part, the doctrine of the Church of England. But he would have said that they are members of the Church in spite and not in virtue of their belonging to a schismatic community. He would have been very far from that slipshod and unscientific generosity which drains the meaning out of the Church's name by regarding it as a level and homogeneous mass, whose life and strength and glory are equally diffused throughout all its members, however they may sever or isolate themselves, however they may disown the channel through which their new birth came to them, however far they may stray from the historic and continuous tradition, lacking the valid Eucharist and the authoritative Absolution. In this matter, as in many others, Hooker sees and insists on a distinction where ordinary talk huddles things indiscriminately together. Within the vast and varied multitude who constitute the visible Church he discerns a central society, the heart of the body, as it were something which he calls "the very true Church of Christ." There is thus a distinguishing line to be drawn, or rather to be recognised, within the wide limits of the visible Church, including as it does all who have entered by the gate of baptism, and profess the faith of Christ; and on one side of the distinguishing line there may be very many grades, "degrees and differences no way possible to be drawn unto any certain account." On one side of the line are the sound members of the historic Church, those who are in full communion with her, accepting her discipline, believing all the articles of her faith, living by her rule, joining in her worship, nourished by the spiritual Food at her Altar, the Eucharist consecrated by a duly ordained priest. On the other side are those who, though still members of the Church, are in

various degrees unsound, deficient, or corrupt; some lacking more, some less of the entire privilege of Churchmen; some putting more, some less hindrance in the way of their baptismal grace. It is this conception of a partial severance and alienation, compatible with a certain share in the supernatural endowments of the Church, which seems to us to need recognition and study. To quote once more the thoughtful and precise words of Hooker:—

"That which separateth utterly, that which cutteth off clean from the visible Church of Christ is plain apostasy, direct denial, utter rejection of the whole Christian faith as far as the same is professedly different from infidelity. Heretics as touching those points of doctrine wherein they fail; schismatics as touching the quarrels for which or the duties wherein they divide themselves from their brethren; loose, licentious, and wicked persons as touching their several offences or crimes, have all forsaken the true Church of God, the Church which is sound and sincere in the doctrine that they corrupt, the Church that keepeth the bond of unity which they violate, the Church walketh in the laws of righteousness which they transgress, this very true Church of Christ they have left, howbeit not altogether left nor forsaken, simply the Church upon the main foundation whereof they continue built, notwithstanding these breaches whereby they are rent at the top asunder," (V. lxxviii. 6).

We cannot help thinking that the hope of agreement as to the nature of the Church would be increased if this distinction were duly considered and borne in mind. If it be a real and valid distinction, then it would seem to set us free to insist, without fear of seeming harsh or cruel, on all the true notes of the central and historic Church, as essential to her integrity and rightful authority. It would suggest and warrant the true answer to the tenth of the proposed questions:—"Why is it our duty to belong to the Church of England?" It would make it comparatively easy to define and explain the real character and harmfulness of schism. It would make clear the true principles which should guide a parish priest in his relations with those of the flock committed to his care who are by schism hindering the energy of the grace given to them in baptism, and failing to realise the full privilege of Christianity. Above all, it would help us to discern and to teach with more distinctness what are the inherent glories, the unique prerogatives, the unfailing treasures of "this very true Church of Christ," from which the life and light have issued forth to nourish and to cheer those who for a while misunderstand its mission and reject its claims, even though the grace which through it they have by baptism received is the very power which keeps them still within the vast body of the visible church.

—*The London Guardian.*

TO CORRESPONDENTS.

We regret that the extreme length of the letter on Education prevents its insertion. A friend has called our attention to a marriage notice announcing that the ceremony was performed by so and so, a clergyman, assisted by Mr. so and so, who is a

layman, a student of Wycliffe, and said to have charge of a certain Mission. We are asked if such a thing is legal? We cannot say not knowing what the layman did to assist the celebrant, possibly he only acted as clerk and said Amen in the right places. It was execrably bad taste to insert a layman's name as assistant in a marriage ceremony. But as bridesmaids are said to assist on such occasions, the layman whose name was advertised may have been like them, —merely one of the ornamental adjuncts of the ceremony. We understand that he is without experience as to the usages and teachings of the Church. Should he ever acquire this knowledge he will wait until he is duly authorised before assisting in a marriage ceremony—except as one of the guests. The incident is not without significance.

Home & Foreign Church News.

From our own Correspondents.

DOMINION.

NOVA SCOTIA.

HALIFAX, July 15.—A cablegram was received today from Rev. Dr. Edgehill declining the bishopric of Nova Scotia, which was offered to him last week. The Church of England Synod will accordingly meet again in Halifax, on Aug. 10, to fill the office. This is much to be regretted, but it was hardly likely that Dr. Edgehill would leave so important a position as he now occupies, being practically Bishop of the British Army.

QUEBEC.

QUEBEC.—Mrs. Boomer has received from Mrs. Williams the sum of \$433.26, being the amount gathered for the jubilee thank offering to the W. and O. Fund of Algoma, from the various branches of the Women's Mission Auxiliary of that diocese. This makes the total to date \$1108.24.

ONTARIO.

MERRICKVILLE AND BURRITT'S RAPIDS.—On Sunday, June 19th, Jubilee services were held in the two churches of this parish, attended by large congregations. Hymns suitable to the occasion were sung, including the hymn by the Lord Bishop of Ossary, "O, God, the King of Nations," and the National Anthem. At Christ Church, Burritt's Rapids, there was a parade of the local military connected with the 56th Batt., headed by the Burritt's Rapids band, lately attached to the 56th. A heavy rain interfered to some extent with the attendance at the service, yet the church was well filled. The leading officers of the 56th, including Col. Campbell, Major Burritt and Capt. Kidd, are members of Christ Church congregation. On July 6th the congregation of Trinity Church, Merrickville, held a grand picnic on the agricultural grounds in honor of Her Majesty's Jubilee. Everything passed off pleasantly. The net proceeds—the principal part of it is to be applied towards the erection of a fence around the church and rectory—amounted to the handsome sum of \$200. The new rectory, one of the handsomest in the diocese, is nearing completion.

OTTAWA.—The picnic of the Anglican Sunday schools to Besserer's grove on the 5th July, was blessed with exceedingly fine weather, and was a success in the highest sense of the word, all the children as well as people of a more mature age declaring that they had spent a very enjoyable day. It would have been rather hard indeed if such had not been the case. The executive committee threw themselves heartily into the work of preparing and arranging the day's pleasure and presented their patrons with a programme which was perfect in every detail. At 6.30 yesterday morning the children of the Christ church and St. Paul's (Rochesterville) Sunday schools, assembled at the first named school and marched to the Queen's wharf, being met on the way by the scholars of St. John's and St. Alban's. At the wharf were waiting children from St. George's and St. Bartholemew's. The whole embarked on the steamers Empress and Dagmar, and started for Besserer's grove. Refreshments were supplied to the children on reaching the scene of the picnic. The programme during the day included athletic sports of all kinds, football and lacrosse matches and performances by Messrs. Mills

and Mercer upon the trapeze. A repetition of the jubilee airs was given, the children being led by Prof. W. G. Workman. It was estimated that the picnic was attended by three thousand persons. The pleasure and comfort of the thousands of English Church Sunday school picknickers, was greatly enhanced by the kindly attention and hospitality of Mr. Alec Besserer. This gentleman is the fortunate possessor of the most beautiful picnic grove on the river, which is bound to become the most popular picnic grounds in the vicinity of Ottawa.

TORONTO.

PORT HOPE.—Speech Day at Trinity College School.—The annual speech day at Trinity College School took place on the 14th July, when the proceedings were as enthusiastic as usual. The weather was propitious. By eleven o'clock the chapel was well filled for divine service. Choral Matins was intoned by Rev. Prof. Roper with the school choir, after which A. G. Mortimer of Staten Island, preached a most able and eloquent sermon on the text, Phil. iii. 13. The reverend gentleman spoke strongly on the development of character during school life, naming three points as the special marks of a Christian gentleman—unselfishness, earnestness and trustworthiness; he showed how the first meant loyalty to the school and patriotism towards the country, how the second should be the characteristic of all right action, whether work or play or prayer, while the third was that which gave utility and emphasis to the other two. After chapel, luncheon was served in the dining hall.

At two o'clock all met in the speech room for the distribution of prizes and other honors. Among those present were noticed the Bishop of Toronto and Mrs. Sweatman, Hon. G. W. Allan Chancellor of the University; the Rev. the Provost of Trinity College, Rev. Professor Roper, Rev. Canon Dumoulin, with a large number of other clergy and friends of the school. At a meeting held after the distribution of prizes the visitors present agreed to found and equip a thoroughly complete gymnasium for the school, and appointed an executive committee.

In the speech room the Bishop of Toronto took the chair, and after some introductory remarks by the Rev. the Head Master, the main business of the distribution of prizes was proceeded with. Below will be found a complete list of the winners. There was the usual display of generous feeling at each reward, culminating in hearty applause when the head master, in highly complimentary words, presented the bronze medal (awarded annually by vote of the masters for "steady perseverance in industry, courtesy and integrity") to F. B. G. Allan, who, both as head prefect and captain of the cricket eleven, had won golden opinions from masters and boys.

After this was concluded the first speech was made by the Hon. the Chancellor, who, after referring to the entire satisfaction he had found in his own sons with regard to the training and tone of the school, urged on all the pupils, past and present, the duty of uncompromising loyalty, both to the school and to the mother institution, the University of Trinity College, as the only Church of England places of education in western Canada.

Rev. Provost Body, referring to some remarks of the head master in regard to the lateness of the combined universities' examination, said that it bore this good fruit, viz., the bringing of the T.C.S. boys into competition with those of other schools throughout the province, the result being, on the testimony of several of the examiners, that the boys of this school were head and shoulders over their rivals in point of scholarship.

Rev. Canon DuMoulin followed in an admirable speech, in which he referred to St. Paul's division of man's nature in the words, "that your whole spirit, soul and body may be preserved, etc.," and said that there was ample testimony that none of these was neglected in the training supplied by Trinity College School, emphasizing the last point, viz., the body, by telling with what profound delight and enthusiasm he had heard of the school's triumphs in cricket, and especially the victory achieved in the match with Upper Canada College, pointing to the Challenge Cup which stood upon the table with the prizes, and expressing both his hope and his conviction that it was destined to remain in the school for the next two years, and so become finally, according to the terms of the donors, the property of the Trinity College School Cricket Club.

Rev. A. G. Mortimer followed in a short and polished speech, in which he again urged the fact of personal responsibility on every boy, and implored him to regard his life in the spirit of the great painter who said, "I paint for eternity."

The proceedings closed with the singing of the National Anthem and three rousing cheers for the head master.

The following is the complete prize and honour list;—

Prizes for General Proficiency.—6th form, the Chancellor's prize, W. H. White; 4th form, the Rev. F. A. Bethune (scholarship), W. C. Dumble; 3rd form, E. C. Cattanaich; 2nd form (upper), M. S. McCarthy; 2nd form (lower) H. W. Hague; 1st form (upper), H. E. S. Asbury; 1st form (lower), T. H. Burnham.

Second Prizes for General Proficiency.—2nd form (upper), H. G. Kingstone; 2nd form (lower), A. M. Bethune; 1st form (upper), L. M. Lyon; 1st form (lower), G. W. Coen; 2nd form (extra prize) G. E. P. Stevenson.

Divinity.—6th form, the Lord Bishop of Toronto's prize, W. H. White; 4th form, Rev. Canon DuMoulin's prize, A. F. R. Martin; 3rd form, J. J. P. Armstrong and W. C. R. Graham aq.; 2nd form (upper), H. M. Killaly and H. G. Kingstone aq.; 2nd form (lower), J. G. Battell; 1st form (upper), L. M. Lyon; 1st form (lower), T. H. Burnham.

Mathematics.—6th form, the Governor-General's medal, A. T. Kirkpatrick; 4th form, Rev. Prof. Jones' prize, H. D. Symmes; 3rd form, R. B. Griffith; 2nd form (upper), W. R. Boulton; 2nd form (lower), Mr. J. Ham Perry's prize, F. H. Bethune; 1st form (upper), P. C. H. Papps; 1st form (lower), arithmetic, Rev. Prof. Jones' prize, G. W. Coen.

Greek Grammar.—Rev. A. J. Broughall's prize, not awarded; 2nd form, Head master's prize, H. G. Kingstone.

Latin Grammar.—Rev. Prof. Boy's prize, W. H. White; 1st form (upper), Rev. J. Simpson's prize, H. E. S. Asbury.

Latin Composition.—Mr. Worrell's prize, J. Mattock's.

French.—1st, Mr. Elmes Henderson's prize, A. T. Kirkpatrick; 2nd prize, H. G. Kingstone; 3rd prize, Mr. Sutherland Macklem's prize, C. Wood; 4th prize, R. A. Downey.

History and Geography.—1st prize, Rev. Prof. Clark's prize, W. C. Dumble; 2nd, W. C. R. Graham.

English.—1st prize, Mr. James Henderson's prize, H. E. S. Asbury; 2nd, A. B. Hayes; 3rd, T. H. Burnham.

Natural Science.—3rd form (botany), H. M. Killaly; modern form (natural philosophy), Rev. Provost Body's prize, H. D. Symmes.

Writing and Drawing.—Writing, O. W. David; 1st drawing (Mr. Sutherland Macklem's prize), E. B. Daykin; 2nd drawing (Mr. Sutherland Macklem's prize), A. B. English.

Bookkeeping.—Modern form prize, F. J. H. Bedson. Book of Common prayer.—Rev. W. E. Cooper's prize, W. H. White.

Church History.—Rev. J. D. Cayley's prize, W. C. R. Graham.

Holy Scriptures.—Rev. Prof. Roper's prize, F. G. Kirkpatrick.

Music.—Mrs. Read's prize, P. C. H. Papps; the bronze medal, F. G. B. Allan.

Cricket.—Captain, F. G. B. Allan; best batsman, F. G. B. Allen; best bowler, G. H. P. Groat; best fielder, D. F. Jones.

The following is the honour list:

Divinity.—Forms VI. and V.—Farncomb, Gourt, A. T. Kirkpatrick, White. Form IV.—Dumble, DuMoulin, G. B. Jones, A. Martin, Middleton, Pringle. Form III.—Graham, Griffith, Cattanaich, Gurd, Parfitt, Armstrong, Fletcher. Form II. A.—Killaly, David, Stevenson, Henderson, Kingstone. Form II. B.—Asbury, Battell, Becher, A. F. Bethune, A. M. Bethune, Browne, Bullen, A. Burwell, A. Fraser, Hague, H. Jones, C. E. Martin, G. Proctor, Seton, Simpson, Wise. Form I. A.—Renison.—Form I. B.—G. Coen, Fetherston, Haydon, Jewett.

Bookkeeping.—Nesbitt, Seton. Natural Science.—Bedson, Bell, W. Boulton, English, Irwin, G. McLaren, Scott, Shears.

Botany.—Asbury, Bell, Bedson, A. F. Bethune, A. M. Bethune, Dumble, Hamilton, Scott, Spicer, Usborne.

French.—Form IV.—Dumble. Form II. A.—Hague, Killaly, M. S. McCarthy, H. McLaren, C. Sanders. Form II. B.—Asbury. Form I. A.—Daykin, J. Fraser.

History and Geography.—Form IV.—A. Martin, Pringle. Form III.—Graham, Parfitt, Mason, Armstrong, Gurd, Shears. Form II. A.—Stevenson, Kingstone, Barker, Henderson, M. S. McCarthy, Farini, A. Cleghorn, Killaly, Daykin, Wood, J. Boulton, Marcon, Miller, Lewis. Form II. B.—Asbury, A. M. Bethune, Battell, Browne, Curran, Lyon. Form I. A.—C. Allan, S. Corn. Form I. B.—Griffin, Hayden, Hayes, Jewett, Neilson.

NIAGARA.

ELORA.—A joyful celebration took place in this parish on the 28th ult. The congregation has for many years been burdened by a heavy church debt. This encumbrance having at length been removed chiefly by means of small offerings collected monthly,

since the year 1880. The parishoners decided to hold a Jubilee social and thus publicly express their gratification. They invited their late pastor, Rev. P. L. Spencer, now of Thorold, to be present. By request of the incumbent, Rev. R. S. Locke, M.A., Mr. Spencer presided. A very happy time was spent. The attendance was sufficient to fill the drill hall of the village, all classes and religious bodies being represented. The entertainment provided was remarkably good. The financial gain was about \$85, which goes to supplement an amount previously collected for a stained glass window for the chancel. The window will be erected in a few weeks, when the congregation will have cause for a service of devout thanksgiving. It is not often that a parish has two such excellent works brought to completion in the same year. The friends and former residents of the place will be glad to hear of this prosperity.

HURON.

St. Paul's Cathedral.—Our old St. Pauls is now legally the Cathedral of the diocese. The agreement between his Lordship the Bishop and the rector and churchwardens has been signed. Under the agreement St. Pauls has a twofold capacity, first, that of a parish, and second, that of a diocesan Cathedral, whenever it is required for the purpose of a festival ordination, &c., it is in the cathedral capacity, when the direction is under the Bishop, but at other times it will be, as it has been, a parish church. His Lordship can on any two Sundays of any month, on giving four days notice, preach himself or nominate a preacher. St. Paul's Church was sometimes, ere now known as the parish Cathedral. When these thirteen counties were set apart, as a newly constituted diocese, in the year 1857, the rector of St. Paul's, Rev. Benj. Cronyn, was elected Bishop, and retained with the bishopric, the parish until 1881. During this period St. Paul's Church held, also, the twofold position. When Rev. Dr. Hellmuth was elected Bishop on the death of the Rt. Rev. Bishop Cronyn, he proposed the erection of the Cathedral of the Holy Trinity, and he caused his chair to be moved up to that building. Owing to those grounds being expropriated for railway purposes, this Cathedral project had to be abandoned, and St. Paul's Church is now legally the Cathedral of the diocese.

The Huron Synod and our Missionary Diocese.—At the late meeting of Synod, it was proposed by Rev. Canon Innes, and unanimously carried out that the grant of 700 per annum to the Episcopal Fund of Algoma, be continued for five years. It was proposed by Rev. John Gemley: any clergyman of five year's standing in this diocese, who may remove from it to the missionary diocese of Algoma, shall continue a claimant upon the Widows' and Orphans' Fund of this diocese of Huron upon the conditions which would be required of him had he not removed. The aforesaid claim to remain in force for seven years after said removal or until such time as a Widows' and Orphans' Fund be established for the aforesaid diocese of Algoma. The motion was ruled out of order by the Bishop.

Proposed Church Union of British North America.—At the late meeting of the diocesan Synod, Mr. W. J. Imlach's motion to appoint fifteen on diocesan relations, and enlarging the Provincial Synod to take in the whole of British North America was taken up. Mr. Jenkins supported the motion in an admirably condensed speech of powerful argument on the need of such a measure. Rev. J. Wright and Ven. Archdeacon March opposed the motion. The motion was postponed to be placed in the next convening circular.

Religious Instruction in the Public Schools.—The sub-committee for the diocese of Huron appointed by the Provincial Synod to take into consideration the question of religious instruction in the public and high schools, met in the chapter house, the Rev. Canon Innes being chairman. A report embodying a recommendation or scheme for carrying out a system of religious instruction in schools by voluntary agency was unanimously adopted and advised to be forwarded to the secretaries of the general committee.

WINGHAM.—*Huron Deanery.*—It is expected that the Lord Bishop will appoint Rev. J. H. Moorehouse, of Gorrie, to St. Paul's Church, Wingham.

LONDON WEST.—Miss Nellie Valentine having resigned the position of organist of St. George's Church was, a few evenings ago, presented with a gold watch, in recognition of her services.

LONDON SOUTH.—Miss Warner, a highly esteemed teacher of St. James Sunday school, being about to

remove to Montreal, was presented with a photographic group of her class nicely framed, together with an address containing expressions of the love they entertained for her and their regret at losing so kind and affectionate a teacher.

WINGHAM.—About twenty-five members of St. Paul's Church assembled at the residence of Henry Davis, Esq., on Monday evening, and presented the Rev. Robert McCosh with a beautiful gold watch, suitably engraved, together with a kindly worded address, expressing their sorrow at his leaving Wingham, and trusting that the climate of the Pacific Coast will soon restore Mrs. McCosh to health. Mr. McCosh replied very feelingly, thanking his friends for their extreme kindness to him, not only now but ever since he came amongst them, and regretting very much that he is compelled to sever the ties which bound them so happily together.

LONDON.—*Churchwomen's Jubilee Offering to the W. and O. Fund of Algoma.*—The treasurer thankfully acknowledges further sums received since 22nd June last: A friend, \$1; per Mrs. Merton Shore, of Ridgetown, \$3; offertory from Tyroonuel, per Rev. J. Chance, \$7 60; from Kilmardine, \$28 70; Woodstock, \$37, per Mrs. Eakins and Mrs. Fletcher; Simcoe, \$30.42; Sarnia, additional \$1; St. George's (St. Catharines) offertory, \$12; Mrs. Helen Anderson, Fort Erie, \$10; proceeds of a nursery concert given by eight little children, \$1.74; Mr. and Mrs. Granger, \$2; offertory from St. Luke's, Sault Ste. Marie, per Rev. F. W. Greene, \$58.—A gift of \$12 22 comes from the members of the Galt Sunday school, sent, as their excellent superintendent, Mr. Woods, writes, "without any other solicitation than a simple announcement, and all in sums under 50 cents, showing that scholars generally contributed to the amount." The total now reaches \$674, with only, as yet, thirteen parishes heard from in the diocese of Huron. Many, now that time is given them, promise to work heartily for the good cause. This total, of course, includes some in individual gifts as previously acknowledged.

ALGOMA.

The Indian Homes.—The good news is for the opponents to my Indian work, for those who think that money is being squandered and wasted in the endeavour to christianize, educate and civilize the Indians, for those who regard it as a matter of indifference whether the Indians become Roman Catholics or Protestants or remain pagans. The good news is this—that the Indian department, notwithstanding the substantial verbal promises made to me last fall, has written to me that it has been unable to make a recommendation for further assistance towards the Shingwauk Home, or towards the establishment of branch institutions in connection therewith. This communication from the Indian department means that we must at once entrench. Our resources have been overstrained for the past two years. In order to enable me to travel through Canada and make known my work and, also, to visit the Indians in the North-west, I, two years ago, engaged Mr. H. D. Mitchell as my assistant-superintendent to help me in my labors when at home, and to take sole charge during my absence. I have never been able to get funds to meet this additional expense; we have also been taking more pupils than we had the means to support; consequently our maintenance fund is now \$1,400 in debt, consequently Mr. Mitchell must leave me to work alone, and the number of our pupils must be reduced; I must be debarred also from any further travelling for the present; I have travelled always mainly at my own expense, and my purse is getting low. I have written all this to the Indian department, and I wish to make it known now to the members of our Church. I make no fresh appeal, I will wait God's time. I have been through deeper waters than these and by the grace of God can still feel bottom.

Good News.—The following are a source of comfort and satisfaction to myself, and I think will afford satisfaction to my very warm friends who take so much interest in my work. 1. We have lately had abundant evidence of God's work in our midst, both among our boys and girls; not the calm of easy indifference about religion, but evidences of spiritual conflict going on with the great enemy: better a thousand times the struggle and the fight, the fall and rising again, the momentary yielding to temptation and the bitter tears of sorrow; than the easy going lip service of the Christian worldling. What say you to 17 boys coming up voluntarily to receive a sound flogging because they knew they deserved it? Eleven evenings running we had prayer in the class room—fifteen to twenty boys each night—prayers in English and prayers in Indian, boys crying, "God be merciful to me a sinner," or "Lord remember me when Thou comest into thy kingdom. Call it Methodism, call it salvation armyism if you will, I care not what you

call it, if only I can lead my boys to fight the devil and overcome sin. 2. For the proposed Branch Home at Elkhorn in Manitoba, we have \$2,000 in hand, and a free grant of land has been offered me right in the town. My good friend, Mr. Rowsell, is exerting himself to get the Home started, and we have a clergyman ready to take charge, provided the Bishop approves. The Indian department's refusal to help is of course a drawback. Still God can open for us a way, and I think will do so. 3. The good English lady who has so materially helped me ever since the first inauguration of my work writes me, "I am willing to let the £100 follow you to your new 'wigwam,' and hope a rich blessing will rest upon your missionary efforts where they may be carried on." This is in reference to my proposed removal to Banff, on the eastern slope of the Rocky Mountains, with the view to inaugurating a new work among the thousands of heathen Indians scattered throughout those regions. I am willing to go and to take my family, and to place the Shingwauk Home in other hands if it be God's will. I want to go out there and fight the Roman Catholics. The Roman Catholics with the Government at their back, are a strong enemy, but David overcame Goliath with a sling and a stone.

E. F. WILSON.

ASPDIN.—The churchwardens of St. Mary's Church beg gratefully to acknowledge the present of a handsome carpet for chancel from Miss Girdlestone, per Messrs. Petley & Petley, Toronto.

FOREIGN.

The bishop of Newcastle has received £2,000, part of a sum of £5,500, subscribed by an anonymous donor toward the completion of the chancel of the Cathedral.

The Princess of Wales, who was accompanied by the Prince, her three daughters, the Grand Duke Michael of Russia, and the eldest son of the King of Greece, laid the foundation stone of a new church at Sunninghill, near Windsor, June 18th.

By the death, at the age of 77, of the Rev. Henry Hubert Cornish, principal of New Inn Hall, Oxford, the Hall ceases to exist as a separate foundation, and will be merged into Balliol.

In the beginning of the century there were only 150 Protestant pastors in France, now there are 800.

Among the clergy now living who were in orders in 1887, when the Queen ascended the throne, is the Rev. John Elliott, vicar of Randwick, Gloucestershire, who was appointed to the living he now holds in 1819 the birth year of the Queen.

Dean Vaughan has again consented to accept the office of Select preacher at Cambridge, and he will deliver two sermons before the University during Michaelmas term. The other Select Preachers for 1887 to 1888 are the Bishop of Hereford, the Dean of St. Asaph, and Prof. Creighton.

The 28th annual commemoration of the English Church Union took place on June 15th and 16th. Special services on behalf of the Union were held at 440 churches in London and the country. The annual meeting was held at Prince's Hall, London, Viscount Halifax presiding.

The parish church of Great Bowden, Northamptonshire, has lately been thoroughly restored at a cost of over £2,000. A new font has been subscribed for by the children of the parish, and the organ entirely rebuilt. The church was reopened on the 9th inst., when the Bishop of Nottingham officiated as Celebrant at Holy Communion and preached at Evensong.

On the first Sunday in Trinity Term, according to ancient custom, some of the judges went in state to St. Paul's Cathedral. All wore their robes of office and were attended by their trainbearers and clerks. The sermon, on "He that ruleth over men must be just." 2 Sam. xxiii, 8.

The ancient church at Bulley, about five miles west of Gloucester, was reopened lately by the bishop. The church was built by an abbot of St. Peter's, Gloucester, probably soon after the Norman Conquest, and for many years the living has been attached to that of Churcham. Twelve months ago the church was an absolute ruin, and there had been no service held in it for several years.

On Tuesday was reopened, after complete reparation and extension of the aisles westwards, the ancient church of S. Leonard, Sandbridge, near St. Alban's. The arcades and the north doorway are of the late Norman period. There is a remnant of a round-headed chancel arch, which was constructed in the early Norman period of old Roman bricks, similar to those with which the tower and some other portions of St. Alban's Abbey were built.

AURTRIA—The formal consecration of the English church erected in Vienna, as long ago as 1878 by public subscription, took place June 11, Bishop Wilkinson officiating. The service began by the reading of the ambassador's request to the Bishop of London for the consecration of the building, which will henceforth be known as Christ Church. Sir Augustus Paget and Lady Paget were both present at the ceremony. This is the first time that an English church has been consecrated in Vienna. On Sunday, Bishop Wilkinson preached at the morning service, and in the afternoon held a confirmation service.

WALES—On June 23 the Bishop of Llandaff held a service in the ruins of Tintern Abbey, where no service has been held since the Reformation. The venerable ruin is known to all visitors to Monmouthshire, who go down the valley of the Wye toward the Windcliffe and Chepstow Castle. It is roofless, but still magnificent, and most picturesquely situated. The presence of Bishop Lewis, at jubilee time within its walls, is a reminder of the continuity of the Church as well as of the throne.

Increase of Clergy.—The annual reports of the English Church Societies give comparative statements of their present condition as contrasted with that at the commencement of the Queen's reign. In some cases the figures are remarkable. Here is the statement of the Church Pastoral Aid Society. The figures are for 1836 and 1885. They tell their own tale.

	1836.	1885.
Number of benefices with cure of souls in England and Wales.....	10,657	14,018
Number of beneficed clergy.....	8,147	13,549
Number of curates employed by resident incumbents.....	1,006	5,798
Number of curates employed by non-resident incumbents.....	4,224	352
Average annual stipend of curates.....	£81	£140
What a stupendous increase of Clergy.		

Mr. George Muller, founder of the famous orphanage at Bristol, where 2,000 children are constantly fed and cared for, has returned to Bristol after a preaching tour. He and Mrs. Muller have travelled no less than 180,000 miles, and addressed congregations numbering in all over 1,000,000 persons. His present tour has been to the United States, where he had intended spending the winter in preaching. Yielding, however, to a pressing invitation from Australia, he went by way of San Francisco to Australia and New Zealand, thence to the Straits of Malacca, Japan and China, and returned through Europe, thus having completed a preaching tour round the world. Although 82 years of age he says he has experienced no fatigue from his preaching labors.

In the portion relating to Japan, the forthcoming report of the Religious Tract Society of England bears striking evidence of the growing taste for Western literature. The study of the English language which was carried on so vigorously a few years ago received a check, but of late there are signs that it will be revived. Some time ago Mr. Thomson, the Society's agent, ordered a number of "Present Day Tracts" and the committee were delighted to find that they were exceedingly well received. Before the Christian part of the community had time to send their orders the whole consignment was sold, chiefly to men in business and seamen on board ships in the harbor. Mr. Thomson writes, that the Bible and Tract Societies are the two greatest factors in the evangelisation of this country is a fact that ought to be more dwelt upon at home than it is.

The munificent gift of \$50,000, has just been made by Mrs. Strangways, late of Greenway, Shurdington, near Cheltenham, for the purpose of building a parsonage at Shurdington, a chapel at Bentham and increasing the endowment of Badgworth. Her noble gift has been supplemented by one of nearly ten acres of land by the Rev. Mr. Wilson Coberley, to be a glebe for the proposed parsonage. In the same diocese, that of Gloucester and Bristol, the bishop has reopened the ancient church at Bulley. This church was built by an abbot of St. Peters, very soon after the Norman conquest, and its restoration has been made possible by the generosity of two laymen. The bishop of Gloucester and Bristol has had the further satisfaction of consecrating a new and large

church in Bristol, the sixth consecrated in that city within a few years as the result of the Church extension movement.

Correspondence.

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

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

WHAT IS THE REASON?

SIR,—A correspondent asks why the Anglican Church in England advances, and is gaining on the sects rapidly, and why in Canada not only is it in the minority, but those who have been regular Church people in the Old Country turn over to dissent. He is not the only one grieved at the fact, and until the laymen once for all take the matter up the Church of England will dwindle away. As a layman of the Diocese of Ontario may I ask if the following reasons are not to the point? First, people come here accustomed to pay but little for their clergymen's support, and they find a community standing low and of no great account, which by reason of the fewness of its members makes a larger demand on the settlers' purse, and consequently he turns to the absorbing community. Once more, employment is more easily obtained among a large and wealthier community, and Methodists do all they can to secure those employed by them; the rest gratitude does. But nothing contributes so largely to depress the Church of England as the bad management of the rulers. Apathy and coldness distinguish them in this Diocese and others. A clergyman told me a few weeks ago that eleven or twelve parishes are now vacant and without likelihood of being filled. These might have been provided for by exercising some forethought. There is no attempt to do more than supply prosperous places by removing clergymen and leaving the country places to take care of themselves. Thus, when a clergyman is placed in the empty church a discouraged people begin, after a long time, during which they have no desire at all, to revive. All of a sudden he is taken away to fill some place else, and the whole congregation is turned over to the Methodists again. They get sick of this process. New comers are told we have no clergyman, the church is closed, and new and old are lost. So the Church goes on from bad to worse; the church people ask for bread and receive a stone. In many places the clergyman appointed is not calculated to revive dispirited and neglected people. They may be good men but unfit for their position, men worn out, men of quite different thought from the congregations they are allotted to. The Methodist organisation does far otherwise; if a place does not prosper it is watched and a man placed at once by removal to stop defection before it has far gone. Their parishes are not left to take care of themselves. The president of the Conference does not trust to chance for some stray man to ask for work on the principle anything is good enough to stop a hole. We are amused by congratulations and abundant mission funds which are in a great measure the result of salaries in abeyance because there is no one to use them. Why are clergymen leaving the diocese? The cause is at the head. If the heads are unable to do this duty and provide for the Church, the only remedy is for the laymen of the diocese to take the matter in hand, and by constitutional means secure a change. I hope the management of this diocese will be ventilated at the coming synod, and that the clergymen who feel the position will not be afraid to speak. I have not a list of the vacant parishes, but perhaps some one who knows them will supply the names and it might be enlarged by the names of those who are not much better than dead. Some good reasons will then be plain why the Church of England does not prosper. This has been going on for years, it is time it stopped.

—LAYMAN OF THE DIOCESE OF ONTARIO AND CHURCH WARDEN.

SIR,—In last week's issue, your correspondent "Lance," after quoting Church statistics for 1881, from Whittaker's Almanac, showing the numbers of the Anglican Church, and of the Methodist body respectively, both in England and Canada, asks this question: "What is the reason that the Methodists in Canada increases so much faster than the Anglicans." He further says: "There must be some reason or reasons, for it is notorious that thousands of recruits in the Methodist body are from the Anglican Communion." The latter quotation embodies the pith and marrow of the answer he seeks, and for the reason of it, we have not far to go; but I think a wrong inference may be drawn from the wording of his question, from which

it is implied that the Methodists continue to increase faster than the Anglicans; this I cannot admit to be the case. But it is unfortunately true that the strength of the Methodists has been drawn from the Church of England, dating from the early settlement of this Province of Ontario, up to a comparatively recent period, by reason of the want of organization in the Church to meet the exigencies of the case, and the existence of an admirable organization which exists in the Methodist body, whereby the spiritual needs of our pioneer settlers in the woods were met, and they were kept from spiritual starvation. These settlers, of whom a very large proportion had been baptized and brought up in the nurture of Church principles, became incorporated with the Methodists, hence reducing the number of Church adherents by thousands. This state of things had been in existence, during, at least, one generation, and this has been the main cause, and source of strength we see in Methodism to-day. The Church of England has within the past generation revived from a lethargy, which even her best friends must admit to have existed, and have deplored; but she is now "alive," and making up for past deficiencies, alike in organization, administration, and above all, in spiritual life. The Methodist body, henceforth, cannot look for recruits from that source which has contributed so much to make it the important body it is to-day. While admitting, as I do, that the Methodists did good pioneer service in the cause of Christianity in the early days of our settlement here, I am one of those who hope to see them come back to the Mother Church, whom their Great Founder never left, who advised and warned His followers never to leave, and in whose faith He Himself died. I rejoice to have noticed for several years past, indications of a desire for Christian Union among our Protestant brethren, and my fervent prayer is that it may soon be consummated. J. H.

Toronto, July 11th, 1887.

ORGANIC UNION OF CANADIAN CHURCHES.

SIR,—Anent the review which appeared in your issue of last week on Dean Carmichael's Book "Organic Union of Canadian Churches," allow me to quote the following from a letter, which appeared in the *Church Times* of June 24th: "The Bishop of Long Island, in his Convention address delivered May 24th, spoke wisely in regard to Church unity. He urged caution; deprecated the sentimental ideas of unity which threatened to become a substitute for formulated faiths and definite theological principles, and positive immemorial traditions of ecclesiastical government, and old teachings about the Sacraments. He said, 'it is certain that this Church would never for the sake of union with non-Episcopal bodies, constituting a small faction of Christendom, do anything to drive it further off than it is to-day, from the old historic branches of the Catholic Church, with their more than 300,000,000 souls.'

It is time to hold out cautionary signals—unity to be worth anything, must be founded on truth."

Yours, SUTHERLAND MACKLEM.

INDIANS AND INDIAN MISSIONARIES.

SIR,—There is a great deal told us about missionaries in a goodly number of books, but if people want to find them, and this not very far away, they want to turn to the only real live Indian Missionaries we have in Algoma—I mean Revs. F. Frost, of Shegandah, and R. Renison of Nepigon. The former is doing more than any man's work ought to be, against even the wish of the Bishop, and has a sick wife besides; the latter is living on a mere pittance of a salary where flour has been as much, I believe, as twenty dollars a barre, and has some three or four children to support. These men pass year after year at their posts, and no one hears of them (unless they write an account of themselves to the paper), and the Church at large cares nothing for them. Is this right. Certainly not. We ought to pray for and sympathize with these men and their little ones. Shame on every one of us that we do not do more for them than we do. Let us now mend our ways, and try to brighten up the homes of our brethren, wearied at times with the burthen and heat of the day. I have much pleasure in enclosing you \$2, as the beginning of a "Fund" for the benefit of Mr. Frost. Will not some others add a few \$5, and pay the Doctor's Bill. I wish I could send \$50. Let more than this be given to you. Yours,

HOME, SWEET HOME.

The Bishop of Algoma cannot do everything. He is often cast down at the way his missions are supported. He wants more men—men who get them not afraid of a little hardship, and he will get them I am sure, but he wants practical sympathy, too, practical sympathy, for his missions and missionaries. How many in Canada are like a certain lady in England and her co-workers, they pray each week for three missionaries, and this has been going on for some

time. are going them.

QU

SIR,— July 7th Barnab to publ of a ne comme regardt unfinial doubt, fied ob; consid money. He is n sense o me as] the res As tim; and Mr vice it think t of the t stool. I think ; "a you of cons very ac has mi Holy (that is accordi says th send in how ca castin' early a why sh becaus trouble whole separat parish, join th that M factoril Barnab then le church help an zing in

7TH. S

Passa

Servi matter are the them, i ed for heads, home, honore mon dt esty, t State. thing n in the otherw To di not of 1.—I sorrow of the Wisely, (xi. 11- ed was ance in Jethro' (Ex. x' judges. men po So at taberns a cloud chosen seventy unders! ed by a the pec etc.—no God.

1, 1887.

July 21, 1887

time. Until we believe in the heart, that missions are going to be a success, there is no use in having them.

QUASI-HIGH CHURCH IRREVERENCE.

SIB.—I was very sorry to read, in your issue of July 7th, a letter from Mr. Clifton, in reference to St. Barnabas. I do not think that it helps the matter to publish it throughout the country in the columns of a newspaper, and as Mr. Clarke has really just commenced his work, he ought to get a fair trial. As regards the building itself, it is of course in a most unfinished condition, owing to the want of funds, no doubt, but will, I think, when completed make a dignified church. Room was a necessity, and architectural considerations will come into operation with more money. I must deny that Mr. Clarke is irreverent. He is nervous, and perhaps unnecessarily alive to a sense of his responsibilities, but his manner struck me as particularly reverent. At present, he has all the responsibility of the services on his own shoulders. As time goes on, all the details will settle themselves, and Mr. Clarke will be relieved from all but the service itself. As far as the prayers are concerned, I think the difficulty arises from the unfinished state of the chancel, and the want of a proper kneeling stool. This will, no doubt, soon be remedied. I don't think Mr. Clifton can fairly apply the expression "a young clergyman" to Mr. Clarke. He is a man of considerable experience, and has, moreover, been very acceptable to every congregation to which he has ministered. As regards the administration of the Holy Communion to two persons, I think that even that is defensible. The rubric says three or four according to the priests' discretion. Another rubric says that persons intending to communicate, shall send in their names beforehand. If this is not done, how can the priest know how many intend communicating? If two people take the trouble to get up early and go to church, on a cold morning for instance, why should they be deprived of the Holy Communion, because a third person would not take the same trouble? I may say that if Mr. Clifton knew the whole history of the parish, the difficulties in the separation from St. Anne's, the deadness of that parish, the small income of the church, etc., he would join the churchmen of Toronto in devout thankfulness that Mr. Clarke has been enabled to get on as satisfactorily as he has done. If Mr. Clifton visits St. Barnabas in a year or two, and finds the service faulty, then let him find fault, but at the beginning of a church's career, it is the duty of every churchman to help and sympathize, instead of blaming and criticizing in the way Mr. Clifton has done. Yours truly, F. G. PLUMMER.

SKETCH OF LESSON.

7TH SUNDAY AFTER TRINITY. JULY 24TH 1887. Divinely Called.

Passages to be read.—Numbers xi. 16-27; xiii-10.

Service of some kind is rendered by every one, no matter how high his position. Kings and Queens are the servants of the Most High God; and under them, in various places of trust, are persons appointed for particular duties. Some work with their hands, others with their heads; some remain at home, others are sent abroad; some are in high and honored places, others have low stations and common duties. Now all servants of Her Gracious Majesty, the Queen, must be appointed or chosen by the State. They cannot choose themselves. Another thing may be noticed. They must all be interested in the Queen's business, and must put that first, otherwise they are unfaithful servants.

To-day our lesson describes how certain servants, not of man, but of God, were appointed. I.—Help for God's Prophet.—You remember Moses' sorrow when Israel murmured. He longed to be rid of the leadership. Indeed he even wished to die. Wisely, however, he cast his burden upon the Lord (xi. 11-15); and God showed him that what he wanted was more faith. God also promised him assistance in looking after the multitudes of Israel. By Jethro's advice, helpers to Moses had been appointed (Ex. xviii. 25, 26,) but they were merely rulers, or judges. Teachers or prophets were now wanted, men possessed of spiritual gifts.

So an assembly of the people was held before the tabernacle, and the presence of God, in the form of a cloud, was again witnessed. Moses and seventy chosen elders drew near, and God poured upon these seventy men His Spirit, and gave them wisdom and understanding. By this sign, known to and witnessed by all the multitude, through their prophesying, the people understood that the seventy were prophets—not simply rulers under Moses—but servants of God.

One endeavored to stop them, and jealous of the honour of Moses, informed him of their doings. But the answer of Moses showed that he possessed the true spirit of a servant of God. He did not care for himself. His chief thought, his sole desire, was the glory of God, and the good of the people. And so he said to this messenger: "Would God that all the Lord's people were prophets, and that the Lord would put His spirit upon them," (Numb. xi. 29).

II.—Jealousy of God's Prophet.—One might have thought that now Moses would have peace and quietness. But fresh trouble springs up. Two of his own family complain. They raise their voices against Moses because of his wife (xii. 1). Miriam is probably the leader. Their desire is to be equal to Moses. They have not the spirit of which Christ speaks (St. Luke xiv. 11). But God hears their murmurings. Moses, Aaron and Miriam are called into His presence. He shows what honour He will put upon Moses, and how his place is higher than that of a prophet. To a prophet He will make Himself known in visions: to Moses He will speak mouth to mouth, and not in dark speeches. (Numb. xii. 6-8).

God has spoken. Aaron and Miriam tremble. The cloud departs from the Tabernacle, and, looking upon her, Aaron perceives that Miriam has been struck with leprosy for her sin. At once he turns to Moses and begs him to intercede for her with God. Moses then prays for the sister who has wronged him, and after seven days, this awful disease is removed, and Miriam restored.

Two lessons may be learned from the narrative:— 1. How God's servants are called, i.e. by Divine choice. 2. What spirit they should possess, i.e. to seek always God's honour and glory.

8TH SUNDAY AFTER TRINITY. JULY 31st, 1887.

A Land to be Possessed.

Passage to be Read—Numbers xiii. 17-27.

Long before the Israelites left Egypt, God promised that He would not only deliver them "out of the house of bondage," but also that He would bring them into a land flowing with milk and honey, where they should be free, possessing the land for themselves. The journey to the land was a long and difficult one (Deut. i. 19), but at length we find them arrived at its very borders, in the Wilderness of Paran by Kadesh.

I. On the Threshold of the Land.—Perhaps they need a rest after their long journey. Yet surely they are too eager to enter and take possession. Do they not remember what God told them about the goodness of the land, (Exod. iii. 8, 17), and His promise (Exod. xxiii. 23) that they should overcome the inhabitants thereof? Moses, their great leader, encourages them to enter at once, fearing nothing, but believing God's promise, and trusting in Him (Deut. i. 20-21). Alas for the unbelief of this people! Why do they so frequently distrust and rebel against God? Again they are unwilling to take Him at His word. They will send out spies to see if it is really so good a country as God has proclaimed it to be, and whether the inhabitants are such that they may hope to overcome them (vv. 18-20). Moses, not perceiving, perhaps, from the terms in which the request for the spies is made (Deut. i. 52) the unbelief underlying their action, willingly assents to their desire (Deut. i. 23); while God, yielding to their weakness (see a similar case in S. Matt. xix. 8), commands that the messengers be sent (v. 1).

II. The Search, (xv. 21-25).—Twelve leading men are chosen, as God directs, a man from each tribe (xv. 1-2). These, climbing the mountains of "the south country," and descending again, probably into the Jordan Valley, pursue their course northward till they came to "Rehob at the entering in of Hamath." (v. 21 R.V.) Then, turning southward from the mountains of Lebanon and Hermon, they pass through the centre of the Promised Land, by the fertile hills and valleys of the later Galilee, Samaria and Judea, covered at that day, probably more than at present, with the vine, the fig and the pomegranate. Arriving at length at Hebron, their feelings are doubtless deeply moved at the sight of the ancient city of Abraham, but they perceive it is surrounded by high and strong walls, and is inhabited by giants. Gathering a cluster of grapes and other fruit at Eschol as they pass along (v. 24) they at last return to the camp after an absence of forty days.

III. The Report, (vv. 25-28).—How eagerly the people are waiting for them! How fast spreads the news that they have come! How quickly the whole assembly gathers round them! Then to Moses and the people their report is made. The land surely does "flow with milk and honey," as God had said. But the people are strong, the cities are walled and great, and giants dwell in the land. The Israelites are distressed, but Caleb and Joshua encourage them, saying, "Let us go up at once and possess the land, for we are well able to overcome it" (v. 80). What if

there are difficulties before us, has not God promised that we shall overcome them? (Exod. xxiii. 23, 24). But the rest of the spies misrepresent the land, saying "It eateth up the inhabitants thereof:" exaggerate the strength of the inhabitants, saying, "All the people we saw are men of great stature, and we in comparison with them were but as grasshoppers," so that "we be not able to go up against the people, for they are stronger than we." Thus two of the spies were believers and two unbelievers. Which will the people follow? This we shall see next time. But what a pity they did not at first believe God's word and act upon it, instead of desiring to test its truth by sending spies into the land.

Family Reading.

THE INSPIRATION OF THE BIBLE.

(Continued.)

Now we have to discuss this subject from all points of view, but mainly from the direction of objections. Men love objections; and so they say there are difficulties, and absurdities, and errors, and contradictions in the Bible. You have all heard such assertions. After speaking once in the city of Boston, an ex-minister came to me and told me that the Bible was not true, for there was that story which Moses told about the quails. Israel lusted after flesh, and the Lord sent them quails to eat, and they fell by the camp a day's journey on each side, or over a territory forty miles across, and they were two cubits deep on the ground, and the Israelites ate them for a full month. I have in my possession an infidel paper which was published in Boston, in which there is about a column of arguments and figures on this "quail story;" giving an estimate of the number of bushels of quails that were piled up over the country, and showing that when they were divided among the host of Israelites, each one would have 2,888,648 bushels of quails, which they were to eat during the month; giving each poor Israelite 69,620 bushels of quail to eat at each meal for thirty days, and therefore the Bible was not true! [Great laughter and applause.] That is the sort of food our skeptical friends love to eat. That is the meat on which these Cæsars grow so wondrous great.

I said to this gentleman, "The Bible does not say any such thing!" He replied that it certainly did; but I answered that it did not say any such thing. He insisted that it did. "Well," said I, "find it!" And when you ask an infidel to find anything in the Bible, you generally have him. He could not find the place; so I turned over to the eleventh chapter of Numbers, and there read that instead of the birds being packed like cordwood on the ground, three feet deep, the account says that the Lord brought the quails from the sea, and let them fall by the camp, as it were "two cubits high," or about three feet high upon, or above the face of the earth. That is, instead of flying overhead and out of reach, they were brought in about three feet high, where any one could take as many of them as he chose. And this skeptical friend had got the birds packed solid, three feet deep, over a territory forty miles across. As if I should say that a flock of wild geese flew as high as a church spire, and some one should insist that they were packed solid from the ground up, a hundred feet high! This is a sample of the kind of arguments infidels bring to prove that the Bible is not true!

The book, to my mind, bears the marks of inspiration in the foresight which it exhibits. This book foretells things. You cannot do that. You cannot tell what will be next year, or next week. "The spirits" cannot tell who will be the next president, or governor, or emperor. They may tell a great many things which are past. They may tell you who your grandmother was, and may copy the inscription on your grandfather's gravestone, and may tell things which are written in the family record. They may reveal many things in the past—for the devil knows about the past—but they cannot foretell the future. I did hear of one spiritual medium who foretold her own death, and she died within a few hours; but when they got the stomach-pump, they pumped out of her sto-

to increase of admit to e that the rn from the settlement rparatively rganization e case, and tion which e spiritual were met. on. These d been bap- arch princ- lists, hence s by thou- stance, dur- en the main Methodism in the past h even her l, and have king up for inistration. odist body. hat source the impor- as I do, that the cause settlement come back at Founder rwers, never d. I rejoice cations of a Protestant it may soon J. H. CHURCHES. ad in your Book "Or- low me to appeared in Bishop of urch unity. mental ideas substitute for principles, clerical sacra- ments. ould never pal bodies, m, do any- from the urch, with s—unity to th." own ad ACKLEM. RIES. it mission- eople want ey want to es we have equandah, r is doing gainst even e besides; f a salary as twenty children to r at their y write an the Church ight. Cer- ympathize Shame on them than nd try to rearied at y. I have beginning Will not ator's Bill. is given T HOME. hing. He s are sup- o are not them I am , practical ies. How England for three for some

DOMINION STAINED GLASS COMPY.,
No. 77 Richmond St. W., Toronto.
MEMORIAL WINDOWS,
And every Description of Church and Domestic Glass.
Designs and Estimates on application.
W. WAKEFIELD. J. HARRISON.
Telephone 1470.

Arthur R. Denison,
ARCHITECT AND CIVIL ENGINEER.
OFFICES:
North of Scotland Chambers,
Nos. 18 & 20 KING ST. W., Toronto.
Telephone No. 1439.

TORONTO STAINED GLASS WORKS.
ELLIOTT & SON
94 and 96 Bay Street,
CHURCH GLASS IN EVERY STYLE

LADIES' AMERICAN OXFORD SHOES
Garnet Tan, Patent Leather, Imperial Kid, American Kid and Fine Goat.
Also Misses and Children's.
All fine and stylish.
J.D. KING & Co.
79 KING ST. EAST, TORONTO.

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

MENEELY BELL COMPANY.
The Finest Grade of Church Bells
Greatest Experience. Largest Trade.
Illustrated Catalogues mailed free.
Olinton H. Meneely Bell Company
TROY, N. Y.

How PRINTING PAYS
"The Proof of the Pudding," etc. How richly it pays to own a Model Press is shown in a handsome little book, containing several hundred "proofs," from the 15,000 people who have Model Presses. Business men, Clergymen, Teachers, Boys, Girls, persons out of work, everybody interested. A Press and Outfit complete, from \$5.00 to \$10.00 and up. Book mailed free. Address: The Model Press Co., Limited, 912 Arch St., Philadelphia, Pa.

RUPTURE
Have you heard of the astounding reduction for DR. J. A. SHERMAN'S Famous Home Treatment, the only known guarantee comfort and cure without operation or hindrance from labor! No steel or iron bands. Perfect retention night and day, no chafing, suited to all ages. Now \$10 only. Send for circular of measurements, instructions and proofs. Get cured at home and be happy, office 294 Broadway, New York.

H. & C. BLACHFORD,
—LEADING—
Boot and Shoe Merchants,
have on hand a large assortment of Ladies' Fine American Boots and Shoes, Misses' Fine American Boots and Slippers, Ladies' French Satin and Kid Slippers, Gent's. English Lace and Gaiter Boots, American Rubbers in great variety.
87 and 89 King Street East,
TORONTO

JONES & WILLIS,
Church Furniture
MANUFACTURERS
Art Workers in
Metal, Wood, Stone & Textile Fabrics,
48 GREAT RUSSELL STREET,
LONDON, W. C.
Opposite the British Museum,
AND EDMUND ST., BIRMINGHAM,
ENGLAND.
Established 25 Years.



J. & R. LAMB,
59 Carmine St., N. Y.
Church Furnishings.
Catalogue by Mail FREE

WALL PAPERS.

A large and well varied assortment of beautiful designs at all prices. We also invite inspection of our WOOD MOSAIC floor in actual use at 72 King St. West, the most beautiful and durable flooring for Dining rooms, Halls, Vestibules, &c. JAPANESE WOOD FRETWORK for screens over doors, &c. in any quantity. Persons furnishing or making alterations would be well repaid by a visit to our show rooms,
72 to 76 KING STREET WEST,
TORONTO.
JOS. M. McCAUSLAND and SON.
Stained Glass and Interior Decorations.

GRATEFUL-COMFORTING.
EPPS'S COCOA.
BREAKFAST.

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

PAPERS ON THE
Work and Progress of the—
—Church of England.

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

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

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

ESTABLISHED 1836.
S. R. Warren & Son
CHURCH ORGAN BUILDERS.
PREMISES:
39 to 45 McMurrich St.
TORONTO.

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

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

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

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

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

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

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

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

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

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

MENEELY & COMPANY
WEST TROY, N. Y., BELLS
Favorably known to the public since 1826. Church, Chapel, School, Fire Alarm and other bells; also, Chimes and Peals

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

Elias Rogers & Co.
COAL & WOOD.
THE VERY BEST
ROGERS COAL
HEAD OFFICE—20 King Street W.
BRANCH OFFICES—409 Yonge Street, 708 Yonge Street, and 662 Queen Street W., 244 Queen St. E.
YARDS AND BRANCH OFFICES—Esplanade East, near Berkeley St.; Esplanade, foot of Prince St.; Bathurst St.; nearly opposite Front St.

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

Confirmation Cards,
MARRIAGE AND BAPTISMAL
CERTIFICATES
Send 2c stamp for samples and prices.
THE OXFORD PRESS,
23 Adelaide St. East,
TORONTO:
TIMMS, MOOR & CO., Proprietors.

J. E. PEAREN'S
Monumental Works,
Marble & Granite Monuments
IN THE LATEST DESIGNS.
Now on view in his show-room,
535 Yonge Street, Toronto.

W. STAHLSCHMIDT & Co.,
PRESTON, ONTARIO.
MANUFACTURERS OF
OFFICE, SCHOOL, CHURCH,
—AND—

Lodge Furniture.

The "Marvel" School Desk.
Patented January 14th, 1886.
GEO. F. BOSTWICK,
56 King St. West,
Representative at Toronto.

mach poison enough to kill two or three. That kind of prophecy requires no omniscient foresight.

Years ago I talked with an infidel in Plymouth, Massachusetts, and he wanted me to give him some evidence that the Bible was true. After some conversation, I loaned him a little volume, an abridgement of *Keith on Prophecy*. Some ten years after, as I took my seat in a railway train, he came and sat down beside me and began to talk, and he said:—"If you want that book you can have it; but no one else can have it at any price." It had knocked his infidelity into atoms, and he was a believer in Christ, and a member of the church.

The revelations of prophecy are facts which exhibit the divine omniscience. So long as Babylon is in heaps! so long as Neneveh lies empty, void, and waste; so long as Egypt is the basest of kingdoms; so long as Tyre is a place for the spreading of nets in the midst of the sea; so long as Israel is scattered among all nations; so long as Jerusalem is trodden under foot of the Gentiles; so long as the great empires of the world march on in their predicted course,—so long we have proof that one Omniscient Mind dictated the predictions of that book, and "prophecy came not in old time by the will of man."

We call this Bible a book; but here are sixty six different books, written by thirty or forty different men. A man may say, "I do not believe in the book of Esther." Well, what of that? We have sixty-five others left. What will you do with them? A man says, "I find fault with this chapter, or with that." Suppose you do? If you were on trial for murder, and had sixty-six witnesses against you, suppose you impeach one of them, there are sixty-five left; impeach another, and you still have sixty-four; impeach another, and you have sixty-three—surely enough to hang you if you are guilty. Do you not see that you cannot impeach this book unless you do it in detail? Each book bears its own witness, and stands by itself on its own merits: and yet each book is linked with all the rest. Blot out one, if you can. I am inclined to think it would be difficult to do this. This book seems built to stay together; it is inspired by one Spirit.

The authorship of this book is wonderful. Here are words written by kings, by emperors, by princes, by poets, by sages, by philosophers, by fishermen, by statesmen; by men learned in the wisdom of Egypt, educated in the schools of Babylon, trained up at the feet of rabbis in Jerusalem. It was written by men in exile, in the desert, in shepherd's tents, in "green pastures" and beside "still waters." Among its authors we find the tax-gatherer, the herdsman, the gatherer of sycamore fruit; we find poor men, rich men, statesmen, preachers, exiles, captains, legislators, judges; men of every grade and class are represented in this wonderful volume, which is in reality a library, filled with history, genealogy, ethnology, law, ethics, prophecy, poetry, eloquence, medicine, sanitary science, political economy, and perfect rules for the conduct of personal and social life. It contains all kinds of writing; but what a jumble it would be if sixty-six books were written in this way by ordinary men. Suppose, for instance, that we get sixty-six medical books written by thirty or forty different doctors of various schools, believers in allopathy, homoeopathy, hydropathy, and all the other "pathies," bind them all together, and then undertake to doctor a man according to that book! [Laughter.] What man would be fool enough to risk the results of practicing such a system of medicine? Or suppose you get thirty-five editors at work writing treatises on politics, or thirty-five ministers writing books on theology, and then see if you can find any leather strong enough to hold the books together when they are done.

But again, it required fifteen hundred years to write this book, and the man who wrote the closing pages of it had no communication with the man who commenced it. How did these men, writing independently, produce such a book? Other books get out of date when they are ten or

twenty years old; but this book lives on through the ages, and keeps abreast of the mightiest thought and intellect of every age.

Suppose that thirty or forty men should walk in through that door. One man comes from Maine another from New Hampshire, another from Massachusetts, and so on from each state, each bearing a block of marble of peculiar shape. Suppose I pile up these blocks in order, until I have the figure of a man, perfectly symmetrical and beautifully chiseled, and I say, "How did these men, who have never seen each other, chisel out that beautiful statue?" You say, "That is easily explained. One man planned that whole statue, made the patterns, gave the directions, and distributed them around; and so, each man working by the pattern, the work fits accurately when completed." Very well. Here is a book coming from all quarters, written by men of all classes, scattered through a period of fifteen hundred years; and yet this book is fitted together as a wondrous and harmonious whole. How was it done? "Holy men of God spake as they were moved by the Holy Ghost." One mind inspires the whole book, one voice speaks in it all, and it is the voice of God speaking with resurrection power.

Again, I conclude that this book has in it the very breath of God, from the effect that it produces upon men. There are men who study philosophy, astronomy, geology, geography, and mathematics; but did you ever hear a man say, "I was an out-cast, a wretched inebriate, a disgrace to my race, and a nuisance in the world, until I began to study mathematics, and learned the multiplication table, and then turned my attention to geology, got me a little hammer, and knocked off the corners of the rocks and studied the formation of the earth, and since that time I have been happy as the day is long; I feel like singing all the time; my soul is full of triumph and peace; and health and blessing have come to my desolate home once more?" Did you ever hear a man ascribe his redemption and salvation from intemperance and sin and vice to the multiplication table, or the science of mathematics or geology? But I can bring you, not one man, or two, or ten, but men by the thousand who will tell you, "I was wretched; I was lost; I broke my poor old mother's heart; I beggared my family; my wife was heart-stricken and dejected; my children fled from the sound of their father's footsteps; I was ruined, reckless, helpless, homeless, hopeless, until I heard the words of that book!" And he will tell you the very word which fastened on his soul. It may be it was, "Come unto me all ye that labor and are heavy laden, and I will give you rest;" perhaps it was, "Behold the Lamb of God, which taketh away the sin of the world;" it may have been, "God so loved the world that he gave his only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." He can tell you the very word that saved his soul. And since that word entered his heart, he will tell that hope has dawned upon his vision; that joy has inspired his heart; and that his mouth is filled with grateful song. He will tell you that the blush of health has come back to his poor wife's faded cheek; that the old hats have vanished from the windows of his desolate home; that his rags have been exchanged for good clothes; that his children run to meet him when he comes; that there is bread on his table, fire on his hearth, and comfort in his dwelling. He will tell you all that, and he will tell you that this book has wrought the change. [Amen.]

Now this book is working just such miracles, and is doing it every day. If you have any other book that will do such work as this, bring it along. The work needs to be done; if you have any other book that will do it, for Heaven's sake bring it out. But for the present, while we are waiting for you, as we know this book will do the work, we mean to use it until we can get something better.

(To be Continued.)

CONVERSION.

'Are you a converted man?' that is a question often asked by people who don't really know what conversion means. The fact is they have invented a meaning of their own for the word, and then, be-

cause the Church's meaning is very different from theirs, they think that nobody is ever converted in church, and that Church-people don't believe in it.

Now there is a good deal in the Bible about conversion, and there is no mistake about what it means there. The Revised Version of the New Testament makes it quite plain. It simply means a turning; not a state of excitement or a certainty about being saved, but just a turning. To be converted is to be turned, and a converted man is a man who has been turned.

If, while bound for town ten miles due north, you are by mistake walking along the road due south, you must stop and turn round if you ever mean to reach the place you started for. But the turning round is only the beginning, after all. It puts you in the right way, but if you want to reach your journey's end, you will have to walk on—all the faster, too, to make up for the time lost while you were going wrong.

Now the man who is leading a bad life, breaking God's laws or neglecting Him altogether, is certainly going the wrong road for heaven. Unless he stops and makes up his mind to turn from the Devil's way to God's way—in other words unless he is converted—he will be lost. This making up his mind may be quite sudden, or it may be gradual, but whichever it is, it is only the first step. It does not make the man good, it only makes him begin to try to be good. It puts him on the race-course, with his face towards the winning-post, but there is still the course to be run before the prize can be his. He is all right so far, he is in a state of salvation, but it is a mistake to call this 'full salvation,' for he may go astray again as he was doing before. And if he does he will have to repent—to turn once more as he turned at first.

Now we all believe in this sort of conversion. We all know that a sinner—say a drunkard or a cheat—must resolve to give up his bad ways and change his life. But we are not all drunkards or cheats, and we don't all want the same sort of medicine for our souls, any more than we do for our bodies.

There are, we should hope, many who have never turned away from God, and so do not need to be turned to Him. I don't say they have never sinned, for that would not be true of anybody. But they have been always trying to be God's servants and to do His will, though they have not always succeeded. From the time of their baptism they have grown up in His faith and fear, and have never wilfully deserted Him and gone over to the Devil's side.

They may have stopped in their progress in the right way, and perhaps have stumbled in it, but they have not given up trying, and turned their backs upon it. And, therefore, never having wilfully turned away from God, they cannot need turning, or converting, as the openly wicked or the careless do.

This is how God would have us be. He does not want His children to go away from him first, so that He may turn them and bring them home again. It is no part of His plan that we should learn wickedness so as to have something to repent of and give up. It is certainly not needful to be a great sinner first in order to be a saint at last.

If we have wandered away into a far country, like the Prodigal Son, it is good to return, and our Father will joyfully receive us if we do; but He would much rather we never became prodigals at all. It is good to be converted, but it is better still not to need conversion.

So the conversion which is necessary for some men is not necessary and cannot take place with others, who have not sinned as these have. But there is another sort of conversion spoken of in the Bible, which nobody can do without. Our heart has to be changed, our character to be raised, our whole nature to be made like Christ's. Our face may never have been turned away from God, but we are still far away from Him, and we have to draw near. We have to become perfect as He is perfect. All this is not to be done in a moment. A moment, perhaps, is long enough to decide in to begin the work, but to do what we have undertaken will take all the days of our life.

This sort of conversion is slow, like the growth of a tree, and it is not always possible to fix the

*Jer. li. 37; Nahum ii. 10; Ezek. xxix. 15; Ezek. xvi. 5; Deut. xxviii. 64; Luke xxi. 24; Daniel ii. 7; 2 Peter i. 21.

Exchange. OKERS, STREET.

COMPANY N. Y., BELLS

Foundry. CO., BALTIMORE

rs & Co.

WOOD.

ng Street W.

ERRY'S BAL- GAN BLOWER

Cards,

APTISMAL

AATES

es and prices.

PRESS,

East,

Proprietors.

EN'S

Works,

onuments

ESIGNS.

rect, Toronto.

IDT & Co.,

ARIO.

OF

CHURCH.

niture.

est Desk.

th, 1886.

WICK,

rest.

Toronto.

time when it began, and we need not trouble ourselves whether we can do so or not, for the question that really matters is, not 'Have you been converted?' but 'Are you being converted?' Is your life becoming more like what a Christian's life ought to be than it was in former years? It does not make a pin's difference whether we can tell exactly, as some can, the day and the hour when the Holy Spirit first began to work in our soul; the only thing that matters is, is He working there now? If we are trying to do right, and are dissatisfied with ourselves as we are, He is working. Even though we may still be very faulty, He is working, and we are being converted in the true Bible meaning of the word. It is not a thing to boast of, or to presume upon; but if our daily life shows that we are being thus converted, it is a thing to be humbly thankful for, for it is a promise of heaven.

So the Church does believe in conversion. She does her best to warn sinners of their danger and make them turn from their evil ways; and then when they have turned, she tries to lead them, together with those faithful ones who have never deliberately gone astray, to 'follow on to know the Lord.' This is the Church's way. It is not a showy way, nor a noisy way, but it is the Bible way, and not the invention of men.

FRANCIS PARTRIDGE.

HOW I KNOW I AM A CHRISTIAN.

BY THE REV. A. W. SNYDER.

"Can I know that I am a Christian?" Certainly you can. Do you believe the Christian Faith? Have you been baptized? Have you had confirmed to you the grace of God, and the manifold gifts of the Holy Ghost, in the Laying on of Hands? As a baptized, confirmed and communing member of Christ's church, are you trying to live a Godly and Christian life? Your Lord and Saviour commanded baptism. If you are a Christian you have received it. As to that other Sacrament ordained of Him, He said, "Do This." If living faithfully, you heed this His injunction. He said, "He that believeth and is baptized shall be saved, and he that believeth not shall be condemned;" "Except a man be born of water and of the Spirit he cannot enter into the Kingdom of God;" "Except ye eat the flesh of the Son of Man and drink His blood ye have no life in you; those eateth my flesh and drinketh my blood hath eternal life, and I will raise him up at the last day;" "Whosoever shall confess me before men, him will I confess before My Father which is in heaven; but whosoever shall deny me before men, him will I deny before My Father which is in heaven;" "I am the vine, ye are the branches; he that abideth in Me and I in him, the same bringeth forth much fruit, for without me ye can do nothing; If a man abide not in me he is cast forth as a branch and is withered;" "If ye love me keep my commandments;" "If ye know these things, happy are ye if ye do them." Try yourself by these, and the other like words of your Lord and Saviour, and you need be in no manner of doubt as to whether you are a Christian.

"But," it may be said, "of course I know all this. It does not meet my case, however. I need something more; I want to know that I am a Christian; want an assurance that I can feel and sense. With that I could be satisfied."

Suppose you had some such assurance? Why should you trust it? How would you know that it was of God? Might it not possibly be of Satan? You have been told that assurance is an inward feeling sent of God as proof of his acceptance, and that without it you can have no certainty of acceptance. You have been told this, but by what authority? By none at all. Certainly by no Scripture authority. It is simply an invention of men, and a very silly one at that. The only reasonable assurance that a believer can have is the pledged word of his Saviour. That you can trust. It is enough. It is the only thing you ought to trust. Would you sooner trust your variable feelings than the sure word of God? Is it not said expressly that "He that trusteth his own heart is a fool." But this is precisely what you want to trust. It is folly and madness. See that you do it not. Be-

lieve God; trust Him and rest in the sure word of His promise. But you want to be "rid of your fears." Possibly you have no right to be rid of them. You certainly have no right to be rid of them unless you are trying by God's help to love and serve Him. Doubtless the devils would like to "be rid of their fears." They "believe and tremble; they have good cause. But you have no cause whatever, provided you believe the Christian Faith and by God's grace are endeavoring to walk in all the commandments and ordinances of the Lord blameless. Unless you are trying to do that you ought to fear and tremble too. Manifestly it is folly for a man to trust to his feelings and fancies; to think that he is right with God, because of some deceitful feelings that he may have had, when possibly the truth is he is not serving God at all, but mammon. "When the wicked man turneth away from his wickedness that he hath committed and doeth that which is lawful and right, he shall save his soul alive." Until he does that it is certain he cannot save it at all, no matter what inward feelings he may have had.

HER MAJESTY QUEEN VICTORIA.

AT HOME AMONG THE CHILDREN.

The 21st of November, 1840, was a red-letter day in the life of the Queen and Prince Albert, for on that day their first child—a sweet little daughter—came to gladden their hearts. Victoria, Princess Royal of England, was born at Buckingham Palace, and was baptized about three months later with great ceremony. Two Archbishops, a Bishop and a Dean took part in the service, and the water used on the occasion had been brought from the Jordan. In a letter from Prince Albert to his grandmother he says, "Your little great granddaughter behaved with great propriety. She was awake, but did not cry at all, and began to crow with delight at the bright uniforms around her. She is very intelligent and observing." We get some glimpses of the palace home-life at this time in the Queen's Journal; and many anecdotes are related in its pages of the early days of the Princess Royal. The Queen writes with the enthusiasm of any other young mother about her first-born child, rejoicing in every appearance of growth and improvement. "Albert brought in dearest little Pussy to see me," she says, on one occasion, "in such a smart little merino frock, trimmed with blue, and a pretty cap. He placed her on my bed, and she was very dear and good. And as my precious husband sat there, with our little love between us, I felt quite moved with happiness and gratitude to God." One of the most charming pictures of the Royal household, however, is given in a letter of the eminent musician Mendelssohn. He speaks of Buckingham Palace as a pleasant English home, where one can feel really comfortable and at ease. Prince Albert's organ playing especially delighted him, and the Queen's singing of his own songs he describes as faultless, and given with charming feeling and expression. The Prince, he says, played a "chorale" for him by heart, and "managed the pedals so well it would have done credit to any professional." Lady Lytton, too, speaks of the Prince's playing as something quite exceptionally touching. "He seems to pour out his inmost soul," she says, "and nobody but the organ knows what is in him." The little Princess was not long to reign alone in her nursery; for before she was one year old a baby-brother arrived to keep her company. Albert Edward, Prince of Wales, was born November 9, 1841; and one of the godfathers of the Royal baby was the King of Prussia, now the venerable Emperor of Germany. The christening took place in St. George's Chapel, Windsor; and at the desire of Prince Albert the *Hallelujah Chorus* was sung at the close of the service. "If there is an anthem," he said, "it will send the people away criticizing the music; but the *Hallelujah Chorus* cannot fail to fill their hearts with the praise and glory of God." In spite of all the pressing cares of State the Queen was a "mother" to her children in the truest sense of the word; and no little ones in any private home enjoyed more tender care and love than was showered on

these nurselings of a palace. They were constantly with their parents,—much more than English children usually were in those days. And even when they were travelling the Queen never failed to find time to teach her little "Vicky," and to hear her read. As time went on, the home-party at Windsor Castle gradually increased in numbers, and the music of many little feet was heard in the corridors of the gloomy old building. A second daughter was born on the 25th of April, 1843,—the Princess Alice, a special darling to the household. Then came Prince Alfred, born in 1844, and Princess Helena in 1846. These five children are here represented surrounding their father and mother,—a charming picture of domestic happiness and love.

(To be continued.)

A LIFE THAT TOLD.

Thirty years ago the region about the London Docks contained as large a heathen population as any district in Africa. Back of the huge warehouses were "innumerable courts and alleys filled with fog and dirt, and every horror of sight, sound and smell. It was a rendezvous for the lowest types of humanity."

The wealthy and influential class in this settlement were the rum-sellers and keepers of gambling-hells. Children were born and grew to middle age in these precincts who never had heard the name of Christ, except in an oath. Thirty thousand souls were included in one parish here, but the clergyman never ventured out of the church to teach.

A young man named Charles Lowder, belonging to an old English family, happened to pass through this district just after leaving Oxford. His classmates were going into politics, or the army, or to the bar, full of ambition and hope to make a name in the world; but Lowder heard, as he said, "a cry coming from these depths, that rang in his ears, go where he would."

He resolved to give up all other work in the world to help these people.

He took a house in one of the lowest slums, and lived in it. "It is only one of themselves that they will hear; not patronizing visitors."

He preached every day in the streets, and for months was pelted with brickbats, shot at, and driven back with curses. He had unfortunately no eloquence with which to reach them; he was slow, stammering speaker, but he was bold, patient and earnest. Year after year he lived among them. Even the worst ruffian learned to respect the tall thin curate, whom he saw stopping the worst street fights, facing mobs, or nursing the victims of Asiatic cholera.

Mr. Lowder lived in London Docks for twenty-three years. Night-schools were opened, industrial schools, and refugees for drunkards, discharged prisoners and fallen women. A large church was built and several mission chapels. His chief assistants in this work were the men and women whom he had rescued "from the paths that abut on hell." A visitor to the church said, "The congregation differs from others in that they are all in such deadly earnest."

Mr. Lowder broke down under his work, and rapidly grew into an old careworn man. He died in a village in the Tyrol, whether he had gone for a month's rest. He was brought back to the Docks where he had worked so long.

Across the bridge where he had once been chased by a furious mob, bent on his murder, his body was reverently carried, while the police were obliged to keep back the crowds of sobbing people who pressed forward to catch the last glimpse of "Father-Lowder," as they called him.

"No such funeral," says a London paper, "has ever been seen in England. The whole population of East London turned out, stopping work for that day. The special trains run to Chislehurst were filled, and thousands followed on foot—miserable men and women whom he had lifted up from barbarism to life and hope."

There are many careers open to young men on entering the world, but there are none nobler or that lead more directly to heaven than that of this modern crusader.

We young blind simple rather him, f you t nothin knew day, w and he afterw had do ing lit little 2 ask yo know]

The whoJe a few he was the ad "to k and no was in "light into m you, k is no that, h St. JoJ was H since t like a never i notwit How Zulu Christi

THE J

My born father sand o Who old I v which at the day, w in iron near t man w were fi I ever of the became I wa tell he words too, it night I cried w was so the dre At ti when t could n break. and lea we shu longed could k "all w the be hard, s went o I wouk time, a never g would l nothing body ar had a s One cocks b

Childrens' Department.

We call the special attention of our young friends to the story of the little blind Zulu boy. He tells, in his own simple way, how he found Jesus, or rather how the dear Saviour found him, for it is this we want each one of you to notice. Although he knew nothing of God, yet all the while, God knew and was loving him, and one day, when he was all alone, met him, and helped him in such a way that afterward he knew it was God who had done it. As you read his touching little story, notice how easily the little Zulu learned to know Jesus, and ask yourself, "Why cannot I learn to know Him in the same way?"

The first thing he did, after hearing who Jesus was, was merely to whisper a few words to Him one night when he was all alone. Then he followed the advice of the teacher in the school, "to keep on trying to know Jesus, and not be afraid to tell Him all that was in his heart;" and "so," he said, "light and trust kept coming, coming into my soul." This is the way for you, too, to get light and trust. There is no better, no other, way. After that, he learned the third chapter of St. John, which taught him that Jesus was His Saviour from sin; and ever since then God has been with him like a near Friend, so that he has never again been lonely or unhappy, notwithstanding his blindness.

How strange that a little heathen Zulu boy should tell children in Christian countries how to find Jesus!

THE BLIND ZULU BOY'S STORY.

My name is Tungwana. I was born at Natal, South Africa. My father was chief of a tribe of a thousand or more people.

When I was eight or nine years old I went to work in a sugar mill which the English government built at the station for the people. One day, while there, I saw a man working in iron; I was interested, and went near to see how it was done. The man was working fast and the sparks were flying. That was the last thing I ever saw, the last ray of light. One of the sparks flew into my eye and I became totally blind.

I was sick three months; I cannot tell how great the pain was. No words can tell! Oh, how dreadful, too, it was to me that it was always night! It was like death. Often I cried with the pain in my heart, which was sometimes harder to bear than the dreadful pain in my eyes.

At times like weddings and feasts, when the people would all go and I could not, I felt as if my heart would break. My mother would never go and leave me, and many bitter tears we shed when alone together. I longed to die, and often felt as if I could kill myself. "Then," I thought, "all would end. I would just die as the beasts die." Sometimes I ran hard, saying I did not care where I went or how I fell and hurt myself. I would fall in the tall grass many a time, and lie there hoping I might never get up again. But my mother would be sure to find me. I knew nothing of God; all was dark, dark to body and soul. I knew not that I had a soul.

One morning I waked when the cocks began to crow, and thought I

should like to try if I could go alone and take my bath. The river was about half a mile away. I got up and set out. The air was fresh and pure, and the birds were waking up to sing their morning song. I went safely to the river and had a nice bath.

I do not know when I had been so happy as that morning; I was pleased to have got on so nicely alone; I wondered how it was that I had such nice thoughts, where they came from, where everything came from! As I quietly walked home thinking on these things, it seemed as if I was not alone, that some one was with me, was helping me, and that was the reason I had gone on so well this morning. Yet I could hear no sound that told me any one was near.

I now believe these were my first thoughts of God. It was like a little trust! I hardly know what it was like. From the children in the school I had heard that there was a God. But the thought was very vague, and had taken no real form in my mind.

About this time "Inkosazana," a missionary, began to have meetings at our kraal for the women. They were sometimes in my mother's house. One day I was there at the meeting; they spoke to me, but I would not say much; just sat as I often did with my blanket on my bowed head.

The words did not go out of my mind; I thought of them continually. A night or two after this, I had a dream. I thought I was trying to walk by myself, and I fell into a dreadful mud hole. I tried to get out, but could not; slowly and surely I felt myself sinking. I called, I struggled, but all in vain. No one came to help me. Suddenly I thought that I could see, and there, quite near me, stood some one who was a stranger. He reached out his hand and said, "Come to me; I will help you." Eagerly I put my hand in his; I had little strength for doing more. Safely and tenderly he brought me out of the mire on the dry land. I tried to thank him, and as I looked into his face, quickly the thought came, "This can be no earthly being. It must be He who is the Friend of the troubled, the Friend of sinners." I felt that He was my Friend. Then I awoke and knew that I was still blind, that I had only been dreaming.

I could not get away from the thought that this same being, Jesus, was near me, was my Friend; and I longed to know more about Him. I could scarcely wait for the next meeting. I asked her to tell me more about Jesus.

As I heard more and more of His love, a stillness came into my soul when I thought of His being my Friend. She told of His opening the eyes of the blind, and then she said, "It may not be in this world, but some day you will again see. Jesus can make you see; it will not be a dream!"

Oh, I cannot tell you how sweet it was to hear all these glad tidings! They were continually in my thoughts, and were to my heart like rain in a dry and barren land. Yet I felt that I did not know how to speak to Him who was so great, so pure, so holy; yet I hoped that He would understand me. So that night, and when alone I often put my head in my blanket and whispered a few words to Him.

The desire to know better how to pray, grew very strong upon me; I could not wait for the next meeting

SHORT HINTS

—ON—

Social Etiquette.

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

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

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

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

"SHORT HINTS"

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

I. L. CRAGIN & Co.,

PHILADELPHIA

GUARANTEED TO GIVE PERFECT SATISFACTION.

JAMES' The Best Stove Polish Manufactured

DOMESTIC BLACK LEAD.

Beware of Common Imitations.

Use James' Extra French Square Blues.

Use James' Royal Laundry Washing Blues.

Use James' Prize Medal Rice Starch.

MANUFACTURED:

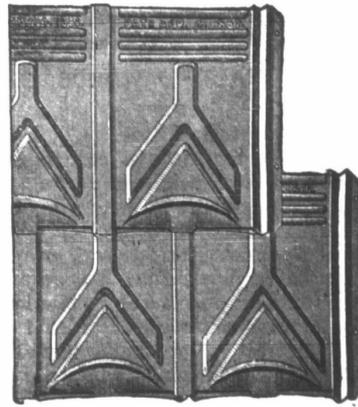
Plymouth, England.

I went to the teacher in the school and asked him if he would teach me how to pray. He told me to keep on trying to know Jesus, and not to be afraid to tell Him all that was in my heart; and so light and trust kept coming, coming into my soul. He wished me to learn the third chapter of John. While I was learning that chapter, I saw very plainly that Jesus Christ, the Son of God, was my Saviour. I asked Him with all my heart to take my sins away, to take me and keep me. I trust that I was then truly born again.

Since that day I have never known a time when I did not feel that God was with me and heard my prayers. I never now feel lonely and sad as I used to do, I have continually so much to think of that is pleasant. I have even grown happy in the thought of being blind. If I had not been blind, I might never have sought and found Jesus Christ. To have found Him is more to me than eyes or any earthly thing.

My one great desire and joy is to tell others of Jesus and how they may find and follow Him. I trust that God will help me to be pastor over the people of my father's tribe, and to lead many of them to love and follow

Walters' Patent Metallic Shingles



They make the most durable metal roof known. They make the cheapest metal roof known. They are attractive in appearance. They lessen your insurance. They are one-third the weight of wood. They are one-ninth the weight of slate. They can be put on by ordinary workmen. A good roof is as important as a good foundation. Send for circulars and references. Sole manufacturers in Canada, **McDONALD, KEMP & CO.,** Cor. River and Gerrard Sts., Toronto, Ont.

Premium Seeds.

Our Collection of Flower and Garden Seeds

given with Clubs No. 1.

- Beet, Half Long Smooth Blood
- Cabbage, Earl Jersey Wakefield
- Cabbage, Premium Flat Dutch
- Carrot, Scarlet Intermediate
- Celery, Golden Hearted Dwarf
- Cucumber, London Long Green
- Lettuce, Rennie's Selected Nonparis
- Melon, Musk, Montreal Nutmeg
- Melon, Water, Ice Cream
- Onion, Yellow Danvers
- Onion, Large Red Wethersfield
- Parasip, Hollow Crown
- Peas, Bliss Everbearing
- Radish, French Breakfast
- Tomato, Livingston's Favorite

- Alyssum, Sweet
- Antirrhinum, Dwarf Snap-Dragon
- Aster, Truffant's Paesony Flowered
- Balsam, Finest Double Mixed
- Candytuft, White Rocket
- Dianthus, Sweet William
- Mignonette, Large-flowering
- Petunia, Large-flowering Single
- Phlox Drummondii Grandiflora
- Portulaca, Finest Single Mixed
- Sweet Peas, Best Mixed
- Zinnia, Finest Mixed Colors

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

THE LEADING LINES ARE
BAKING POWDER
FLAVORING EXTRACTS
SHOE BLACKING
STOVE POLISH
COFFEE
SPICES
BORAX
CURRY POWDER
CELERY SALT
MUSTARD
POWDERED HERBS & C.

2 GOLD MEDALS
 1 SILVER MEDAL
 8 BRONZE MEDALS
 1886

ALL GOODS GUARANTEED GENUINE
PURE GOLD MANFG. CO.
 31 FRONT ST. EAST, TORONTO.

our Lord Jesus Christ. For the darkness here is great, very, very great.—
The Parish Visitor.

VALUED WORDS.

"My dearest of mothers." I heard the words repeated in soft tones by my next-door neighbor at an island farm-house where we were sojourning. "My dearest of mothers." My friend was a widow, and her son, an affectionate, talented fellow, was engineering in Idaho. In one of his late letters he had said at the close: "And now, my dearest of mothers, good-bye." Did he guess, I wonder, how the little petting phrase would please the heart that loved him so? Did he think that she would say it over softly to herself as she sat alone in her room?

The home days were over. The babies with their sweet ways, their joy-giving and trouble-making had grown to noisy boys, then to self-asserting men; they were out in the world making their way; brains busy, thoughts absorbed, hearts full; yet here was one who remembered the mother, still in middle life, loving and needing love the same as when her boys were her very own in the dear child's home. He wrote her long letters, describing his adventurous, changeable life, the strange companions by whom he is surrounded, the wonderful scenery of the wild western world. It was all intensely enjoyed; but better than all were the love phrases that showed the son's affectionate heart. I wonder if the "boys" know how dear they are to their mothers, and how little attentions, little gifts, tender words, flying visits, cheer and warm the hearts that have borne the test of years and sorrows.

Life is a little chilly to the mothers whose homes are the things of the past. Even if they remain in the old home, the rooms seem very bare and silent after the children are gone. It is as if summer had flown, with its nest and song-birds, and autumn winds were blowing. Then the love of the sons and daughters is like sunshine or warm fires to the hearts that sadly miss them. Let us hope there are many sons who write, "My dearest of mothers."

VICTORIA PARK, EXHIBITION PARK AND HUMBER STEAMERS.—These well-appointed vessels are carrying great numbers of our schools and picnic parties to these famous pleasure resorts. Under the able management of competent caterers, Victoria Park has become one of the most popular of our summer resorts, as it is certainly the most beautiful. We call the attention of our readers to the sailings of the fleet of fine, fast steamers both to the Park, Exhibition Park, Zoo Gardens and Humber. (See advertisement.) A most enjoyable and invigorating excursion for the hot season.

GREAT GAIN.—"I used a good deal of doctor's medicine for kidney complaint during five years; was getting worse all the time until I tried B. B. B. I took three bottles, gained in weight from 180 to 159 lbs. I can highly recommend Burdock Blood Bitters to be a good medicine." Thus testifies John Walton, of Springfield, N. B.

ROYAL BAKING POWDER

ABSOLUTELY PURE



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

A NEW DEPARTURE

THE
Canadian Missionary
AND

CHURCH AND HOME MAGAZINE,

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

Highly Approved as the Best Monthly Published

for LOCALIZING as a PARISH MAGAZINE.

THE LORD BISHOP OF QU'APPELLE SAYS:

"I think the 'Canadian Missionary' in its new form EXCELLENT; just what I have been looking for for some time to localize in this Diocese. Send me 300 copies."

One Hundred Copies Monthly for \$20 per annum.

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

CANADIAN MISSIONARY,

Box 259, Toronto, Canada

A Good Act.—"As a cure for all summer complaints I highly recommend Dr. Fowler's Extract of Wild Strawberry, having often used it with the best results. I have often been thanked for recommending it." William Haw, Ancaster, Ont.

AFTER LONG YEARS.—"I was troubled with liver complaint for a number of years, finding no cure. I tried B. B. B. I took four bottles and am perfectly cured, strong and hearty." Mrs. Maria Askett, Alma, Ont.

PREMIUM LIST.

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

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

CLUBS OF THREE.

CLUB NUMBER 1.

Any person sending us the names of three new subscribers to the Dominion Churchman with three dollars, will be entitled to either one of the following premiums: *Seekers after God. Early Days of Christianity. The Life of Christ.* All by F. N. Farrar, D.D. Note book of an Elderly Lady. Round the World. Grandfather's Chair. Our Girl's Chatterbox. Our Boys Chatterbox. Bellford's Chatterbox. Twice Told Tales. Tom Brown's School Days at Rugby. Dora Thorne. Daniel Dorondo. Yolande. Shandon Bells. Shadow and Sunbeams. Young Foresters. Masleod of Dare. Hunting in the Great West. Called Back. Dark Days. A Daughter of Heath. Deep Down. Dickon's Story Teller. Complete Letter Writer. Ivanhoe. Gent's Pocket Knife. Ladies Pen-knife. Ladies Evening Fan. Boy's Knife. Two Silver Napkin Rings, handsomely engraved, gold lined. Solid Silver Scarf Pin, plain or engraved. Solid Silver Ear Drops. Two Misses Solid Silver Brooches. Gold Front Collar Button, very handsome. Ladies Pearl Handle Pocket Knife. Boy's best Hickory Lacrosse. Ivory Fruit Knife, closing. Pair Solid Steel Nickled Dressmakers Shears, 7½ inches. Pair Gold-plated Sleeve Buttons. Magic Fan with Bouquet. Choice Flower and Garden Seeds to the value of one dollar and fifty cents. See List on another page.

CLUBS OF FIVE.

CLUB NUMBER 2.

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

CLUBS OF EIGHT.

CLUB NUMBER 3.

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

CLUBS OF TEN.

CLUB NUMBER 4.

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

CLUBS OF FIFTEEN.

CLUB NUMBER 5.

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

CLUBS OF TWENTY.

CLUB NUMBER 6.

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

CLUBS OF THIRTY.

CLUB NO. 7.

Any person sending us the names of thirty new subscribers to the Dominion Churchman with thirty dollars, will be entitled to either one of the following premiums: *Eight vols of Miss Sewell's books. Eight vols. of Mrs. Carey Brock's books. Eight vols. of Charlotte M. Yonge's books. Eight vols. of the Gilt Edge Edition of the Poets; Handsomely bound in cloth. Black's Works, popular edition of seven vols. Library of familiar quotations from the English, American, French, Italian, German, Spanish, Latin and Greek authors. By the Rev. C. F. Ramages, LL.D. and J. C. Grocott, 5 vols. Geikie's Hours with the Bible; or the Scriptures in the light of modern discovery and knowledge, with illustrations—Old Testament series, 6 vols. The first three vols of The Dictionary of National Biography, edited by Leslie Stephen. English Plate Communion Service (3 pieces) price \$15.00. Ladies handsome Gold Watch, price \$15.00. Set Lawn Tennis Rackets. Ladies Opera Glass, (Lemaire's celebrated.)*

The books offered as premiums are standard works, and handsomely bound in cloth. The other articles offered as premiums are purchased from reliable houses, and are guaranteed the best quality.

In forwarding money, REGISTER YOUR LETTERS, and address:

DOMINION CHURCHMAN,
Box 2640, TORONTO, ONT.

IST. Organizers of... Dominion Churchman... own, and village in... nificant amount in... following plan:

DOMINION CHURCHMAN: premiums: Seeker... y F. N. Farrar, D.D... Chair. Our Girl's... Told Tales. Tom... Yolande. Shandon... re. Hunting in the... sep Down. Dickens'... Knife. Ladies Pen... ngs, handsomely en... id Silver Ear Drops... handsome. Ladies... Fruit Knife, closing... lated Sleeve Buttons... value of one dollar

DOMINION CHURCHMAN: premiums: Relations... of Holy Scriptures... ne author. Sermons... ry House. Nattie's... pes and Fears. The... ove and Life. Stray... of Florida. Twice... a. On the Banks of... Ring, set with pearls... ality. Half a dozen... r-plated Teaspoons... r of a dozen Lan... Knotted Hammock... er Pocket Book.

DOMINION CHURCHMAN: Club No. 1, also any... DOMINION CHURCHMAN: premiums: Macaulay's... Smiles' Biographi... uarto volume, fifty... ies and Essays. By... me volume. Ladies... able. Half a dozen... as. Half a dozen... rks. Half a dozen... Steel Plated Dessert... York Box. Writing... at Album. Leather... h. Meerscham Pipe

DOMINION CHURCHMAN: premiums: Me... rola. Knight's His... son's Ancient Mon... hical series, 3 vols... lery of Bible Illus... any hours. Quarto... dated Pickle Caster... essional Lawn Cro...

DOMINION CHURCHMAN: c. 2, and also any one

DOMINION CHURCHMAN: Eight vols of his... arlotte M. Young's... ind in cloth. Black... the English, Ameri... C. F. Ramage, LL.D... the light of modern... the first three vols of... Plate Communion... Set Lawn Tennis

ound in cloth. The... are guaranteed the... AN, D, ONT.

Scrofulous

Humors are caused by a vitiated condition of the blood which carries disease to every tissue and fibre of the body. Ayer's Sarsaparilla purifies and invigorates the blood, and eradicates all traces of the scrofulous taint from the system.

I have used Ayer's Sarsaparilla, in my family, for Scrofula, and know, if it is taken faithfully, that it will thoroughly eradicate this terrible disease. I have also prescribed it as a tonic, as well as an alternative, and honestly believe it to be the best blood medicine compounded. — W. F. Flower, M. D., D. D. S., Greenville, Tenn.

For years my daughter was troubled with Scrofulous Humors, Loss of Appetite, and General Debility. She took Ayer's Sarsaparilla, and, in a few months, was

Cured

Since then, whenever she feels debilitated, she resorts to this medicine, and always with most satisfactory results. — Geo. W. Fullerton, 32 W. Third st., Lowell, Mass.

I was very much afflicted, about a year ago, with Scrofulous Sores on my face and body. I tried several remedies, and was treated by a number of physicians, but received no benefit until I commenced taking Ayer's Sarsaparilla. Since using this medicine the sores have all disappeared, and I feel, to-day, like a new man. I am thoroughly restored to health and strength. — Taylor James, Versailles, Ind.

The many remarkable cures which have been effected by the use of

Ayer's Sarsaparilla

sarsaparilla, furnish convincing evidence of its wonderful medicinal powers.

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

Affections

Of the Eyes, Lungs, Stomach, Liver, and Kidneys, indicate the presence of Scrofula in the system, and suggest the use of a powerful blood purifier. For this purpose Ayer's Sarsaparilla has always proved itself unequalled.

I was severely troubled, for a number of years, with an affection of the Stomach, and with Weak and Sore Eyes—the result of inherited Scrofula.

By Taking

a few bottles of Ayer's Sarsaparilla my eyes and stomach have ceased to trouble me, and my health has been restored. — E. C. Richmond, East Saugus, Mass.

Three years ago I was greatly troubled with my Liver and Kidneys, and with severe pains in my back. Until I began taking Ayer's Sarsaparilla I obtained no relief. This medicine has helped me wonderfully. I attribute my improvement entirely to the use of Ayer's Sarsaparilla, and gratefully recommend it to all who are troubled as I have been. — Mrs. Celia Nichols, 8 Albion st., Boston, Mass.

The healing, purifying, and vitalizing effects obtained by using Ayer's Sar-

sarsaparilla

are speedy and permanent. It is the most economical blood purifier in the world.

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

JOHN KAY

Begs to inform his patrons that he has just received a **LARGE CASH PURCHASE** of the best 5-frame **BRUSSELS** from the first Manufacturers in **ENGLAND**, which will be sold for \$1 cash, and he trusts that his clients will appreciate his efforts in procuring first class goods at such prices by embracing the opportunity offered.

On a previous occasion they did not do so, and he had to advance the goods to regular prices, at which they sold freely.

JOHN KAY,

34 KING STREET WEST.

THE LITERARY

Revolution

Standard and New Publications; lowest prices ever known, NOT sold by Book-sellers; books sent for examination before payment, satisfactory reference being given. 64-page Catalogue free. JOHN B. ALDEN, Publisher, 393 Pearl St., New York, or Lakeside Building, Chicago, Ill. Please mention this paper. 427. Yonge Street, Toronto.

GURNEY'S STANDARD FURNACES.



- The Monarch Coal, - - 4 sizes.
- “ Boynton “ - - 4 “
- “ Mammoth “ - - 3 “
- “ Harris Coal & Wood 8 “

THE E. & C. GURNEY CO., LIMITED,

Hamilton, Toronto, Montreal and Winnipeg.

The Great Church LIGHT.
FRANK'S Patent Reflectors give the Most Powerful, the Softest, Cheapest and the Best Light known for Churches, Stores, Show Windows, Parlors, Banks, Offices, Picture Galleries, Theatres, Depots, etc. New and elegant designs. Send size of room. Get circular and estimate. A liberal discount to churches and the trade. L. F. FRANK, 651 Pearl Street, N. Y.

THE CANADIAN MISSIONARY ADVERTISE
AND
IN THE
Church and Home Magazine
Is a Church of England Monthly Magazine of Diocesan, Domestic and Foreign Mission Wprk, and Home Reading.

THE BEST MISSIONARY MAGAZINE
IN CANADA.
Approved of by the Bishops, and extensively patronized by the Clergy.
PRICE, 50 CTS. A YEAR.
STRICTLY IN ADVANCE.
SIX COPIES FOR \$2.50.

Contributions and literary matter solicited from Missionaries in the Field and others interested in the work.
Advertisements, subscriptions and communications should be addressed to
“THE CANADIAN MISSIONARY,”
BOX 259 TORONTO, CANADA.

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

I CURE FITS!
When I say cure I do not mean merely to stop them for a time and then have them return again. I mean a radical cure. I have made the disease of FITS, EPILEPSY or FALLING SICKNESS a life-long study. I warrant my remedy to cure the worst cases. Because others have failed it is no reason for not now receiving a cure. Send at once for a free trial and a Free Bottle of my infallible remedy. Give Express and Post Office. It costs you nothing for a trial, and I will cure you. Address DR. H. G. ROOT, Branch Office, 37 Yonge St., Toronto.

MULLIN & MUIR,

SUCCESSORS TO

HENDERSON, MULLIN & CO.,

136 YONGE STREET, TORONTO.

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

We call special attention to our new line of WINDOW BLINDS. Painting, Graining, Paper Hanging, Coloring, and Fresco Painting in connection with the WALL PAPER Store. Yours Respectfully

MULLIN & MUIR, 136 Yonge Street, Toronto.

H. GUEST COLLINS,
Late Organist of All Saints' Church, resumed teaching
Piano, Organ, Singing, Harmony and Counterpoint.
Practice for Organ Pupils on an excellent two manual organ.
Special Classes in Harmony and in Vocal Music for both ladies and gentlemen.
Residence - 21 Carlton St., Toronto

TRINITY COLLEGE SCHOOL,
PORT HOPE.
TRINITY TERM
Will begin on
TUESDAY, APRIL 19th.
Forms of Application for admission and copies of the Calendar may be obtained from the
REV. C. J. S. BETHUNE, M. A. D.C.L.
HEAD MASTER.

TORONTO CONSERVATORY OF MUSIC
Incorporated by Government in 1886
Will open September 5th, 1887
Cor. Yonge St. and Wilton Ave.
Capital, \$50,000
HON. G. W. ALLAN, President
35 TEACHERS
All departments of Instrumental and Vocal Music taught, from the beginning to graduation. Also, Theory, Languages, Elocution, Tuning, etc. Prizes, Certificates and Diplomas. **Free Advantages:** Recitals, Concerts, Lectures, Rudimentary Theory, etc. Tuition: \$5 to \$15 per term of ten weeks, embracing 20 One Hour lessons. Board and room provided. For copy of Calendar, giving full information, address **Edward Fisher,** Director, Toronto.

BOARDING AND DAY SCHOOL
Established 1866.
PREPARATORY—FOR JUNIOR BOYS.
137 Simcoe Street, Toronto.
English, Classic, French, Music.
W. MAGILL, Principal.
Will re-open on 1st Sept. Send for prospectus to the Principal.

GENERAL GROCERIES.
NEW RAISINS, NEW CURRANTS.

CROSSE & BLACKWELL'S
Raspberry, Black Currant, And Green Gage Jams
In 1b. Bottles.
R. FLACK
388 Gerrard-st. East Toronto.

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,
YONGE STREET, WEST SIDE.

KNABE
PIANOFORTES.
UNEQUALLED IN
Tone, Touch, Workmanship, and Durability.
WILLIAM KNABE & CO.
Nos. 204 and 206 West Baltimore Street, Baltimore.
No. 712 Fifth Avenue, New York.

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.
At the recent University Examinations (1886) at Trinity and Toronto Universities, several pupils of the School obtained First and Second class honours in the English subjects and in the languages.
The building has been lately renovated and refitted throughout.
The School re-opens Thursday, January 13th. Boarders to arrive the previous day.
Annual Fee for Boarders, inclusive of Tuition \$204 to \$252. Music and Painting the only extras. To the Clergy, two-thirds of these rates are charged.
Five per cent. off is allowed for a full year's payment in advance.
Apply for admission and information to
MISS GRIBER, LADY PRINCIPAL,
Wykeham Hall, Toronto.

W. H. STONE,
The Undertaker,
ALL FUNERALS CONDUCTED PERSONALLY
No. 349 YONGE ST., TORONTO.
TELEPHONE No. 932.

H. SLIGHT,
CITY NURSERIES.
407 Yonge Street, Toronto, Ont.
THE FLORAL PALACE OF CANADA
An exceedingly well-grown stock of Ornamental and Fruit Trees of all the choicest varieties. New Roses—Bennet, Sunset, The Bride, Her Majesty. A large stock of all the standard sorts. Choicest Flower seeds.

VERRAL'S
CAB, COUPE,
LIVERY AND BOARDING STABLES.
Established 1855.
Head Office & Stables, 11, 13, 15, 17 & 19 Mercer St.
Branch " " Corner Queen and Yonge Sts., 11 and 13 Queen St. E.
Telephone with all parts of the city.
OPEN DAY AND NIGHT.

NEW ENGLAND CONSERVATORY OF MUSIC Boston, Mass.
THE LARGEST and BEST EQUIPPED in the WORLD—100 Instructors, 2186 Students last year. Thorough instruction in Vocal and Instrumental Music, Piano and Organ Tuning, Fine Arts, Oratory, Literature, French, German, and Italian Languages, English Branches, Gymnastics, etc. Tuition, \$5 to \$25; board and room with Steam Heat and Electric Light, \$5.00 to \$7.50 per week. Fall Term begins Sept. 8, 1887. For Illustrated Calendar, with full information, address **E. TOURJEE, Dir., Franklin Sq., BOSTON, Mass.**

LEPAGE'S
THE ONLY GENUINE LIQUID GLUE.
UNEQUALLED for CEMENTING wood, glass, china, paper, leather, &c. Always ready for use. Prepared strongest plus known.
(IS MADE BY THE) AWARDED TWO GOLD MEDALS.
Russia Cement Co., Sample 20c stamp

THE NORTH AMERICAN LIFE ASSURANCE CO.
INCORPORATED BY SPECIAL ACT OF THE DOMINION PARLIAMENT.
PRESIDENT:
HON. ALEX. MACKENZIE, M. P. P.
Ex-Prime Minister of Canada.
VICE-PRESIDENTS:
HON. ALEX. MORRIS,
JOHN L. BLAIKIE, Esq.
MANAGING DIRECTOR:
WILLIAM MCCABE, Esq., F. I. A.
FULL DEPOSIT WITH THE DOMINION GOVERNMENT.
HEAD OFFICE:
22 to 28 KING ST. WEST, TORONTO.

"Much of the Company's unequalled success as a Home Institution is to be attributed to its very liberal and varied forms of insurance, combined with its liberal principles and practices and especially to its prompt payment of all just and approved claims upon maturity and completion of proofs a practice introduced here by the Company, which has continued to afford the representatives of deceased Policy-Holders the greatest satisfaction."

Illustrative Sample Free

HEAL THYSELF!

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

THE ACCIDENT INSURANCE COMPANY, OF NORTH AMERICA
Head Office - - Montreal.
Issues policies in the most liberal terms. No extra charge for ocean permits.
MEDLAND & JONES,
General Agts. Eastern Ontario, Equity Chambers, 20 Adelaide St. Toronto

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

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.

N. P. CHANEY & CO.
230 King St. E., TORONTO.
Feather and Mattress Renovators
and dealers in all kinds of
FEATHERS, NEW FEATHER BEDS, PILLOW, MATTRESSES and SPRING BEDS.
Furniture overhauled.
Cash paid for all kinds of Feathers.

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

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

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

BEST GALVANIZED STEEL WIRE
WOVEN WIRE FENCING
55c. PER ROD.

Twisted Wire Rope Selvage.
All widths and sizes. Sold by us or any dealer in this line of goods. FREIGHT PAID. Information free. Write
THE ONTARIO WIRE FENCING CO.
PICTON, ONTARIO.

A. W. ...
For an Ask you and retu
JA
TI
CERT/ in t well. Bi Shonia Manitou the Prov at Public less on t o'clock. village of Torras cash, pri also pay ing to T's The is sold wit estimate At the c at the bo French i sale for a \$1.00 per the timb Departm For ft Phipps, I the unde No oth without t
Departm Otter
CH
REV
REV. H
V
Of late later still religious favourites and, in ac result has one of i words. E ad, the as definite b for impre on the ml in this co and time gathering
Row 74 &