

# Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

Vol. 14.]

TORONTO, CANADA, THURSDAY JULY 12, 1888.

[No. 28.]

## THE Great 4-Track Route East.

NEW YORK CENTRAL  
AND HUDSON RIVER RAILROAD.

Favorite Line for business or pleasure travel between Ontario and New York, Boston, or New England.

The GRAND TRUNK in connection with the NEW YORK CENTRAL FORMS

The All-Rail Route.

The Steamers "CIBOLA" and "CHICORA," via Lewiston, where connections are now made direct at the steamer wharf with the NEW YORK CENTRAL FORM the

Popular Lake and Rail Route.

THE GREAT FOUR-TRACK  
New York Central AND  
Hudson River Railroad

Is positively the only Trunk Line possessing railway stations in the City of New York, thereby avoiding all transfers and ferries.

It is absolutely the ONLY LINE WITH FOUR COMPLETE TRACKS for a distance of over three hundred miles, two of which are used exclusively for passenger trains, thereby insuring SAFETY, FAST TIME, AND PUNCTUAL SERVICE.

THE MOST EXPENSIVE RAILROAD IN AMERICA is the four-track entrance of the New York Central and Hudson River Railroad to the Grand Central Station, through the heart of New-York City. The estimated cost of the improvement for a distance of four miles was \$8,000,000, or \$2,000,000 per mile, exclusive of the cost of the Grand Central Station.

Apply to ticket agents of the Grand Trunk, Michigan Central, Canadian Pacific or Niagara Navigation Co., for tickets, and see that they read by the New York Central and Hudson River Railroad.

In New York, apply to Agents at 413, 785 or 942 Broadway, or at Grand Central Station. For information address Edson J. Weeks, General Agent, 1 Exchange St., Buffalo, or Henry Monett, Grand Central Station, New York, General Passenger Agent.

### MISS DALTON

378 YONGE STREET, TORONTO.

All the Spring Goods now on view.  
Millinery, Dress  
and Mantle Making.

The latest, Parisian, London, and New York Styles.

\$2.50. Send \$2.50 and we will send you a good serviceable Man or Boy's

### Nickle Keyless Watch

and Forest and Farm for one year.

The Liveliest and Best Weekly paper published in the Dominion. Send your address for sample copy and full particulars.

FOREST AND FARM,  
CHAS. STARK, Publisher,  
50 Church St., Toronto.

### WANTED

By the Rev. R. S. Locke, of Elora, Ontario, occasional duty on Sundays, and not more than two services on any Sunday.

### WANTED

A Clergyman, M.A., is prepared to take Sunday duty in the City. Address C. 39 Charles St. Toronto.

### WANTED.

Lay Reader to assist clergyman in a mission in the Diocese of Niagara. Must be a thorough Churchman. Apply at once with references to the Rev. P. T. MIGNOT, Bowling Green P. O., Ont.

### PULPIT SUPPLY.

Any parish in the country or city in this or any neighbouring diocese or any clergyman wanting a pulpit for a Sunday or two, can have the services of an evangelical priest by addressing a line to W. DOMINION CHURCHMAN office, Toronto.

T. LUMB'S

### Steam Carpet Cleaning Works.

171 Centre Street, Toronto.

Machinery with latest improvements for cleaning of all kinds. Especially adapted for fine Rugs; 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 1297.

## WRIGHT & Co.,

### Art Wood Workers

—OF—

Mantle, Interior Decorations,

—AND—

### ECCLIASTICAL FURNITURE.

Designs and Estimates Supplied.

62 & 64 HIGH STREET, TORONTO.

J. & F. WRIGHT. JOHN SYCAMORE

## CARPETS.

WM. BEATTY & SON

Can at all times supply Churches with

WILTON, BRUSSELS, TAPESTRY, WOOL

OR UNION CARPETS.

### CHURCH CUSHIONS

Made in best style by Competent Upholsterers.

SPECIAL LOW PRICES QUOTED FOR THESE

GOODS.

Samples sent on application.

Ministers given best Wholesale prices.

### WHOLESALE AND RETAIL.

WM. BEATTY & SON,

8 KING STREET EAST, TORONTO.

## Armson & Stone.

### For Travelling and Summer Wear.

Elegant dress goods, muslin, prints and gingham. Fine chambrays at 2/6. 32 inches wide. All wool debrage at 12/6. Beautiful black cashmeres at 6/6. 80c. \$1.10 \$1.25, 20 per cent. off regular price. Pretty capes at \$5.75, selling elsewhere at \$8.75. Drab jackets at \$4.75 worth \$8.00. Come and see

212 YONGE STREET, TORONTO.

—THE—

### ASSAM TEA ESTATES DEPOT.

Established for the purpose of supplying pure

### Indian Teas.

admixed with China, direct from their estates in Assam. These teas stand without a rival for PURITY, STRENGTH and FLAVOUR.

### AGENTS:

TORONTO—Messrs. Mohie & Co., 7 King St. West; McCormick Bros., 431 & 433 Yonge Street; J. Berwick & Co., 139 King Street West; Martin McMillan, 395 Yonge Street; Tolchard & Irwin, 495 Yonge Street; Chas. Rufe, 434 Queen Street West; T. S. Grant, 388 Queen Street West.  
MONTREAL—Geo. Graham, 72 and 74 Victoria Square.

KINGSTON—James Redden, Princess Street.  
WOODSTOCK—James Scott, Main Street.  
HALFAX—The Army and Navy Stores.

PRICES:—40, 50 and 60 cents.

### STEEL, HAYTER & Co.,

11 AND 13 FRONT ST. E., TORONTO.

Calcutta Firm, Octavius Steel & Co.

### THE CONCISE

### Imperial Dictionary.

As an instance of what the critical press say of this Book, take the following dictum of the Academy, (London, Eng.):—

"It stands first, and by a long interval, among all the one-volume English Dictionaries hitherto published."

And the Spectator says:—

"It holds the premier place."

Beautifully and strongly bound in half morocco, it will be sent to any address, carefully packed and post-paid, on receipt of \$4.50, or in substantial cloth binding for \$3.25; or it may be had at the same rates from any respectable bookseller.

### J. E. BRYANT & Co.,

PUBLISHERS,

64 BAY STREET, TORONTO.

## DINEEN,

Cor. King and Yonge Streets.

### HATS! HATS!

Job Lots of all kinds of Straw Hats, to be Cleared Out to the Trade at Prices that will Sell Quick. We want to clear out all kinds of Summer Hats for Men, Boys and Children at less than they cost to make.

Mackinaws, Manillas, Palm Leaf and Canton Straw Hats.

Men's Soft and Hard Felt Hats.  
Men's Camping and Boating Hats.  
Men's Pearl and Fawn Shell Hats.  
Men's Light Weight Derbys.  
Men's Cricket Caps, Deerstalkers, etc.  
Boys' and Children's Hats.

### W. & D. DINEEN,

Cor. King and Yonge Streets.

### VICTORIA HOME FOR THE AGED.

4 LAKEVIEW AVE., TORONTO.

See Terms on Application.

The best books for Young Ladies and for Sunday School Libraries Rewards and Prizes.

### THE PANSY BOOKS

Elegantly bound in fancy cloth, 35 cents each, mailed free.

1. Four girls at Chautauque.
2. The Chautauque Girls at Home.
3. Christmas Christmas.
4. From Different Standpoints.
5. An Endless Chain.
6. Ruth Erskine's Crosses.
7. Links in Rebecca's Life.
8. Mrs. Solomon Smith's Looking on.

Uniform with the above and same price.

9. True to the Best by Annie N. Price.
10. The Fair God. By Lew Wallace.
11. Ben Hur. By Lew Wallace.

J. B. O'Clougher, Bookseller and Stationer  
151 King Street West, Toronto.

### RECENT PUBLICATIONS.

The Epistle to the Romans, with notes critical and practical. By the Rev. M. F. Sadler, rector of Hinton. \$1 75  
Lectures on the Book of Job, delivered in Westminster. By the Very Rev. George G. Bradley, D.D., Dean of Westminster. 2 25  
An Exposition of the Apostles' Creed. By the Rev. John Byre Young, M.A. Theological Educator Series. 0 75  
Thoughts on Revelation and Life. Being Selections from the writings of Brooke F. Westcott, D.D., D.C.L., Regius Professor of Divinity, Cambridge, and canon of Westminster. Arranged and edited by Stephen Phillip, M.A., reader and ppehain of Gray's Inn. 1 75  
The Science of Thought. By F. Max Millar. 2 volumes. 4 50  
University and other sermons. By the Right Rev. James Fraser, D.D., second Bishop of Manchester. Edited by John W. Diggle, M.A. 2 25  
Parochial and other sermons. By the Right Rev. Jas. Fraser, D.D., second bishop of Manchester. Edited by John W. Diggle, M.A. 2 25  
Evangelistic Work in principle and practice. By Arthur F. Pierson, D.D. 1 25  
Discoveries in America. By Matthew Arnold. 1 75  
Wit and Wisdom of Samuel Johnson. Selected and arranged by George Birkbeck Hill, D.C., Pembroke College, Oxford. 2 25  
James Fraser, second bishop of Manchester. A Memoir, 1818-1885. By Thos. Hughes, Q.C. Portrait. Cheap Edition. 2 25  
Mailed post free on receipt of advertised price.

### Rowse & Hutchison

74 & 76 King Street E.

TORONTO.



# 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 made, and then collect the whole amount, whether the paper 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 Weetten, Proprietor, & Publisher, Address: P. O. Box 2640. Office, No. 11 Imperial Buildings, 30 Adelaide St. E. west of Post Office, Toronto.

FRANKLIN BAKER, Advertising Manager.

## LESSONS for SUNDAYS and HOLY DAYS.

16th July, SEVENTH SUNDAY AFTER TRINITY.  
Morning.—1 Chronicles xli. Acts xviii. 24 to xix. 21.  
Evening.—1 Chronicles xxli. or 1 Chronicles xxviii. to 31. Matthew. vii. 7.

THURSDAY, JULY 12, 1888.

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

ADVICE TO ADVERTISERS.—The *Toronto Saturday Night* in an article entitled "Advertising as a Fine Art" says, that the **DOMINION CHURCHMAN** is widely circulated and of unquestionable advantage to judicious advertisers.

## TO CORRESPONDENTS.

All matter for publication of any number of **DOMINION CHURCHMAN** should be in the office not later than Thursday for the following week's issue.

**METHODISTS NOT DISSIDENTERS.**—During a discussion in the English House of Commons upon the Local Government Bill, the question was raised as to the position of Wesleyan ministers, what was a correct description of them? The point at issue turned upon the proposal to insert the words "except that clerks in holy orders and ministers of religion shall not be disqualified for being elected and being councillors." An objection being raised that this seemed to imply that clergymen were not ministers of religion, Mr. Waddy, Q.C., son of the late Dr. Waddy, a celebrated Wesleyan preacher, said, "he preferred the amendment as it stood. He did not belong to the Church of England nor was he a Dissenter. The members of that Church in which he was born and in which he hoped to die were Wesleyan Methodists. The description of Dissenters applied to that body was inconsistent with historical facts. Their ministers, too, were not ministers of congregations, but of religion, a totally different thing."

We suppose the claim must be allowed, but the distinction is too fine for our vision, we do not see how those who in all practical work and in organization are separated from the Church can be otherwise designated than as dissenters.

**BISHOP HOWE AND THE NONCONFORMISTS.**—A deputation of Nonconformist ministers of Wakefield waited upon the Bishop at his residence, and presented his lordship with an address of welcome, which contained the following:—

We the undersigned ministers of Wakefield, desire respectfully and heartily to welcome you to your new diocese and residence in our city. Christian courtesy alone would have prompted us to do so, but your graceful recognition of those who are not of your own communion, and the spirit of Christian love which found expression in your first sermon, preached in your cathedral, makes this duty a privilege and pleasure. In that sermon you are reported to have said:—"I am not one who can only travel in a narrow groove, seeing no truth and no grace in those from whom I differ. I delight in trying to see how much I can agree with others, and not in how much I differ. I rejoice in measuring our common ground, and not in measuring those parts of the field in which we cannot walk together. Not that I am for one moment going to compromise the truth of my Church, which I hold to be the truth of God, by acting as if I thought it did not matter. And yet, while I hope I may have grace evermore to speak that which I believe boldly, and yet lovingly, I am prepared to honour and esteem, as I have all my life honoured and esteemed, many with whom in some things I cannot agree." We accept your words as the expression of the spirit in which you enter upon and intend to discharge your high duties.

We have followed with deep and sympathetic interest your work as a social reformer and Christian Philanthropist in East London, and we recognize in your residence in this city your purpose to continue such essentially Christian service here. And while fully conscious of the differences of ecclesiastical conviction which must prevent full sympathy of Church communion and work, we desire thus early to assure you of our earnest co-operation in all that common ground of service which includes the moral and religious well-being of society.

We cannot forget also that already in our public services we have enjoyed religious fellowship with you through your hymns, not a few of which enrich our hymnals.

The Bishop in reply, accepted the address as a pledge of the friendly spirit which would, he hoped, always characterize their mutual relations. "The divisions of Christendom must always be a sorrow to those who long for unity, and I am sure we shall all feel that those who love the Lord Jesus Christ will pray, as He prayed, that, in His own time and in His own way, we all may be one. Meanwhile it is at least a comfort to know that, if on certain questions of doctrine or discipline we cannot see alike, yet this need not hinder mutual esteem and consideration. And it is a still greater comfort to know that, as I said in my first sermon in the cathedral church, the area of common ground in which we agreed is infinitely larger than that of the narrow margin in which any differences are to be found. We rejoice to recognize in each other this profession of the great fundamental truths of our salvation. It is not for me to speak of any of the blessings which have been preserved or granted to the nation by the existence within its bounds of the old historic Church, which I myself so dearly love, and to which I owe so much. But I am glad to have this opportunity of acknowledging the debt which in so many ways the nation owes to you. Your literature we know and value; your hymns are a precious legacy without which no hymnbook would be complete or acceptable; your zeal has often stirred us up to fresh life and endeavour; your piety has not seldom supplied ministrations and maintained spiritual life where the Church has been supine or neglectful. For these things we thank you. We pray God that through your zeal and labour many souls may learn to know their Saviour; and we trust (I speak, I am sure, for my brother clergy no less than for myself) that the keenest rivalry between us may be a

rivalry in love to souls and in devotion to the cause of our common Master."

**A CURIOUS CASE.**—One of the most singular cases we ever read of in connection with Church furniture came up recently in the shape of an injunction being asked for to compel the Vicar of St. Mark's, Liverpool, to restore certain chests belonging to the Orange body to the place in the Church from whence he had removed them into the vestibule. The report of the Vicar's examination is not only amusing but instructive as to the ritual usages of the Orange body.

The Vicar said that the chests belonging to Orange lodges were all old ones, and contained Bibles and Prayer-books. There were also little mahogany arches upon which were painted texts taken from the Book of God. A crown was part of the contents of the chest, this being generally laid upon the Bible. Then there was the regalia which was worn, being something similar to that of the Freemasons, which he possessed and wore as chaplain of an Orange lodge.

The Chancellor—In the church?

The Vicar explained that he had worn his badge in the church when large gatherings had been present.

The Chancellor—These are the orders of the lodge.

The Vicar said he would be very sorry to use anything which would offend the Church.

The Chancellor—Still, people are very particular about the ornaments of ministers in certain churches which are said to be ornaments not specified in the rubrics.

The Vicar I may say it is a sort of coloured stole. There were also three little candlesticks, which represented the Trinity, and which were only used on special occasions. Of course he was now revealing a good deal.

The Chancellor—Candlesticks are sometimes objected to by the church. I have had a great deal of trouble in that way.

The Vicar—They are very small.

The Chancellor—But candlesticks are candlesticks, large or small.

The Vicar—There are in the chests some old swords but they are all blunted.

The Chancellor—I am very glad to hear that, or there might otherwise be some danger.

The Vicar—There was one in each chest.

The Chancellor—It is well that it is so, or it might be a magazine.

Mr. Lowndes—There is no powder, I think?

The Vicar—Oh, no.

The Chancellor—Nor any guns?

The Vicar—No, sir.

During the hearing, cards were shown issued by the Vicar as chaplain of the Lodge, in which he speaks of St. Mark's as "this your Orange Church."

**MR. MATTHEW ARNOLD AND RELIGIOUS EDUCATION.**—At a time when the minds of men are being directed more and more to the pressing question, "Shall religious training be a part of the education of our children?" it may be well to hear what one who can scarcely be supposed to have any undue bias towards religion, and was moreover an excellent judge in matters of education and culture, had to say on such an important subject. It was very probably the last public utterance of that great and distinguished thinker: "Religious instruction which politicians, making or administering the popular school, seek to exclude as embarrassing, if not futile, is a formative influence, an element of culture of the very highest value, and more indispensable in the popular school than in any other. Political pressure tends to exclude this element of culture; clerical pressure tends to give it a false character. The interest of the people is to get a true character imparted to it, and to have it firmly planted with this character in the popular school."—*Standard*, April 19th, 1888.

## A FLOWER FOR HIS GRAVE.

THE death of the Rev. Canon Trevor takes from the Church one of her ablest sons, who for some reason, we could never fathom, failed to reach a position to which others have been advanced who were far his inferiors in all that constitutes worthiness and fitness for elevated ecclesiastical rank.

Canon Trevor at one time was personally known to us, and we gratefully remember and thankfully acknowledge the happy influence he exercised over a large body of young men, whom he aroused from apathy and indifference as to the Church and their duties as Churchmen. In connection with the parish church at Sheffield was a Trust Fund, out of which three chaplains were each paid £300 per year. One of these was held by the Rev. Samuel Earnshaw, of mathematical fame, the other by a genial Irishman of no fame beyond his amiability, and the other was conferred by the Trustees upon Canon Trevor as a recognition of his eminent abilities, especially as a preacher. When he was appointed to this chaplaincy the Church in that town was in the lowest state of deadness, the extremest form of Low Churchism prevailed, all attempts to introduce livelier services, or more reverence and dignity into worship were frowned upon by the Vicar, who claimed power to control every church in the town. When Dr. Hook came to preach at St. John's, one of the town churches, the vicar of the parish church caused the door of the pulpit to be locked against this eminent and godly divine!

As a specimen of the shameful slovenliness that prevailed, it is known that one Easter Monday when marrying a large number of couples, which ceremony was performed wholesale, there was an outcry that the brides and bridegrooms had got mixed up and the wrong men and women were married! The vicar exclaimed in his half jocular, half petulant way, "Sort yourselves, sort yourselves!"

This abominable indifference characterized every other sacred function. The consequence was—deserted churches and crowded chapels, but the clergy were popular, so popular with dissenters. The advent of Canon Trevor was like a shock of earthquake, the whole town was roused. A new vicar had come of the same school as the last one, and he refused to allow Chaplain Trevor to officiate. This tyrannous act stirred the young men of the whole district greatly. We banded together to support the eloquent Canon, who soon found that although shunned by the great body of the clergy, he had very numerous and highly enthusiastic supporters amongst the laity. A war of tracts broke out, and to the dismay of the Canon's opponents it was discovered by them that they had raised a controversy for which they were miserably equipped.

We cannot follow this portion of his life, but this we know, that thousands of Churchmen in South Yorkshire, the whole Church indeed, has reason to thank God for the work, and the teaching, and the personal influence exercised by Canon Trevor.

The deceased was a man of fine stature and native dignity, he used little gesture in pulpit or platform; generally stood when speaking with his left hand behind his back, his voice was sympathetic and powerful, without effort he filled the largest churches, he spoke slowly, emphasized words or sentences rarely, never hesitated for a word, and always used the right one. His teaching, then thought so advanced, would to day cause him to be ranked as a very moderate High Churchman. We remembering Canon Trevor for forty years with affection, throw a flower upon his honored grave.

## THE CHRISTIAN MINISTRY.

THE following concludes Dr. Salmon's article on the Ministry.

What I have here to speak of is the prophetic office as it appears in Hermas. In Justin Martyr's account of Christian worship, he makes no mention of exhortations addressed to the assembly by any one but the president. Ignatius frequently speaks of "the prophets," and he always means the Old Testament prophets, and gives no indication that there is any ambiguity in the term, or that it was then used to denote an order of men in the Christian Church. In Hermas, on the contrary, we find the prophetic office in full vigor. We learn (Mandat. xii.) that in the public assembly for worship, after prayer made, the angel of the prophetic spirit would fill the prophet, who would then speak unto the people as the Lord willed. Hermas finds the necessity of distinguishing between the true prophet and sham prophets. The former was meek, lowly, and unwordly, and would only deliver his prophecies in public in the manner just described the latter were self-seeking, ambitious of precedence, luxurious in their life, would act as soothsayers in private, answering questions put to them and taking money for it, but were dumb in public assembly. From this point alone it is evident that Hermas, who evidently was himself a prophet, belongs to an earlier period of ecclesiastical organization than Ignatius. In the Pauline epistles (1 Cor. xii. 28, Eph. iv. 2.) we read of prophets and teachers as bearing office in the Church, the former word no doubt denoting uninspired teachers. We find from 1 Corinthians xiv, that those endowed with prophetic gifts were allowed to address the assembly in turn, and therefore we have reason to think that in the first age of the Church the right of publicly addressing the assembly was not the exclusive privilege of the presbyters. We cannot say how long miraculous gifts continued in the Church; but though the Teaching of the Apostles and Hermas both indicate that addresses in the assembly were, when these books were written, still given by those who were recognised as prophets, it is also evident from both writings that the Church was then embarrassed by the difficulty of distinguishing true prophets from false pretenders; and though Hermas himself was apparently recognised as a prophet in the Church of his day, his claims to inspiration were, after about

a century, generally rejected. When speaking of prophetic gifts I must say something about Montanism, concerning which I consider that two mistakes are sometimes made. The first is to regard it a survival of the primitive constitution of the Church; whereas I believe it to be, not a survival, but an unsuccessful attempt at revival. Montanism is not earlier than the last quarter of the second century, but by the end of the first quarter the gift of prophecy, though not supposed to be completely withdrawn from the Church, had ceased to be an ordinary feature of Church life, and the attempt to revive it in Phrygia was discredited by the frantic behaviour of the so-called prophets.

But it is a more important mistake to treat it as a thing to be regretted that the Church rulers refused to obey the command given in these utterances supposed to be inspired; that, for example, when the prophetesses proclaimed themselves authorized to institute new annual fasts, they treated the new institution as of no authority; that they regarded the question whether a person who had been excommunicated ought or ought not to be restored as one to be settled by the calm deliberation of the Church rulers, and not by what a prophetess might declare herself inspired to pronounce for or against his readmission. If the Church had taken a different line, its doctrine and discipline, instead of being guided by calm and thoughtful men, would have been left at the mercy of excitable women. It is true that the Montanist prophetesses uttered nothing repugnant to the orthodoxy in which they had been brought up; but what guarantee could there be for the soundness of doctrine if left to be developed by such hands? It seems to me that the ancient Church, which rejected the Montanist pretensions, was far wiser than the modern Church of Rome, which has yielded to them; as when, for example, she instituted the feast of Corpus Christi in obedience to the inspired direction of one prophetess, or sanctions the devotion to the sacred heart of Jesus in compliance with another.

I return now to the question of gradations of rank in the ministry, which, as I already said, presents a different aspect when looked at from different ends of the dimly-lighted period. The distinction between bishop and presbyter, which remains so marked as we go back from Irenæus to Ignatius, seems to disappear when we consult the earlier authorities. In the Acts we read of the apostolic missionaries appointing each Church presbyters, not a bishop and presbyters. In the same book (xx. 17, 28), the same persons are called both presbyteri and episcopi. Only two orders in the ministry, bishop and deacons, are recognised in St. Paul's later Epistles (Phil. i. 1, 1 Tim. iii); the same two orders only are mentioned in Clement's epistle, and in the Didachi. Hermas, though he makes special mention of Clement, who, according to early tradition, was bishop, and certainly was a prominent member, of the Church of Rome, yet speaks of the government of that Church as in the hands of "the

presbyters" (Vis. ii. 4). He twice speaks of bishops, who may or may not be the same as he called presbyters. On the other hand, it is to be said that it does not appear from the New Testament that the presbyters were at any time the supreme authority in the Church. During the lifetime of the apostles, the rulers of each church were of course subject to them. We do not find that the Christian ministry was developed by a process of spontaneous generation; that is to say, not through the process of each church, looking out its best and fittest men and placing them in office. We find from the Acts that the presbyters were appointed not by each Church, but by the apostolic missionaries who founded it. Even when the apostolic generation was passing away, we find from St. Paul's pastoral epistles two men of the second generation, Timothy and Titus, exercising similar authority both in the original appointment of presbyters and in the adjudication of charges brought against them.

There is one case which the New Testament completely harmonizes with second century opinion; namely, with regard to the position held by James in the Church of Jerusalem. Several passages (*e. g.* Acts xii. 17, xv. 13, xxi. 18, Gal. ii. 12) agree with the tradition that James was at the head of that Church; but he exercises no despotic authority. It is to "the elders that Paul and Barnabas bring the gifts of the Church of Antioch (Acts xi. 30); the decision (Acts xv.) as to the obligation of Gentiles to observe the Mosaic law is taken after conference with the elders, and with their approbation. So likewise the elders are assembled to receive Paul and Barnabas on their later visit to Jerusalem (Acts xxi. 18) I have already compared the authority exercised by the bishop and the early Church to that exercised by the speaker of the House of Commons; but a closer parallel would be that exercised by the chairman of a railway company, who combines the functions of speaker and leader of the house; that is to say, who not only presides at the meetings of the company, but takes a foremost part in the debate, proposing to the meeting the resolutions which are usually adopted on his recommendation, though until so adopted they have no authority. The case of Pericles at Athens, not to quote instances from modern statesmen, shows what really despotic authority can be enjoyed by the first citizen of a free country. A few words may be said as to the cases of Timothy and Titus. It is clear that Timothy was not a mere delegate of Paul, but that he held an office which had been conferred on him in the face of the Church by solemn ordination (1 Tim. iv. 14). But what was the office? It must have been higher than that of the presbyters, over whom Timothy exercised authority. Was it not then that of bishop, as the ancients held, who inferred that Timothy was first of Ephesus, Titus of Crete? We are here in the region of conjecture, and since no one is entitled to make a positive affirmation, I shall venture to add my guess. In the list of Church officers (Eph. iv. 11), after the inspired "apostles and pro-

phets," and before the ordinary "pastors and teachers," we read of an office not mentioned in the Epistles to the Corinthians, evangelists. The only other places in the New Testament where the name occurs is that Philip is called the evangelist (2 Tim. iv. 5). My guess is that "evangelist" was an office created in the later apostolic Church, when the growth of the Church the Apostles no longer sufficed for its missionary needs, and that the work of an evangelist included the planting of new Churches, the appointing their ministers, and exercising apostolic authority over them. Such, I imagine, may have been the office held by Timothy, one not continued in the settled constitution ultimately established in the Church.

Before leaving the epistles to Timothy, I will add a few words about Linus, whom the earliest tradition recognises as first bishop of Rome. His name is mentioned in the salutations at the end of Paul's epistles (2 Tim. iv. 21), but not in a prominent place: "Eubulus greeteth thee, and Pudens, and Linus, and Claudia, and all the brethren." We may regard this as a strong presumption in favour of the antiquity of the epistles to Timothy; but if Paul had appointed him bishop, we should have expected him to have put his name in the first place. Here again we are reduced to conjecture; but then it is natural to think, that the presbyters who had been directly appointed by Apostles would always enjoy preeminent authority in the Church. If one of them outlived the rest, and if his character were such as to inspire high respect, he might almost be dictator to the Church. This may have been the case with Linus, he may have been appointed by Paul; he may have exercised episcopal authority in the Church of Rome, and yet not been appointed by Paul as its bishop, but only allowed the sole authority when no other person had credentials such as his. We are here in the region of conjecture. The tendency of the age was to desire to have authority concentrated in the hands of a single ruler. As far as the evidence goes, no sooner had a Church been deprived of the rule of the apostolic missionaries who had founded it, than one of its own members took the leading part in its guidance. It was the universal belief of the second century that the transition from the temporary to the permanent form of Church government was made by apostolic authority. The transition was so early, and the life ascribed to the Apostle John is so long, that it is highly credible that at least that Apostle had a share in this transition. But direct evidence on the subject is wanting.

#### CONSCIOUSNESS NOT MECHANISM.

THE mechanical action and reaction of material atoms is but one phase of the universe. There is in addition something that leads to art and poetry and religion. To ignore this is to ignore what is highest and best. The design, meaning and purpose, which can be detected in Nature, afford the most striking instances of its supernaturalness.

We are apt just now to underrate, or even to ignore altogether, the mystery of ourselves. There is a danger of our being led to believe not only that mystery has been exorcised from the external world, but that we ourselves are reduced to the level of common-place machines. Owing to the triumphs of physiology there is a growing inclination to think that the nerves and brain are everything—that there is no need for a mind or soul. But if this view be examined it will be seen that it is pre-eminently absurd. It may be true—it probably is true—that our sensations, thoughts, and volitions are preceded, accompanied, and followed by molecular changes in the nerve fibres, but these material disturbances of the nervous system do not themselves feel or think or will. They are not conscious of themselves, and, therefore, they cannot in the least degree do away with the necessity for a sentient, percipient, intelligent mind. This has been sometimes acknowledged even by writers of the Positive school like J. S. Mill and Prof. Tyndall. You may follow up nervous vibrations to their last flutter in the brain, but the material flutter is not consciousness, bears not the slightest resemblance to consciousness, throws no light whatsoever upon any of the phenomena of consciousness. So that physiology in reality can do nothing more than lead us up to the mystery of mind; it can neither explain that mystery, nor explain it away.

In addition to the common consciousness of our every day working life, there are also inner recesses of consciousness—so to speak—which can be even less explained, if that were possible, by the methods and formulæ of physics. We sometimes experience such an awe, such a faith, such unutterable yearnings, such an agony of grief, such a rapture of hope, as may alone suffice for proof that we are something more than, something other than, dust. "So long," says Ruskin, "as you have that fire of the heart within you, and know the reality of it, you need be under no alarm as to its chemical or mechanical analysis. The philosophers are very humorous in their ecstasy of hope about it; but the real interest of their discoveries in this direction is very small to humankind. It is quite true that the tympanum of the ear vibrates under sound, and that the surface of the water in a ditch vibrates too; but the ditch hears nothing for all that, and my hearing is still to me as blessed a mystery as ever, and the interval between the ditch and me quite as great. The trembling sound in my ears may have been once of the marriage bells which began my happiness, and may be now of the passing bell which ends it; but the difference between these two sounds to me cannot be counted by the number of concussions. There have been some curious speculations lately as to the conveyance of mental changes by brain waves. What does it matter how they are conveyed? The consciousness itself is not a wave; it may be accompanied here and there by any quantity of quivers and shakes of anything you can find in the universe that is shakeable. What is that to me? My friend is dead, and my—according to modern views—vibra-

tory sorrow is not one whit less, or less mysterious than my old, quiet one."

The attempt, then, to ignore the supernatural is most unphilosophical. But we are so terribly afraid nowadays of being over-credulous. We should remember, however, that believing too much is not the only sign of a weak mind. We may show our mental incapacity by believing too little. A child, for instance, can only believe in the multiplication table as far as he has gone, and when he begins to be in doubt, it is not the table but his own mind which is in fault. He who regards a human being as a mere mass of nerves, he who maintains that there is nothing in nature but a mechanical combination of atoms, must be a very superficial thinker. The chemical analysis of a tear into oxygen, hydrogen, chlorine and sodium, is not a complete explanation of the mystery of grief; nor is the supernaturalness of nature disproved by the fact that it cannot be depicted upon the retina of the eye. It may be discovered by the mind; it may be felt by the heart. Let us search diligently until we find it. "When thou shalt seek the Lord thy God, thou shalt find Him, if thou shalt seek Him with thy whole heart."—*The Rev. Dr. Mommie.*

#### ANTIQUITY OF MAN.

"Where are the bones of these millions of men and women," which some scientists, like Professor Huxley, declared occupied the earth myriads of ages ago? Such a question is as unanswerable as another of the same sort in relation to what is commonly called "Darwinism,"—if, as some of you say, man is descended from an Ascidian by the process of evolution, how was the first baby mammal fed, if its immediate progenitor was a non-mammal? After a careful study of the evidence from the Egyptian and Cuneiform monuments, as well as every history of Egypt which has been published during the last twenty-five years, I am as confident as it is permitted man to be certain of anything in this uncertain world, that the earliest proof of man's existence on earth is to be seen in a tablet belonging to the Ashmolean Museum at Oxford. It belongs to a priest of the name of Snera in the reign of King Sent, one of the early kings belonging to Manetho's Second Dynasty, and may approximately be dated circa B.C. 2850. Champollion, the founder of Egyptology, thought there was no Egyptian monument older than circa B.C. 2200; but the subsequent discovery of the Turin Papyrus, of the reign of Ramessu the Great, and the New Tablet of Abydos of the reign of his father Pharaoh Seti I. (both of which are upwards of a thousand years prior to the time of the scribe Manetho), will convince any one who believes firmly that Moses wrote as he was moved by the Holy Ghost, that there is no proof of man's existence prior to the Noachian flood; and that there is no demonstrable evidence of that existence about 2,000 years before the Flood other than what is recorded in the law of Moses.—*Rev. Bourchier W. Savile, late Rector of Shillingford.*

#### THE ETHICAL VALUE OF A PAGAN RELIGION.

The test of ethical value in any religion is the kind of character it tends to produce. We will say character in two respects—average character and ideal character. The second should be noticed first, since the ideal character in any religion must powerfully influence average character. To some extent the ideal of character in a religion may be seen in that which is attributed to the deity that is worshipped. It should seem that the conception any people may have of what is best in humanity may always be inferred from what is regarded as proper to deity. The mythology of a people, in fact, indicates its apprehensions of what belongs to the highest being. The ideal of character is also seen in those whom pagan teaching and pagan literature set forth as ideal men. This is, especially the case where the ideal man is the teacher himself, standing to his disciples in much the same relation, perhaps, as Jesus of Nazareth to those

whom He taught. A conspicuous example is Buddha. Those who in these days and in enlightened lands so unaccountably show a tendency to accept the founder of the Buddhist faith as both an ideal teacher and an ideal man, must be strangely blinded. Let us take him just as the books picture him to us. The way in which he is represented as entering upon his career illustrates the fatal fallacy of his whole system. Does a man born to be the ruler of a people owe nothing to them? Is not his life-work provided for him in the very fact of being so born? Then Buddha had other ties; ties with wife and child; ties with the father and the mother whose only son and heir he was. Is it, after all, such a charming thing in him that he casts off all these and goes roaming over the world a bare-footed beggar, preaching his gospel of nirvana? The story can be told in poetry so as to be very pleasing; but apply to it those tests which are afforded in the hard facts of human life and human duty, and what does it all become? The ideal Buddha affords in his own person is one which, if it were to be used in this world for other than poetical purposes, would take men everywhere out of their spheres of duty and service; would make all manly virtues a crime; would change the world's workers into pining, whimpering ascetics; would make religion itself a mask for selfishness, and morality the carcase of a dead dog. Buddha's boast was, "I am no man's servant." Jesus said, "If any man would be great among you, let him be the servant of all."—*Dr. F. A. Smith, in "The Old Testament Student."*

### Home & Foreign Church News.

From our own Correspondents.

#### DOMINION.

##### QUEBEC.

*In Memoriam.*—*Charles Ready.*—The Church in the Diocese of Quebec, and especially in the Parish of Richmond and Melbourne, has sustained a heavy loss in the decease of Colonel Ready, of Maplehurst, Melbourne. Very rarely is one so sincerely and universally loved; very rarely is one so sincerely and universally mourned. The gentlest, kindest, most considerate of men, a brave officer; a sincere and intelligent Christian, a true warmhearted son of the Church of England, the very soul of honour and truth, the very type, in a word, of an English Christian gentleman.—your readers would wish to have some particulars of such a life as this.

Charles Ready was the son of Major General John Ready, a gentleman very well known in Canada in his day as first Private Secretary to the Duke of Richmond (whose godson and namesake Charles Ready was) while Governor General of Canada, afterwards Lt. Governor of Prince Edward Island, and finally Governor of the Isle of Man. Charles Ready spent a good part of his boyhood in Quebec, where he was a pupil at the well known school of the Rev. R. R. Burrage. He entered the army in due course, and served with his Regiment, the 71st Highland Light Infantry, in Canada for many years, and also on the Staff of General Gore. Having a talent for engineering, and being a very clever draughtsman, he was selected with two other officers, at the close of the Rebellion of 1837-'38, to make a survey of all the Roads in the South-Eastern parts of Lower Canada for military purposes, the Military Authorities having been much embarrassed during the insurrection by a want of any proper map or plan of the roads of the country. In 1852, Colonel Ready married Ellen, elder daughter of Sir Francis Hincks, and never it may be safely said, was there a happier marriage. Soon after this Colonel Ready was despatched with his regiment to the Crimea, where he served throughout the campaign. Commanding his regiment, and acting as Brigadier General of the British Troops in the occupation and defence of Kertch by the Allied Forces.—At the close of the Crimean war, Colonel Ready sold out for the purpose of joining Sir Francis Hincks, then Governor of Barbadoes, as his private secretary; subsequently also he went with Sir Francis in the same capacity to Demarara. Between these two periods, Col. Ready was for a time Administrator of the Government of Canada:—On leaving the West Indies, Colonel Ready settled for a time in the Isle of Man; but in 1871 he removed with his family to Canada, and purchased the beautiful property in the outskirts of Melbourne Village, known as Maplehurst. Here Colonel and Mrs Ready at once threw themselves heartily into the work of the church; and for the seventeen years of their residence in Melbourne it may be safely said there was no work of religion or charity carried on in connection with the Church of England of which these two humble, gentle, faithful Christians were not the heart and soul. In the Sun-

day school, the Parish Guild, in the Ladies' Missionary Union, in the Women's Auxiliary, their earnest but unobtrusive influence was felt. There are indeed very few parishes (would it were universally as in Richmond and Melbourne) where the difficult problem of uniting all classes in kindly sympathy with one another, indeed the writer knows none where this social problem, which seems the very curse of the Church of England, has been solved as in that Parish. And all will bear the writer out in saying that this happy result was in a large measure due to the true-hearted sympathy and loving wisdom, the deep sense of our common brotherhood in Christ, which animated and emanated from the family of Maplehurst. This beautiful and happy round of life was interrupted last autumn by an illness which in the end proved fatal, and in consequence of which his medical adviser required Colonel Ready to remove from Maplehurst to some place where he could have medical aid within near call. He therefore came to Lennoxville, where his health improved, and for a time it was hoped he might recover. But then came a relapse; and after many weeks of severe suffering, borne with wonderful patience and fortitude and religious trust and resignation, on Sunday night last he sank quietly to rest. "So He giveth His beloved sleep." He was buried in the graveyard of St. Ann's Church, Richmond, by the side of his eldest son, all classes of the community attending to testify their sympathy with the mourning family and their respect and affection for one whom no one could know even slightly without loving him. Colonel Ready, almost from his first coming to Melbourne, represented that large and important parish in the Synod of Quebec, and for nearly the same length of time he represented the Diocese in the Provincial Synod. The deceased gentleman leaves behind him, besides Mrs Ready, four children, two sons and two daughters. The elder son, Mr. John Ready, is the manager of the Sherbrooke Agency of the Merchants Bank. The other children are young. Colonel Ready was in his seventy-sixth year, but was so youthful in heart and bearing that no one would have believed it. He had lived out a long life, of unspotted honour, fidelity, charity, goodness, all founded upon a true religious faith in the great principles of Christianity. Surely, the true strength of the Church of England lies in the possession of many such sons! Lennoxville, 3rd May, 1888.

LENOXVILLE.—A retreat for the Anglican clergy of this diocese has been appointed to be held at Bishop's College, commencing on September 4th. The retreat is to be conducted by Rev. Provost Body, of Trinity College, Toronto, assisted by the Principal of Bishop's College, Lennoxville.

QUEBEC.—*Personal.*—The Right Rev. Dr. Hills, Metropolitan of British Columbia, sailed by *S.S. Parisian* on June 28th, to attend the Lambeth Conference. This was his first trip across the Continent by the C.P.R., and he seemed highly pleased with the scenery &c., en route. When he first went to his Diocese in 1859 he had to make part of the journey overland, and he certainly finds a grand improvement in the means of travelling in Canada now.

BISHOP'S COLLEGE.—The Annual Convocation was held on June 28th, when the following degrees were conferred, viz., D.C.R.; Dr. Geo. Stewart F.R.G.S., F. Monitzambeth, M.D., F.R.S.S., and Rev. John Langtry, Prolocutor of the Lower House of the Provincial Synod. D.D. *Jure dignitatis*; Very Rev. Dean Norman, Quebec, D.D. *ad eundem*, Rev. Dr. J. G. Norton, Rector of Montreal, and Rev. Dr. Henderson, Trinity College, Dublin, of Montreal; B.D., (in course) Rev. F. L. Stephenson, of Brockville, Ont.

Mr. C. R. Hamilton, son of the Lord Bishop of Niagara, who has been attending Keble College, Oxford, for the past three years, is expected to return to Canada this fall, and will be ordained shortly after his arrival.

QUEBEC.—*Compton Ladies' College.*—The formal closing of the above college took place on the 14th inst. and was very pleasant and interesting. The large school room, which was beautifully decorated, was filled to overflowing. Among others were present the Rev. Dr. Adams, Principal of Bishop's College School, Lennoxville, the Rev. Canon Foster, M.A., the Rev. G. H. Parker, and various guests from Quebec and other distant places. A letter from the Ven. Archdeacon Roe was read, offering two prizes for the ensuing year, one for English Church History, and one for Bible History. Very creditable specimens of painting and drawing by the pupils were on view in the school room.

The following programme was successfully carried out:—

Part I.—Duet, Loeschorn, Misses White and Dunn; piano solo, Turkish March, Rubenstein, Miss Maud Forest; piano solo, La Gazelle, Wollenhaupt, Miss Tambs; piano solo, Irrlicht, Jungman, Miss Charlewood; duet, Wedding March, Jensen, Misses Prince and Ross.

Part II.—Piano Solo, La Chatelaine, Leduc, Miss Jessie Currie; piano solo, Faust, Leybach, Miss Richardson; piano duet, Les Sylphes, Bachmann; Misses Ironie and Champion; solo, Fetes des Champs, Bachmann, Miss Champion.

Addresses were then delivered by Rev. Dr. Adams, Rev. Canon Forster, and Rev. G. H. Parker, after which prizes were distributed, including two silver medals. The following is the list:—

Senior Division.—Total number of marks possible 10,050.

1st, Edith Maud Forrest, obtained 9,297, silver medal and prize in French, honourable mention in arithmetic, euclid, English, British history, Roman history, Scripture history, geography, literature, and painting.

2nd, Charlotte Elizabeth Carter, obtained 9,248, honourable mention in arithmetic, algebra, euclid, Scripture history and geography.

3rd, Elsie Baker Pomroy, obtained 8,492, honourable mention in arithmetic, algebra, euclid, English, British History, French and Latin.

4th, Lillian May Carter, obtained 8,323, honourable mention in arithmetic, algebra, British history, Roman history, literature, and map drawing.

5th, Helen Louisa Randal, obtained 7,833, honourable mention in arithmetic, English, British History, Roman History, French and Latin.

6th, Florence Hamilton Randal, obtained 7,816, prize in Latin, honourable mention in English, Roman history, geography and French.

7th, Martha Laura Holliday, obtained 7,186, honourable mention in arithmetic and Latin.

8th, Gertrude Gray Parker, obtained 6,831, honourable mention in euclid.

9th, Florence Agness Richardson, obtained 3,176, honourable mention in algebra, music and painting.

Intermediate.—First Class.—Possible 9,232 marks.

1st, Constance Muriel Champion, obtained 8,144, silver medal, prize in music, honourable mention in arithmetic, algebra, French, Canadian history, Scripture history, geography, grammar, literature and map drawing.

2nd, Maud Florence Tambs, obtained 7,469, special prize for faithful work throughout the year, honourable mention in arithmetic, algebra, Latin, geography, Canadian history, grammar and music.

3rd, Catherine Angel Irvine, obtained 6,570, honourable mention in algebra and French.

4th, Constance Gwendoline Charlewood, obtained 6,263, prize for neatness in exercise books, honourable mention in algebra, French, composition, map drawing, painting and music.

5th, Clara Vansittart Forrest, obtained 5,965, honourable mention in arithmetic, French, Canadian history, Scripture history and music.

6th, Clara Jane Dunn, obtained 5,672, prize in painting, honourable mention in arithmetic, algebra and music.

7th, Isabel Mary White, obtained 3,654, honourable mention in reading, grammar, composition and painting.

Second Class.—Possible, 7,000.

1st, Jessie Strutters Currie, obtained 5,143, first prize for general proficiency, house prize for neatness in bedroom, honourable mention in arithmetic, dictation, map drawing, music and drawing.

2nd, Agnes Edith Murray, obtained 4,901, honourable mention in grammar, Scripture history, geography and music.

3rd, Maria Louisa Parker, obtained 4,747, special prize for neatness in exercise books, reading, Scripture history, composition and map drawing.

4th, Maud Richardson, obtained 3,501, honourable mention in reading and drawing.

The address of the Venerable Archdeacon Roe, commissary of the Bishop of Quebec, for the summer will be Port Daniel, P.Q.

ONTARIO.

Death by Drowning.—June 30th, Bruce, aged 12 years, youngest son of H. Claringbold, Esq., of South Fredericksburgh. A large concourse of friends and neighbours attended the funeral, showing their sympathy with the bereaved family in their dreadful affliction.

BARRIEFIELD.—A most successful garden party was given under the auspices of St. Mark's church, on Monday evening last, at Mrs. Baxter's farm. The grounds about the farm were very prettily decorated

with Chinese lanterns hanging from the trees. Boards were laid down on the grass, which enabled those given to the Terpsichorean art to amuse themselves. One of the chief attractions was the exhibition of Mrs. Jarley's wax works, under the direction of Major and Mrs. Nash. Mrs. Blair took the part of Mrs. Jarley, and acted it to perfection. Her hat was quite a feature of the evening, nearly all the feathered tribe being represented on it. Col. Campbell was Mr. Jarley and a very good one he made. Bluebeard (C. S. M. Joly) and his wife Fatima (Miss Maggie Joly) appeared in four scenes, C. S. M. Panet appearing as Fatima's brother in time to rescue her from Bluebeard's terrible sword. Napoleon (Lieut. Benn) went through the operation of inspecting Waterloo through a telescope, while Mr. Jarley gave a graphic description of the battle. The gallantry of Sir Walter Raleigh (Cadet Heneker) to Queen Elizabeth (Mrs. Nash) was the next feature, and the Queen's footmark on Sir Walter's cloak drew forth applause. One of Pear's soap advertisements was shown next, Miss Ethel Joly and C. S. M. Grant taking the parts, in which Miss Joly had to be washing Mr. Grant's head over a tin pail. Miss Blair next came on as a Japanese lady, and wore a very pretty costume. The last scene was a dancing girl, which was well taken by Miss Hora. Capt. Drury took the receipts at the door of the tent. After the performance the waxworks went out and had a dance in the grounds, and the scintillating lanterns and shivering moonbeams never shone on a more grotesque quadrille. Major and Mrs. Nash and Mrs. Blair deserve great thanks for the trouble they went to in getting it up. Mrs. Baxter also should be congratulated on the pretty way the grounds were decorated. The performers drove home in a van soon after the waxworks were over, having spent a most enjoyable evening.

BELL'S CORNERS.—A picnic under the auspices of St. Barnabas' Church (English) having been duly advertised to take place at Mr. Davis' Grove, Fallow field, a number of our villagers drove out to share in the enjoyment. The rain of the previous day having cleared the air, the weather was all that could be desired. Music by the Hasledean brass band added much to the enjoyment of those present, whilst an Ottawa string band discoursed the music for those who wished to trip the light fantastic. Games of quills, croquet, etc., also formed part of the day's entertainment. Dinner, supplied by the ladies of the congregation, was furnished at 1 p.m., and tea at 4 p.m. During the evening a vote was taken on a large ornamented cake, which had been presented to Rev. H. B. Patton. The candidates were Mrs. John Foster, of Fallowfield, and Miss Lily Dawson, of Bell's Corners. The result showed a heavy desire to keep in favour with the young lady, although the vote polled by Mrs. Foster would indicate a large number of followers as well. A programme of sports was afterwards carried out, and all dispersed, well pleased with the day's enjoyment. Net receipts about ninety dollars.

CARLETON PLACE.—The members of L.O.L., No. 246, will celebrate the 12th July at Carleton Place this year.

The Rev. Mr. Patton gave a special sermon to the members of the above lodge on Sunday, July 8th, at 8.30 p.m.

PITTSBURG.—A picnic at South Lake, in this mission, on the 29th ult., yielded a net return of \$115, which will clear off the debt on church and organ. Rev. Dr. Nimmo is the incumbent.

WALES.—Parish of Osabruck, Rev. S. G. Poole, Incumbent.—The corner-stone of the Anglican church at Wales was laid on Tuesday by Grand Lodge, with full Masonic honors, D. G. M. R. T. Walkem, presiding. There were present at the ceremony a large concourse of people from the surrounding country. About \$400 was realized towards the building fund. The church will be a very handsome structure.

TORONTO.

Trinity College Convocation.—The annual Convocation of Trinity College was held on the 27th June. The occasion was made memorable by the presence of the Right Hon. Sir John A. Macdonald, who was received with unbounded enthusiasm by the students and the brilliant company in Convocation Hall.

The following degrees were conferred. Licentiate of Theology.—Rev. J. H. Nimmo, Rev. J. W. Blackler, Rev. H. H. Johnston, J. C. Swallow. B.A.—A. C. M. Bedford-Jones, C. H. McGee, W. M. Loucks, G. Warren, J. A. Wismer, E. L. Cox, G. E. Powell, P. S. Lampman, Rev. W. E. Nies. Mus. Bac.—Mrs. M. E. Bigelow.

First class.—James Bryant, John Charles Brettell Tirbutt, Julius Edward Arscott, Herbert William Botting, John Edwin Senior, John Acton, Franklin James Mountford, Tom Percival West, George Havelock, Thomas Richard Ryder, William Blakely, George John Halford, Alexander James Phipps, Thos. Pictou.

Second class.—William Sumner, Henry Deakin, George Bates, Andrew James Beard, Frederick William Cooke, Mary Elizabeth Cater.

Third class.—Henry Faulkner Henniker, Frank Mott Harrison, John Palmer, Henry William Rogers.

B. C. L.—G. W. Littlejohn, F. Rogers, A. E. Slater. M. A.—B. Freer, A. H. O'Brien, Rev. H. O. Tremayne, Rev. A. Carswell, Rev. E. P. Crawford (ad eundem).

M. D., C. M.—C. Lovegrove, the Hon. J. H. O'Donnell (ad eundem).

D. C. L.—A. A. Jeffrey.

D. D.—Rev. W. Grant, Rev. J. F. Sweeney.

Matriculants.—The following having matriculated since the last convocation were admitted by the chancellor to the several faculties:—

Arts.—George Ross Beamish, William Arthur John Bart, George Herbert Fairclough, Thomas Stone Farncomb, George Herbert Paul Grout, Wilfred Dorman Dean Herriman, Stephen Lancaster Jones, Francis William Kennedy, Thomas Leach, John Mattocks, Robert John Read, Richard Seaborne, Edward Vicars Stevenson, Charles Algernon Temple, George Heaton Towner, Thomas Allen Vicars, Walter Henry White 12, Miss M. T. Smith.

Law.—R. A. Widdowson, W. C. Mikel, A. J. J. Thibaudeau, H. F. Gault, S. A. C. Greene.

Music.—Edward Thornley, Alfred Alexander, H. W. Reyner, Albert Edward Wiltshire, Egbert Foster Horner, Herbert William Turner, George Edward Barwell, William Omerod Lunn, J. Singleton, Charles Rootham Fisher, William Wigg, John Hughes Holloway, William Henry Maxfield, Harry Peters, Walter Frederick Schwieler, John Brown Lougley, Alfred James Neal, Edward Senior, Frederick Arscott, James Thompson, Edward Mason, William Jonas Hutchins, John Lee, John Thomas Rees, George William James Potter, Thomas Price, Charles Edward Bryan, Albert Edward Clay, Miss A. N. Callaghan, William John Petty, Miss Ruby Preston, Lennox Cowper Arnott, Miss Jessie Mackenzie, Edwin Arthur Crusha, Walter Henry Richardson, Kate Ward, Edward King Deacon Joseph William Pearson, George Frederick Sharpe, William Barlow, Thomas Emberton, Thomas Wipley Henri Christopher Hemy, Alfred William Burns, Miss L. Macmullen, Miss S. E. Dallas, A. W. D. ik, b. E. James, Harry Mallam Williams, Miss A. E. Maitland, John Stubbs, William Rhodes, Miss C. W. M. G. e, Edith Marion Powell.

Prizes and Scholarships.—Third year.—Governor-General's Medal for First-Class Honours in Physical and Natural Science.—A. C. M. Bedford-Jones.

Second year.—Wellington Scholarship for Classics.—H. H. Bedford-Jones.

Wellington Scholarship for Mathematics.—S. F. Houston.

Pettet Scholarship for Divinity.—J. G. Waller. Scholarship for Mental and Moral Philosophy.—H. H. Bedford-Jones.

Scholarship for Modern Languages.—S. F. Houston. First year.—Burnside Scholarship for Classics.—W. H. White.

Scholarship for Divinity and Hebrew.—W. H. White.

Scholarship for Physical and Natural Science.—G. R. Beamish.

Scholarship for Modern Languages.—G. H. P. Grant.

Prize for English Essay.—A. Carswell, B.A.

Chancellor Allan delivered a highly interesting and able address on the work and prospects of the College, which is too lengthy for insertion this week. We give the speech of the Premier as reported in the Empire.

Sir John on rising got another ovation. He said: Well, Mr. Chancellor, I am not quite sure that you are keeping within the position you ought to occupy as Chancellor by calling upon me to make a speech. When you induced me, or at least when you asked me to come here I think it ought to have been mentioned to me that you were going to make this request, or this call rather, and, perhaps, if you had I would not have come here. However, I forgive the sin, and am exceedingly happy to be here, now for the third time, on an occasion like this. I have always taken a great interest in Trinity. I took a great interest in the old University of Upper Canada in those days when I first entered Parliament, and it was an early effort of mine in legislation to introduce a measure into the Canadian Parliament which, if it had been adopted, would have established a Church of England University with a very large endowment for those days. It was with very great mortification that I saw the defeat of this early effort of mine, and it was a great discouragement at that time to the Church of England. I received the thanks afterwards of that great and good man

Bishop Strachan, whose portrait I see there, for my effort even though it was only an unsuccessful one. Trinity College governed by Anglican principles and intimately connected with the Church of England, has been most successful in the world of learning from what I have heard and from what I know otherwise. It is a very great pleasure for me to be here to-day, and it is a great pleasure for me to know that the standard of Trinity College is as high, if not higher, than any other collegiate institution in the Dominion. Long may it continue so, and not only may it hold its present position but may it advance with the development of this young but growing country. I am quite sure that the same principles which have made the graduates of Trinity College remarkable throughout Canada for their success in life, caused by the early training here carried out, that the same principles hereafter will keep Trinity College growing as it ought to grow with the advancement of the Dominion. The young men who are trained here and who are now leaving the University, after such an effective training in every sense of the word, I have no doubt will continue to add to the standing, to add to the character and add to the position—the moral and social position—of Canada and the Western world. I have no doubt you will show, as you have hitherto shown, that you part with feelings of gratitude to your Alma Mater, and that you will through life be constant and faithful to the principles which have been inculcated here of loyalty to your Sovereign and loyalty to your country.

Rev. E. P. Crawford, Brockville, also spoke. He dwelt on the interest which has been developed in Trinity, specially in the Church, from the fact that it had gained a great many of its most efficient clergymen from the college. The Church would now take a much stronger interest in it than it had done before. He complimented the Provost in happy terms, and recognized the fact that not only was the college supplying the ministry, but it was sending the best men out into every great walk of life.

**Honors to a Canadian.**—At the commencement exercises at Hobart College, N.Y., a few days ago Professor Clark, of Trinity College, received the degree of LL.D. Dr. Clark delivered, says the *Rochester Chronicle*, "a scholarly address before the Phi Beta Kappa on the formation of opinion, he also spoke after receiving his degree and was well received." We congratulate Dr. Clark on this distinction, in his case it is not, as in some we know, a mere complimentary honor given to cover over lack of power to win it in a fair field, but a kindly recognition of scholarly attainments and literary culture.

**YORK.—Garden Party.**—A garden festival was held in the grounds adjoining the parsonage at York on the 28th June. The proceeds netted about \$150, one-half of which will be devoted to Norway parish and one-half to York. The growth of population around this district loudly demands attention by the Church. A central Church is required, from which should be worked a number of missions in the outlying hamlets that are being built up in every direction around this parish.

The Rev. Robert C. Caswall is changing his residence from 89 Charles St. to 364 Ontario St., so as to be nearer his work at the General Hospital and at the City Gaol, where he holds the position of Church of England chaplain.

**Bishop Strachan School.**—A large number of ladies and gentlemen assembled in the lecture room of the Bishop Strachan school on the 27th June, to listen to the concert and see the distribution of prizes, on the occasion of the closing exercises. The Very Rev. Archdeacon Boddy presided, and there were present several of the city clergy. The programme was excellent, and most of the recitations and vocal and instrumental pieces were admirably rendered. The concert opened with "The Hunter's Song" by the vocal class, and then was carried out in the following order: Recitations, Miss L. Moss, and Miss E. Hamilton; Duet, the Misses McGill; vocal trio, the Misses M. Falkiner and Mr. Fraser; piano solo, Miss E. Clarke; recitation, Miss M. Davidson, Miss K. Moore and Miss M. Filliter; vocal duet, the Misses L. McMillan and F. Crombie; duet, the Misses B. Tremayne and C. L. Newman; quartette, the Misses K. Peters, N. Goldham, L. McMillan and M. Tinning; duet, the Misses B. Hevenor and Mr. Caswall; "Scene from Athalia," the Misses K. Ridley, M. Drayton and E. Thomas; piano solo, Miss M. Fraser; song, Miss M. Davidson; violin and piano duet, the Misses E. Thomas and Fraser; song, Miss M. Hutchison; recitations, Miss M. Edgar, Miss K. Symons; piano and violin, the Misses M. Oxnard and E. Thomas; quartette, the Misses E. Clarke, M. Caswell, Mr. King and C. Harrison. After the completion of the concert the prizes were given to the successful competitors by the Archdeacon, assisted by the Provost of Trinity. Then,

those who desired to indulge in dancing, were afforded a fine floor in the dining hall and music of an excellent character was supplied. Many of the guests preferred to promenade around the beautiful grounds attached to the institution. Light refreshments were served during the evening.

#### ALGOMA.

The Treasurer has to acknowledge the following contributions: Missionaries' Stipend Fund, Willing Workers, St. James' Church, Orillia, per Miss C. Stewart, \$18.50; John Gault, Esq., Montreal, \$45; Rev. Mr. Rexford's Bible Class, Montreal, \$25; Rev. G. M. Wrong's Bible Class, Church of Redeemer, Toronto, \$40; *Nepigon Mission Fund*, St. James' Cathedral, P.M.A., per Mrs. Strachan, \$15; *Parry Sound District Mission*, Rev. C. C. Kemp, \$5; *Widow's and Orphans' Fund*, Mrs. Murphy, per Mrs. Moss, \$4; Miss Mucklebery, per Mrs. Moss, \$1.18.

#### FOREIGN.

**In Memoriam**—George Trevor was born in 1809, at Bridgewater, Somerset. His grandfather had been rector of Otterhampton and his father was an officer in the Customs. After ten years service in East India Company, George Trevor carried out a long cherished desire, and proceeded to prepare for Holy Orders. For this purpose he entered Magdalen Hall, or as it is now called, Hertford College. Among his contemporaries at the University, were Archbishop Tait, the late Lord Cardwell, Lord Sherbrooke, and several other men of note, most of whom are now dead. Mr. Gladstone must have left Oxford before Trevor arrived; but Trevor succeeded to that orator's renown as the leading speaker of the Union. Trevor took his degree in 1836, in the Easter term of which year his name appears in the 4th Class in *Literis Humanioribus*. Even before he took his degree he appears to have been ordained by the Bishop of Lincoln; and for ten years from the date of his degree he was chaplain on the Madras establishment in the East Indies. In 1847 he was appointed rector of All Saints', York, and at the same time to a non-residential canonry of York Cathedral and to the prebendal stall of Ape- thorpe. About this time, also, in consequence of his reputation as a preacher, he was elected one of the chaplains of the parish church of Sheffield. He took an active part in the steps that were being taken to revive the Convocation of the Northern Province. In 1847 he sat as Proctor for the Chapter of York, and he was the first to move the election of a Prolocutor. It was not, however, till 1861 that the Convocation was restored to action. He was afterwards successively Proctor for the Archdeaconry of York, Actuary, and Synodal Secretary of the Lower House, and then for a time he ceased to appear in the Convocation, till in 1881 he was unanimously re-elected for his first constituency by the Dean and Chapter. He was also added to the Conference of the two Convocations on Church and State, and examined before the Royal Commission on the Ecclesiastical Courts. Canon Trevor in the midst of his parish work found time to write a number of historical and theological works, many of the earlier being sermons. In 1869 he published "The Catholic Doctrine of the Sacrifice and Participation of the Holy Eucharist." In 1876 an enlarged edition of this work was dedicated to Dr. Hook, a man of very similar opinions to Canon Trevor in ecclesiastical matters. The sale of this work was great, not only here, but in America, where, indeed, the volume must have already been known, as it was always understood that it was in recognition of it that the degree of D.D. was conferred upon him in 1874 by the College of Hartford, in Connecticut. The same degree was conferred upon him in 1883 by the University of Durham. Among his other works were "India: an Historical Sketch," (1858), "India: its Natives and Missions," "Russia: Ancient and Modern," (1862), "Ancient Egypt," "Egypt from the conquest of Alexander to Napoleon" (1885), and "Rome from the Fall of the Western Empire." Canon Trevor was equally well known as a writer, a preacher, and a public speaker. His debating powers were of a high order, and he was distinguished for his command of good English, whether in speech or writing. He was very popular as a speaker at the Church Congresses, and was invited to preach or speak at many of the largest towns in the United Kingdom, where he was always welcome. *Church Times*.

**CONSUMPTION CAN BE CURED.**—By proper, healthful exercise, and the judicious use of Scott's Emulsion of Cod Liver Oil and Hypophosphites, which contains the healing and strength-giving virtues of these two valuable specifics in their fullest form. Dr. D. D. McDonald, Petitecodiac, N.B., says: "I have been prescribing Scott's Emulsion with good results. It is especially useful in persons with consumptive tendencies." Put up in 50c. and \$1 size.

### Correspondence.

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

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

#### CHURCH CONFEDERATION.

SIR,—In common with many among our clergy and laity, I would gladly hail the consummation of the Corporate consolidation of the Church in this Dominion, viewing it as we do, to be a necessary means to the fuller development of its working power and universality of purpose. Like a great mass of machinery, supposed to work in unison, but really consisting of several systems, more or less independent of one another, working at random or often dissonant or even in antagonism, the Church needs a central power, not necessarily independent, but deriving its strength through its connection with the parts which make up the whole, and directing them thereby. The benefits of Confederation are so numerous and far reaching, as not to be readily calculable from our present standpoint. The following may at least be counted upon;—

It would obviate what at present may be termed Diocesanism, Rural Deaneryism, and incipient congregationalism, which are utterly foreign to the true genius of the Church, and detrimental to its usefulness. It would infuse a feeling of contentment and spirit of energy in the working clergy by rendering, when necessary, transference from one Diocese to another possible without deprivation of such needful provision for infirmity, old age, or their families, as they have justly earned and paid for in the way of Superannuation and Widow and Orphan's allowance; and any reform which affords only simple justice to the labouring clergy cannot be a detriment to the Church which they serve; and surely, it would be more in accord with the Catholic spirit and intention of the Church, if the clergy could look upon the whole Dominion as their possible field of labor, rather than to be cribbed and confined to particular dioceses, like serfs attached to an estate, on pain of certain deprivation of undoubtedly moral rights. Again, by introducing uniformity of practice, sanctioned by a generally recognised authority, in matters which the separate dioceses do not deem themselves justified in adopting from the fear of appearing singular or of contravening canonical tradition or canon law, the Church could the better adopt its external organization to the needs of the country and age in which its lot is cast. In this connexion, the period of probation for men in Deacon's orders might well be extended to three or four years, by which that order of the ministry could be more utilized for building up the Church in the weaker fields at an available cost, and also afford such deacons time and means for study and experience: before advancing to the higher order. And even if the permanent diaconate were more extensively utilized, it would be only a return to a wholesome and useful practice. At present we have practically only one order of working ministry, and, consequently, there is a great lack of working talent at an available cost. Other bodies evince more worldly wisdom in this direction than we do. Then again, certain usages imported from the mother country, not essential to the conservation of necessary doctrine or Catholic practice, nor adaptable to this country, but rather an incubus and impediment to the onward progress of the Church, could well be discarded or modified by authority competent to deal with reform in such matters. Lastly, if Confederation be carried to a successful issue, it must all warily between the *charybdis* of partyism and the *scylla* of diocesan autonomy, as constituted and existing at present. Confederation would, in my opinion, serve a good purpose, in this connexion, by tending to mitigate the evils, while developing what is good in both. Hoping this great matter may receive the attention which its importance demands by all who love the Church, and who earnestly desire her prosperity.

Norfolk, Yours Truly,  
July 4th, 1888. JUSTITA PRO ECCLESIA.

#### THE ALGOMA CLERGY.

SIR,—Mr. Rooney's second letter has come under my notice since I left Algoma, and I have never wished to "frighten" any man much less a person who knows so very much of Algoma and Qu.Appelle. I deeply regret that my letter should contain "unchristian and ungentlemanly, not to say unclerical language." I have given to the world that I had \$600 and if this be "unchristian" &c., of course I have nothing further to do with it. My Salary was not "reduced" \$150 for the simple reason that it was never mine to reduce, and if Mr. Rooney can understand as plain English as I can give, he

July  
must  
Rooney  
I say  
is lied  
Rooney  
are mad  
year. I  
told me  
four to t  
and the  
cese, an  
on anoit  
very bea  
per. I  
private  
matter l  
times M  
dangere  
were it  
quite ur  
norance  
in the fi  
As we l  
we forg

SIR,—  
Some tr  
the fav  
but litt  
they sa  
antago  
as they  
pose no  
the sur  
tain kit  
Nobody  
get. A  
object  
selves,  
world;  
will no  
and ob  
ity nor  
of men  
whose  
to be p  
such a  
A yo  
him.  
appear  
what l  
Where  
preach  
you, hi  
disapp  
happy  
nearer  
most u  
of him  
enemi  
said, "  
especia  
he said  
truster  
most u  
our L  
his ow  
whom  
with h  
neight  
requir  
the ap  
he me  
please  
God fi  
have  
tef wi  
dead.  
shall  
false  
the be  
need  
their  
and a  
minist  
gospel  
pulpit  
that it  
able a  
tell pe  
great  
"Rep  
into ec  
geolog  
(beget  
ment  
getme  
living

must "modify" his opinions. I do not accuse Mr. Rooney of falsehood. *Such a thing is not in my letter.* I say again as I said before, "Algoma has been and is lied against continually," when such men as Mr. Rooney and a writer in the "Guardian" (Montreal) are made to believe that we all have had \$750 per year. I have never had this sum, and others have told me that they have not had it. Out of twenty-four to thirty missions eight or ten are now vacant, and there is not a University man in the whole diocese, and when this is done, then an attack is made on another, and I believe a more trying diocese, with very bad results to the church at large. Is this proper. I do not want to bring my private affairs or my private mishaps before any people, so we will end the matter here. No-man wants to know how many times Mr. Rooney and myself have had our lives endangered. I should not have mentioned "ice" at all were it not that I had to do it to prove my case. I quite understand Mr. Rooney. He erred through ignorance of Algoma and its clergy, his only fault lies in the fact that he does not like to declare he so erred. As we have no "popes" in the Anglican Communion we forgive him, if he will promise not to do so again.

Yours,  
C. A. FRENCH.

POPULARITY.

Six.—Popularity is not always a sign of real merit. Some men have a way of ingratiating themselves into the favour of others, when in fact they are worthy of but little esteem. Some men, too, are popular because they say, "yes, yes," to everybody. They raise no antagonisms. They never resist the tide. They go as they are carried. They propose nothing, they oppose nothing. They are mere bubbles that float on the surface. These walking negatives, enjoy a certain kind of popularity. They are in nobody's way. Nobody speaks ill of them. They are nobody's target. Men of pronounced character are always the object of somebody's criticism. They think for themselves, and they say what they think. Taking the world as it moves on day by day, no thoughtless crowd will not speak well of a man who rebukes their follies and checks their waywardness. But neither popularity nor unpopularity is a test of merit. The judgment of men is not always righteous judgment. The man whose life is in accord with the word of God, ought to be popular if he is not, and he whose life is not in such accord ought not to be popular if he is.

A young minister heard a man say he did not admire him. An old minister seeing the young minister appear sad asked the cause of his sadness, he confessed what he heard, and was afraid he was unpopular. Whereupon the wise old minister shook the young preacher warmly by the hand and said, "I congratulate you, his admiration would be your destruction, his disapprobation is very complimentary." It sometimes happens that a man's neighbours, and those who are nearest to him and know most about him, are the most unsuitable of all persons to form an estimate of him. David, the Psalmist, was a man who had enemies and plenty of them. On one occasion he said, "I am a reproach among all mine enemies, but especially among my neighbours." On another occasion he said, "Yea mine own familiar friend in whom I trusted, hath lifted up his heel against me." The most unpopular man that ever lived in this world was our Lord Jesus Christ. "He came to his own, and his own received him not." The very people among whom he lived cried out, "Away with him, away with him." It is well to seek the good opinion of our neighbours and so to act as to secure it, but not if it required us to deflect from the line of right. When the apostle speaks of being "all things to all men," he means, he conciliating to all, be rude to none, please everybody, if possible, but be sure to please God first. A man who will do this, will be sure to have opposition. St Paul had enemies, he was beaten with stripes five times, and stoned and left for dead. Our Lord said, "Woe unto you, when all men shall speak well of you, for so did their fathers to the false prophets." The popular preacher is not always the best preacher. People seldom like best what they need most. Some ministers are not engaged for their orthodox faith, but for their power to interest and afford entertainment. I have known excellent ministers rejected; because people did not want the gospel pure and simple. The tendency of the modern pulpit is to round off the sharp edges of the truth so that it will be less cutting to the conscience of fashionable and respectable sinners. It is not pleasant to tell people what they don't want to hear. It is a great deal nicer to properly smooth things than to cry "Repent or perish." There are preachers who drift into scientific preaching—philosophical, astronomical, geological, and such subjects as these,—*biogenesis* (begetment from a living original); *abiogenesis* (begetment from a lifeless original); and *reniogenesis* (the begetment of one sort of living creature from another living creature of a different sort. Some preachers

indulge in very tall talk about "mephitic glooms of sceptical inanitions." There is an excess of sermonizing in these days. Too high a premium is put on rhetoric and mere machinery. The taste is for itchy, exciting sermons, which tends to sensation and not edification. An aestheticized gospel may tickle the itching ears of some, but the old gospel still proves itself to be the power of God unto salvation. A noted member of the English Wesleyan Conference, at its last session, described the decline of their churches "to the acceptance of four Gospels—the Gospel of fun, the Gospel of Bazaars, the Gospel of music, and the Gospel of fiction." There has grown up a sentiment against preaching the old-fashioned truths of the Gospel, and as a consequence some pulpits ring with sensational and startling utterances. Men dwell upon current events of the day, while the topics of the Gospel are pushed aside as threadbare and worn out. But neither the old-fashioned Gospel nor the old-fashioned way of preaching it will ever be improved on. St. Paul's faithful declaration upon leaving the Church of Ephesus was this "I have not shunned to declare unto you the whole counsel of God." He had not shunned those parts of God's Word which are most offensive to men, and preached those parts which would be more popular to the world. What a difference between St. Paul's preaching and some of the preachers of modern times. In many pulpits the preaching is altogether popular, and the most fastidious worldling could not find fault with it. Instead of giving a weekly pair of dull, "dryasdust," moral and dogmatic treatises, the preacher delivers beautiful essays upon the ethics and aesthetics of religion, pronounced in the most tasteful and attractive style. The opera, the theatre, the dance, and the card table are spoken of as innocent amusements. His mouth is closed to whatsoever is unpopular or unprofitable to the public taste. He proclaims a Gospel of mists, and rainbows, and rose-tinted clouds, the productions of a refined and playful fancy. There are pulpit punches, who "joke for God," who convert the sanctuary into a theatre, and the pretended preaching of God's Word into a tragic comedy. The popular sermon is rationalistic, evolutionistic, sentimental, fantastic, humanitarian, literary, anything rather than religious. It is very easy to tickle the ears of people with mere wooden lifeless images of artistic manufacture. But just as a sensational novel unfit for sober reading, so sensational preaching results in spiritual dyspepsia, by pampering the palate till it loathes all proper food. Some years ago a very extraordinary man appeared as a great light in the Presbyterian Church in Canada—a great preacher, who drew crowded audiences from far and near. He was such a popular orator, that he received three calls from different Presbyterian Congregations at the one time in Simcoe. Like a meteor he showed for a little while, and meteor-like, he disappeared. Mr. Dyer, was a sailor, and orator of high degree—an enthusiast—a sensationalist, altogether a wonderful man, he appeared for a little time to bask in the sunshine of popularity, and then mysteriously vanished. Up to this day no one knows what became of him. Those men are not necessarily the most useful men in their generations, nor the most favoured by God, who make the most noise in the world. The reward of the minister do not consist in the crowded audience that may be attracted by the eloquence of the pulpit, for the size of a congregation is not always an index of ministerial success, nor in the wealth and culture of the congregation to which the ministers, for often in the midst of the great wealth there is the cast piety; nor in the large salaries received, for sometimes the undeserving receives the largest pecuniary recompense. The common idea of pulpit eloquence with some, is low and sensational. It means a rapid, loud and emphatic utterance of high sounding sentences. People require of the preacher that he shall arouse and excite them, and they enjoy the temporary stimulus and emotion which the preaching causes. But preaching of this kind does not inspire nor tend to practical activity, such preaching may be popular, dramatic and entertaining, but in a large measure unspiritual. This sort of preaching may attract people on their mental and fashionable sides, but is ineffective in the making of Christian Character. The theories of schools and philosophies, have too often displaced the pure and simple Gospel of Christ. A man may preach fervent sermons, but if he does so from emulation or love of popularity, he is yielding to a dangerous temptation. If these are motive forces his usefulness will diminish and so will his popularity. The grand theme of apostolic preaching was Christ. Amid the multitude of orators, there is only one class to whom the term "preacher" is in a sense consecrated, that class who seek to win men to the Saviour as the Central orb of the system around which all other truths revolve and from which they derive their brightness, influence and energy.

June 28th, PHILIP TOCQUE.

Youth and will may resist excess, but nature takes revenge in silence.—A. de Musset.

SKETCH OF LESSON.

7TH SUNDAY AFTER TRINITY. JULY 15TH, 1888.

A King Desired.

Passage to be read.—1 Samuel viii. 8 20.

For many years after Israel's repentance they served God in peace and quietness, Samuel being judge all his life. He lived at Ramah, and used to go on circuit to different places judging Israel. When old age began to make itself felt, he appointed his two sons to help him. Had they been good men like their father, this happy peaceful time might have continued, but discontent broke out.

I. *The Israelites wish for a King.*—One day a party of men came to Ramah, a deputation of the leading men of Israel. They laid their grievances before Samuel. Observe, they were not dissatisfied with him.

In what respect was their request wrong? Having stated their complaint, they should have asked God's help. Instead of that, however, they dictated a plan of their own. What was it? They demanded a king. Had they ever done this before? (See Judges viii. 22 23). They forgot that God wished them to be unlike other nations. Samuel was much displeased. God was disappointed too. Not only was Samuel slighted, but a Greater than he was dishonored. Who had brought them out of Egypt? (Exod. xx. 2). How could they look on the pillar of *Ebenezer*, and forget all that God had done for them.

II. *Why they wished for a King.*—Several motives seem to have urged them to make this request.

Samuel's sons "walked not in his ways," why then did they not ask for their dismissal?

Something else lay behind. The real reason is given in v. 20. They wanted a soldier king to lead them to victory. They wanted a visible king and a visible court. Vanity and worldly-mindedness got the better of them. They wanted to be like "all the nations," when it ought to have been their glory that they were unlike, in that they were separate. (See Exod. xix. 5 6; Deut. xiv. 2; Lev. xx. 26).

Well for them if they had been satisfied with God's way of ruling them; but they were not contented. (See Jer. vi. 16).

III. *The Wish to be Gratified.*—Samuel takes his trouble to God. If we did this in times of difficulty, how often we should find our troubles melt away. God invites us to do so. (See Prov. lv. 22). God answers Samuel at once. (v. 7).

Why did God grant their request? So that they might learn how foolish and wicked it was. (See Hosea xiii. 11). Yet God warned them of their folly. He made Samuel show them the other side of the picture. He told them the heavy price they would have to pay for their king. (v. 11, etc.) How tyrannical he would be; how costly the state which he would keep up. He showed them also the final result. (v. 18). True to their stubborn character they cried out. (v. 19).

Do we realize that God knows best what is good for us? Or do we not sometimes feel as if we could manage better? Perhaps think "I am ready to leave most things to God's choice, but!" How much of unbelief and stubbornness may lie behind that little word "but." Let us aim at complete self-surrender, like our Master. (See St. Luke xxii. 42; St. Mark vii, 37; St. Matt. vii. 11).

EARLY PIETY.

"By nature foolishness is bound up in the heart of a child; nevertheless by grace a young child's heart may become the temple of the living God."

Too much cannot be said upon the advantage of early training. "Baby piety" must begin just as soon as the child is able to distinguish the difference between the mother's smile and her frown of disapproval. We are not aware how soon the little one takes in the spirit of either good or evil; and long before it can lip the words, it understands the uplifted hands and bended knee as the mother kneels by the bed-side of her little one.

I was once with a lady who was preparing her child for the night. It was her first-born, about four or five months old. When the little one was ready I observed it clasp its hands and look upward! "Oh," I said, "I do believe you could teach that child its prayers." The mother answered, "Yes, I have taught it its first prayer."

Thus prayer becomes part of its nature. It grows with its growth, and takes its place in that active little mind which is ever craving something to fill the vacuum.

A very little boy of my acquaintance enumerates a long list of his friends and relations at his morning devotions, and when the sound of the breakfast

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. 1499.

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

RANGES, WOOD COOK STOVES,  
COAL OIL STOVES,  
OUTLETS, PLATED WARE,  
CHANDLIER'S, LAMPS,  
BABY CARRIAGES, ETC.  
Every family should have one of our  
Self-Basting Broilers.  
HARRY A. COLLINS  
90 YONGE STREET, WEST SIDE

Established 1857.  
The GREAT LIGHT  
PRINE'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 this of room. Get cir-  
cular and estimate. A liberal discount  
to churches and the trade. Don't be de-  
ceived by cheap imitations.  
L. F. PRINE, 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. P. J. Goss, Mgr.,  
Chicago, Teachers, boys, girls,  
persons out of work, everybody in-  
terested. A Press and outfit com-  
plete, 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. Per-  
fect retention night and day, no chafing, suited to all  
ages. Now \$10 only. Send for circular of measur-  
ments, instructions and proofs. Get cured at home and  
be happy, office 294 Broadway, New York.

COMMON SENSE BOOTS & SHOES  
FOR LADIES, MISSES AND CHILDREN.  
Wigwan Shoes for Picnics and Home wear.  
Cool Oxford Shoes for summer wear in great variety, dif-  
ferent widths, and reasonable prices.

H. & C. BLACHFORD,  
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.

R. GEISLER,  
Church Furnisher and Importer,  
318, 320 & 322 East 48th Street, New York, U.S.A.  
Gold and Silver Work, Wood Work, Brass Work,  
Iron Work, Marble Work, Stained Glass, Eccle-  
siastical and Domestic, Fabrics, Fringes, Em-  
broideries, Banners, Flags, etc.

WALL PAPERS.  
Embossed Gold Parlor Papers.  
New ideas for DINING ROOM decoration  
Plain and Pattern INGRAINS BEDROOM PA-  
PERS in all grades. A large selection of cheap  
and medium price papers of the newest designs  
and shades. Our specialties are  
Room Decorations and Stained Glass.

JOS. McCAUSLAND and SON,  
72 to 76 KING ST. W., TORONTO.

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 Coocoo, 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 or diet that a constitution may  
be gradually built up until strong enough to re-  
sist every tendency to disease. Hundreds of sub-  
tle maladies are floating around us ready to at-  
tack 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 packets, 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  
O. 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., Phila-  
delphia, Pa

Trinity Season.  
All the goods required for the Trinity season  
constantly in stock. Cloths, fringes, "Kuba's  
Velour," &c. Send for new illustrated catalogue.  
S. S. BANNERS  
of specially imported silks. Send for illustrated  
catalogue.  
J. & E. LANE,  
59 CARMINE STREET, NEW YORK.

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 stan-

GEORGE EAKIN, ISSUER OF  
MARRIAGE LICENSES, COUNTY CLERK  
Office—Court House, 51 Adelaide Street East.  
House—188 Carlton Street, Toronto.

H. STONE, SNR.,  
UNDERTAKER  
239 YONGE ST., TORONTO.  
No connection with 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 Mfg. 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 Ex-  
position 1884-6. For cir-  
culars 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!

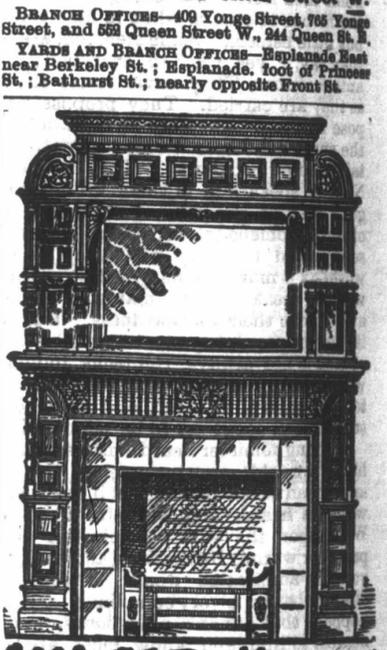
A PRIZE Send six cents for postage, and re-  
ceive free, a costly box of goods  
which will help all, of either sex, to more money  
right away than anything else in this world  
Fortunes await the workers absolutely sure.  
Terms mailed free. Taus & Co. Augusta, Maine

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 CLOCKS, etc.  
Fully warranted, satisfaction guar-  
anteed. Send for price and catalogue.  
W. H. McSHANE & CO., BALTIMORE,  
Md., U. S. Mention this paper.

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

Elias Rogers & Co.  
WOOD.  
COAL & WOOD.  
THE VERY BEST  
ROGERS  
COAL  
HEAD OFFICE—20 King Street W.  
BRANCH OFFICES—409 Yonge Street, 785 Yonge  
Street, and 652 Queen Street W., 244 Queen St. E.  
YARDS AND BRANCH OFFICES—Esplanade East  
near Berkeley St.; Esplanade, foot of Princess  
St.; Bathurst St.; nearly opposite Front St.



Wm. N. Bell & Co  
56 to 64 Pearl Street, Toronto,  
MANUFACTURERS OF  
FINE WOOD MANTELS,  
And OVERMANTELS,  
ENGLISH TILE REGISTER GRATES.  
Importers of  
ARTISTIC TILES,  
BRASS FIRE GOODS, ETC.  
This devotes itself exclusively to the  
manuf. ure of fire place goods. Send for Cata-  
logue of prices.  
GRATE FOUNDRY, ROTHERHAM, ENG.

W. STAHLSCHEIDT & Co.,  
PRESTON, ONTARIO.  
MANUFACTURERS OF  
OFFICE, SCHOOL, CHURCH,  
—AND—  
Lodge Furniture.

Rotary Office Desk, No. 51.  
SEND FOR CATALOGUE AND PRICE LIST  
GEO. F. BOSTWICK,  
64 Front St. West,  
Representative at Toronto.



July 1  
bell occa  
ites, I h  
chamber  
name to  
the blas  
faith?  
Leigh  
of hope i  
fests its  
that mor  
grace an  
Anoth  
lesson in  
I had as  
little dav  
she after  
preparat  
I said, "I  
lap, and  
offered  
seemed s  
gest the  
"Oh s  
I only sa  
fancy I c  
standing  
Believ  
teach yo  
little hy  
What an  
up in yo  
time will  
to you, w  
other acc  
will be el  
move. I  
with sou  
them, co  
memory,  
lives, wh  
her lesso  
—A Mot  
is a dang  
to the th  
the lungs  
ly cured,  
So confid  
Catarh E  
with this  
years offe  
catarrh,  
standing,  
cents, by  
GRAV  
Arab w  
Fridays t  
is a come  
by the fa  
the centr  
vine. Th  
ous in th  
the head  
or two ro  
cups plac  
them; the  
ward fly a  
soul repor  
The ke  
he passed  
matting, t  
would use  
wash it, a  
it was dry  
to transla  
what he c  
I want no  
happy."  
One day  
The young  
a yard or  
dug at the  
coffin, bei  
vent the e  
Twenty or  
earth was

COMPANY  
N. Y., BELLS  
to the public since  
School, Fire Alarm  
Chimes and Peals

Foundry.  
ade of Bells,  
als for Churches,  
WER CLOCKS, etc.  
satisfaction guar-  
price and catalogue  
& CO., BALTIMORE,  
ion this paper.

LL FOUNDRY.  
and Tin for Churches,  
Farms, etc. FULLY  
logue sent Free.  
FT. Cincinnati, O.

rs & Co.

WOOD.  
RS  
L.

ing Street W.  
ge Street, 705 Yonge  
W., 244 Queen St. W.  
15—Esplanade East  
10, foot of Front  
posite Front St.



N. & C.

et), Toronto,  
AS OF  
LS,  
RMANTELS,  
TERGRATES,  
of

GOODS, Etc.  
exclusively to the  
dis. Send for Cata-

CHERHAM, ENG.

IDT & Co.,  
TARIO.

BS OF  
' CHURCH.

niture.



k, No. 51.  
AND PRICE LIS  
TWICK,  
West.  
Toronto.

bell occasions the omission of any one of his favorites, I have known him to quietly return to the chamber and, kneeling down, add the omitted name to the usual "God bless." Who can doubt the blessing invoked by such sweet, trusting faith?

Leigh Richmond has wisely said: "The seed of hope is planted in childhood, and the bud manifests its first beauty in early youth, and thence that more expanded foliage which alone can give grace and beauty in after years."

Another instance of early piety was to me a sweet lesson in the little things of which life is made up. I had asked a step-mother to allow me to put her little daughter, of four or five years, to bed, while she attended to some other duty. After the usual preparation and the addition of a called-for "story," I said, "What next?" She made a bound on my lap, and putting her little arms around my neck, offered up her evening prayer, which, to me, seemed short, though sweet; so I ventured to suggest the usual "Now I lay me"—

"Oh stop," said she, "that is my pillow prayer; I only say it just when I am going to sleep." I fancy I can see the Guardian Angel of such a child standing by the bed-side.

Believe me, young mothers, this is the time to teach your little ones texts of Scripture, beautiful little hymns, and especially the Church Catechism. What an epitome of all that is noble is summed up in your "duty toward your neighbor." The time will come if your little treasures shall be spared to you, when teachers will exact other lessons and other accomplishments, when their native graces will be changed to suit the society in which they move. Happy those whose minds are well stored with sound and good impressions which never leave them, coming fresh in old age from the depths of memory, bringing back the happiest days of our lives, when we stood by our mother's knee learning her lessons of life and making home "sweet home."  
—A Mother.

NASAL CATARRH

is a dangerous disease. From its tendency to extend to the throat, bronchial tubes, and finally to involve the lungs in consumptive disease, it should be promptly cured, that these grave dangers may be averted. So confident are the manufacturers of Dr. Sage's Catarrh Remedy of their ability to cope successfully with this very prevalent disease, that they have for years offered, in good faith, \$500 reward for a case of catarrh, no matter how bad or of how many years standing, which they cannot cure. Remedy only 50 cents, by druggists.

GRAVES AND BURIALS IN ALGIERS.

Arab women patronize the conveyances, and on Fridays they go in crowds to Belcour, where there is a cemetery and a neat little khoubra frequented by the fair sex only on that day. A column in the centre of the court supports trellises of grape-vine. Tombstones of marble and slate are numerous in the court as well as out in the cemetery. At the head of each tomb is a slab of marble with one or two round holes in which flower-pots are set, or cups placed there that the birds may drink from them; the natives believe that these birds afterward fly away to heaven with a greeting from the soul reposing beneath.

The keeper of this khoubra was old and blind; he passed his time in sweeping the carpets and matting, then resting and singing to himself. He would use his handkerchief to dust the sacred tomb, wash it, and then dry it in the sun, holding it until it was dry. To satisfy my curiosity I sent a child to translate for me and ask if he was happy, or what he could desire. He shook his head: "No, I want nothing; I am never *ennuye*, and I am quite happy."

One day I witnessed here the burial of a child. The young boy was laid in the grave wrapped in a yard or two of white cotton; a smaller hole was dug at the bottom of the grave, and served as a coffin, being covered with flat slabs of stone to prevent the earth from falling directly on the body. Twenty or thirty men stood round in silence, the earth was hastily replaced, and temporary stones

were placed at the head and feet; the cushions and pieces of embroidery in which the body lay on the donkey which bore it to the final resting-place were put back on the animal, and the procession moved silently away. The women and girls always come afterward to weep on the grave and place flowers, and especially branches of myrtle. They often spend the greater part of three days round a new grave, sitting on matting and carpets.—F. A. Bridgman, in Harper's Magazine for May.

LORNE PARK.—This beautiful resort under its vigorous management presents largely increased attractions during the present season. It offers to Sunday School and congregational managers special advantages for their picnics, both as to safety and enjoyment. It is a most pleasant sail, and one of the best appointed steamers on the lake, the "Rothsay," makes several passages daily. We heartily recommend our readers to pay a visit to this very attractive summer resort. See advertisement.

SOME FAMILIAR QUOTATIONS.

"God tempers the wind to the shorn lamb" is generally supposed to have been taken from the Bible. It is really from the writings of one of the most indelicate of English authors, Lawrence Sterne, though possibly he may have borrowed it, as he was a notable plagiarist.

"What shadows we are, and what shadows we pursue!" is another quotation often supposed to have been derived from the Bible. It is from an electioneering speech of Edmund Burke in 1780, referring to the death of one of his competitors for a seat in Parliament.

"In the midst of life we are in death," found in the Episcopal Burial Service, is supposed to be from the Bible. It is derived from a Latin antiphon, said to have been composed by Notker, a monk of St. Gall, in 911, while watching some workmen building a bridge at Martinsbrucke, in peril of their lives. It forms the ground work of Luther's Antiphon *Ee Morte*.

Tell the good news to the suffering—  
At last is a remedy found,  
Which might have saved, had they known it,  
Many who're under the ground.  
Tell of the "Favorite Prescription,"  
Bid hopeless women be glad—  
Bear the good news to poor creatures,  
Heart-sick, discouraged and sad.  
"Female diseases," so terrible in their effects, and so prevalent among all classes, can be cured by the use of Dr. Pierce's Favorite Prescription.

A PLEA FOR THE LITTLE ONES.

Don't expect too much of them. It has taken forty years, it may be, to make you what you are, with all the lessons of experience, and I will dare say you are a faulty being at best. Above all, don't expect judgment in a child, or patience under trials. Sympathize in their mistakes and trouble; don't ridicule them.

Remember not to measure a child's trials by your standard. "As one whom his mother comforteth," said the inspired writer, and beautifully does he convey to us the deep, faithful love that ought to be found in every woman's heart, the unfailing sympathy with all her children's griefs. When I see children going to their father for comfort, I am sure there is something wrong with their mother.

Let the memories of their childhood be as bright as you can make them. Grant them every innocent pleasure in your power. We have often felt our temper rise to see how carelessly their plans were thwarted by older persons, when a little trouble on their part would have given the child pleasure, the memory of which would have lasted a lifetime.

Lastly, don't think a child hopeless because it betrays some very bad habits. We have known children that seemed to have been born thieves and liars, so early did they display these undeniable traits; yet we have lived to see these same children

become noble men and women, and ornaments to society. We confess they had wise, affectionate parents. And, whatever else you may be compelled to deny your child by your circumstances in life, give it what it most values—plenty of love.

NEITHER.

"Well I can't understand why a man who has tried to lead a good, moral life should not stand a better chance of heaven than a wicked one," said a lady a few days ago, in a conversation with others about the matter of salvation.

"Simply for this cause," answered one. "Suppose you and I wanted to go into a place of interest where the admission fee was one dollar. You have fifty cents and I have nothing. Which would stand the better chance of admission?"

"Neither," was the solemn reply.  
"Just so; and, therefore, the moral man stands no better chance than the outbreaking sinner. But now suppose a kind and rich person, who saw our perplexity, presented a ticket of admission to us at his own expense! What then?"

"Well, then we could go in alike; that is clear."  
"Thus, when the Saviour saw our perplexity, He came, He died, and thus obtained eternal redemption for us" (Heb. ix. 12), and now He offers you and me a free ticket. Only take good care that your fifty cents do not make you proud enough to refuse the free ticket, and so be refused admittance at last.

WHAT IS FAITH?

So asked an unbelieving physician of his friend, a merchant, in whose room both were quietly sitting during an evening. "Yes, what is faith?" And the tone of his question involuntarily called to mind Pilate's question, "What is truth?" "My boy," said the merchant smiling to his son, a merry little lad of eight years, who had with much pains arranged a whole army of leaden soldiers, and now as an important general in his own estimation stood up to command them to engage in battle. "My boy, carry back your hussars to the barrack box and go to bed: and be quick and do it without objection; it is high time." The poor boy! It came so hard upon him to leave his favourite play! Who could blame him for it! He threw a beseeching glance towards his father, but at once he saw unbending sternness on his countenance. He swallowed down his tears, carried his soldiers back to their quarters, embraced his father and went. "See doctor, this is faith," said the merchant. Then, calling back his child, he whispered in his ear, "Listen, my child, since assurance now is as good as a permission when the time comes, I will take you with me to the Autumn Fair at Hamburg." Exulting for joy, the lad left the room. It came to him by anticipation as though he were already on the way to Hamburg. For a long time after they heard him singing in his sleeping chamber. And again the father said, addressing his friend, "That is called faith, doctor. In this boy is planted the germ of faith in man. May he yield himself to his heavenly Father with like humility and love, with like obedience and trust, and his faith will be as complete as the faith of Abraham, the father of the believing ones!" The doctor was clearly answered. After a moment of silence he said: "Now I know more of faith than I had learned from many preachers."

HOW CAN WE LOVE OUR ENEMIES?

In my early Christian life this question greatly troubled me, as I doubt not it does many conscientious young Christians to-day. Some think of it as a part of a "higher life" which only a few Christians are ever expected to attain. Others think it impracticable,—something that no one but Christ ever did or ever will do. How can one love his enemies as he loves his friends and his God?

The difficulty is at least diminished by distinguishing three different kinds of Christian love: First, the love of esteem, that looks up,—the love which we feel toward God; second, the love of

sympathy, that looks straight out,—the love with which we love congenial fellow-Christians; third, the love of compassion, that looks down in tender pity, rather than contempt or hatred, on all we think to be in the wrong, including not only the corrupt but all we dislike or count as enemies.

This last is the most distinctive "Christian love,"—"the love of God shed abroad in our hearts by the Holy Spirit," making us love the unlovely, making us love others as God loved us; because every human being is a son of God, however wayward; because each human being is a brother or sister of Christ, for whom He died; because every human being is also an immortal being; because every one who wrongs another wrongs himself still more, and so is to be pitied and saved rather than despised or hated.

There is little credit in the love of esteem, in loving the altogether lovely; or in the love of sympathy—"if ye love them that love you what reward have ye?"

The only form of love that proves us Christians, with new hearts that love like God, is the love of compassion, that loves according to needs, not according to merits.

It is this love that Paul pictures in that wonderful thirteenth chapter of First Corinthians—the love that "suffers long and is good-natured," that is greater than faith or hope. He who lacks it may have begun to be a Christian in the will, but he is not a Christian at heart. It was this love that opened heaven to Stephen. It opens to no other key. "He that loveth not, knoweth not God, for God is love."

"The tetter-board of life goes up  
The tetter-board of life goes down."

Up and down, up and down—one day a millionaire, next day "dead broke"—one day buoyant in spirits, next day gloomy as a fog—one day in seeming perfect health, next day "laid out" with a bilious attack or your stomach "on a strike." This is the way the world wags now-a-days. If you are bilious, melancholic, dizzy headed, dyspeptic, want appetite or have torpid action of liver, kidneys or bowels, take Dr. Pierce's Pleasant Pellets—purely vegetable, perfectly harmless; one a dose.

#### GETTING A WIFE IN TURKEY.

In Turkey everybody marries young, and, one might perhaps be permitted to add, those who can afford to, marry often. Such a thing as an old maid is absolutely unknown among the Turks. They are a marrying race, and as a general thing, the girls are married off by the time they reach their teens, and often a year or two before. A Turk may possibly fall in love with his wife after marriage, but it wouldn't be very easy for his affections to antedate this ceremony, for the first time he ever sets eyes on her face is in the nuptial chamber. When a young Turk becomes old enough to marry, then his mother and a few confidential female friends undertake to find him a wife. In a body they call upon such of their neighbors as are blessed with marriageable daughters, and state their mission in a business like way. The daughters are trotted out for inspection, much as though they were young colts or calves offered for sale. The wife hunters look the daughters over critically, question the mother, and partake of coffee. In a few minutes the daughter who has been inspected retires from the room. If her appearance has failed to please the visitors nothing more is said. If, however, they are favorably impressed, they linger and enter into negotiations for her hand in marriage to the youth in question. The girl's age, health, accomplishments, trousseau, and kindred matter are inquired into in the most matter-of-fact way. The mother of the damsel, on her part, inquires quite as minutely into the merits and demerits of the proposed husband.

#### THE HABIT OF JUDGING ONE ANOTHER.

No habit is more common. Christians as well as others indulge in it. Nearly every one thinks it is not only right, but in some sense a duty to form and express judgments of others, and more particularly if these judgments are unfavorable and cal-

culated to injure them. There is an element in human nature which prompts very many to find flaws and defects in the lives and characters of others, and, when found, to make them known to the world.

Now at this miserable habit our Lord levels His unqualified condemnation. In His great Sermon on the Mount He says to one and all, "Judge not that ye be not judged." To give solemn emphasis to the injunction He adds, "For with what judgment ye judge ye shall be judged. And with what measure ye mete it shall be measured to you again."

What an admonition is this! With what energy it warns us against this dreadful habit! Let us lend a listening ear lest we fall under this fearful condemnation.

#### "WILL IT BE LONG?"

When the Revd. C. P. Ford knew that he could not live he asked with increasing frequency, "Will it be long?"

"Will it be long?" he often asked  
As the lagging hours stole on;  
Long till the bourne is passed,  
Long till the night is gone?

"Will it be long?" till this wild storm  
Has sunk on the ocean's breast?  
Long till my throbbing heart  
Has found its abiding rest?

"Will it be long?" till wish wond'ring eye  
I gaze on the angel throng,  
And hear their exelling cry  
As they bear my soul along?

"Will it be long?" till through the veil  
Like the sun's bright morning ray,  
The light of the Son of Man  
Shall fall on my op'ning way?

"Will it be long?" till close at hand  
I fall at His blessed feet?  
Long till His pardoning voice  
My penitent soul shall greet?

"Will it be long?" till these dim eyes  
Shall gaze on His loving face?  
Long till he bids my soul arise  
All thrilled with His saving grace?

"Will it be long?" till His strong arm  
With its calm embracing love,  
Shall shield me from every harm,  
To my place of rest above?

"Will it be long?" the waiting there  
Mid the fields of unfading green  
Where the hills so vast and fair  
Are deck'd with His glad'ning sheen?

"Will it be long?" the solemn hour  
When, pain and peril o'er,  
He comes in His saving power  
To bring you to that blessed shore?

"Will it be long?" to rest in light  
Till the work of grace is done,  
And we enter that home so bright  
Around His eternal throne?

It will not be long. For time  
Will soon have passed away,  
And the joy of that blessed clime  
Will be marred by no ending day.

It will not seem long to stay,  
Jesus Himself shall be there;  
And even an endless day  
Will seem short when He is near.

#### TONGUE TRIPPERS.

*Facile princeps* among these crafty word-combinations to the correct utterance of which even the perfectly sound brain cannot compel the tongue, stands the "Peter Piper" shibboleth, and next to it in difficulty, the line beginning "seven slender saplings stood," etc. A writer in the *Youth's Companion* gives us a very good list of similar sentences. Test your mental precision and agility of speech on them.

Gaze on the gay gray brigade.  
The sea ceaseth and it sufficeth us.

Say, should such a shapely sash shabby stitches show?

Strange strategic statistics  
Cassell's solicitor shyly slashes a sloe.  
Give Grimes Jim's great gilt gig whip.  
Sarah in a shawl shovelled soft snow slowly.  
She sells sea shells.  
A cup of coffee in a copper coffee-cup.  
Smith's spirit flask split Philip's sixth sister's fifth squirrel's skull.  
The Leith police dismisseth us.

#### TAKE CARE.

1. Take care of your health. A sound mind depends largely on a sound and healthy body; and without good health you are not likely to have vigor, or cheerfulness, or courage for duty, or successes in life. Do all in your power, then, to have and keep good health.

2. Take care of your time. It is one of the most precious of God's gifts. Misimproved, it is loss, injury, ruin; rightly used it is a success, character, influence, life to the intellect, life to the soul. Know, then, and constantly remember, the value of time. Seize and improve every moment as it passes. No idleness, no waste, no procrastination. Never put off to the future what may be done now. Count as lost the day in which you have made no improvement or done no good.

3. Take care as to your associates. Not only will you be known by the company you keep, but you will soon become like it. "He that walketh with wise men shall be wise, but the companion of fools shall be destroyed." Not only, then, shun the society of the idle, the profligate, the abandoned, the vicious, the Sabbath breaker, the profane, the sneerer at sacred things, but seek the society of the wise and good.—*Rev. Tyron Edwards, D.D., in Forward.*

#### HINTS TO HOUSEKEEPERS.

**WHITE CUSTARD.**—Separate the yolks and whites of three eggs; use the whites only. Take, also, one-fourth tablespoonful of salt, two tablespoonfuls of sugar. Give a light grating of nutmeg, then one pint of rich milk. Beat sugar, whites, and nutmeg; then add a little milk and beat thoroughly; then add the rest of the milk. Bake in cups, set in a pan of water. When firm in the centre, put on the ice to cool.

**BIRD'S-NEST PUDDING.**—Pare four good-sized sour apples, stew until soft. Make a batter of one cup of milk, butter the size of an egg, two and one-half cupfuls of flour, two heaping teaspoonfuls baking powder, a pinch of salt. Pour over the stewed apples and bake in a hot oven.

**Sauce for the Above.**—One egg beaten light one cup of sugar, one-half cup hot water, one sliced lemon, one tablespoonful cornstarch. Boil until it thickens.

**VEGETABLE SOUP.**—Put into a saucepan a piece of butter the size of a walnut; when it is very hot put in three onions sliced and a half-dozen celery leaves; stir until they redden, then add a half teacupful of flour, and when this is red (take great care that it does not burn), pour in one pint of boiling water, stirring slowly all the while, then add one quart cold water and simmer for an hour. Season with salt and pepper and serve very hot.

The *Western Watchman*, the Popish organ of St. Louis, U.S., recently contained the following sentence, which proves that the latent thoughts of Popery are still the same, and what the intention may be if it could be carried out, is illustrated in the words it contains:—"Protestantism! We would draw and quarter it. We would impale it, and hang it up for crows' nests. We would tear it with pincers, and fire it with hot irons. We would fill it with molten lead, and sink it in hell-fire a hundred fathoms deep."

Some on  
ing rules fo  
certainly w  
The young  
profitable  
rules and  
be often re  
persistent e  
no doubt b  
on their fr  
eminent m  
adopted suc  
years they  
measure, t  
sure at leas  
adopted an  
like the fo  
failure. S  
doing right  
who does  
know the  
who will e  
fully put th  
drawer wit  
shall be th  
do know th  
watches o  
put His bl  
endeavour  
cepts. The  
the best of  
that the s  
you. Here  
1. Respe  
2. Love  
sincerely.  
3. Never  
4. Never  
nor steal.  
5. Be s  
smallest m  
6. Save  
may be ab  
7. Do n  
or the blin  
8. Alwa  
proper resp  
9. Do  
clothes.  
10. If y  
to the own  
11. Avo  
dren or co  
12. Nev  
thing.  
13. Do  
own.  
14. Try  
day.  
15. Gua  
language.

1. Respe  
2. Love  
sincerely.  
3. Never  
4. Never  
nor steal.

5. Be s

smallest m

6. Save

may be ab

7. Do n

or the blin

8. Alwa

proper resp

9. Do

clothes.

10. If y

to the own

11. Avo

dren or co

12. Nev

thing.

13. Do

own.

14. Try

day.

15. Gua

language.

shabby stitches  
sloe.  
whip.  
low slowly.  
cup.  
sixth sister's

A sound mind  
lthy body; and  
likely to have  
or duty, or suc-  
r, then, to have

is one of the  
mproved, it is  
is a success,  
lect, life to the  
remember, the  
every moment  
no procrastina-  
what may be  
in which you  
no good.

PERS.

olks and whites  
Take, also,  
tablespoonfuls  
tmeg, then one  
s, and nutmeg;  
roughly; then  
in cups, set in a  
ntre, put on the

good-sized sour  
ster of one cup  
vo and one-half  
poonfuls baking  
ver the stewed

eaten light one  
ater, one sliced  
1. Boil until it

ancepan a piece  
n it is very hot  
alf-dozen celery  
add a half tea-  
red (take great  
one pint of boil-  
while, then add  
er for an hour.  
rve very hot.

sh organ of St  
e following sen-  
ant thoughts of  
t the intention  
is illustrated in  
tantism! We  
ould impale it.  
We would tear  
not irons. We  
sink it in hell-

TWENTY-FOUR GOLDEN RULES.

Some one has prepared the following rules for boys and girls, which are certainly worthy of very careful study. The young readers will find it very profitable for them to cut out these rules and put them where they can be often read. With an earnest and persistent effort to obey them there is no doubt but they will tell favourably on their future lives. Some of the eminent men of the past in early life adopted such rules, to which in after years they attributed, in a large measure, their great success. I am sure at least of this, that no one ever adopted and followed carefully rules like the following, whose life was a failure. Success in its truest sense is doing right, and no one succeeds really who does not do right. I shall never know the number of boys and girls who will cut out these rules and carefully put them away in some book or drawer with the resolution that they shall be the rules of their lives. But I do know that there is One whose eye watches over all, who will know and put His blessing upon every one who endeavours to follow these golden precepts. Then, too, in keeping them to the best of your ability you will know that the smiles of heaven are upon you. Here are the rules:

- 1. Respect and obey your parents.
- 2. Love your brothers and sisters sincerely.
- 3. Never speak evil of one another.
- 4. Never strike, nor lie, nor cheat nor steal.
- 5. Be strictly honest, even in the smallest matters.
- 6. Save what you can, so that you may be able to give to the poor.
- 7. Do not mock the deaf, the lame, or the blind.
- 8. Always address the aged with proper respect.
- 9. Do not dirty or injure your clothes.
- 10. If you find anything, return it to the owner.
- 11. Avoid the company of bad children or companions.
- 12. Never be cruel to any living thing.
- 13. Do not covet what is not your own.
- 14. Try to improve at school every day.
- 15. Guard against low and vulgar language.

- 16. Eat with thankfulness whatever is set before you.
- 17. Never chew or smoke tobacco or any other narcotics; nor drink any intoxicating drinks.
- 18. Be exact in your behaviour at all times.
- 19. Put your clothes and playthings in their proper places.
- 20. Avoid eating any kinds of unripe fruit.
- 21. Always answer distinctly, correctly and modestly.
- 22. Shun all kinds of gaming as great evils.
- 23. Become the young disciples of Jesus Christ.
- 24. Pray daily to God, and by your service praise His holy Name.

NOTHING HUNTS OUT CORNS like tight boots. Nothing removes corns with such certainty as Putnam's Painless Corn Extractor. Beware of poisonous substitutes. Ask for and get Putnam's Painless Corn Extractor at druggists.

A YOUNG SOLDIER.

For many years it had been the fashion in Germany for little boys from four to eight or ten years of age to wear the military *muetze*, or cap, and a toy sword. Our little Jack, while in Stuttgart, wore the *muetze* and sword, which, with his dark blue, close fitting overcoat and white leather gloves, and his erect bearing and military salutes to his officer friends, added to the general military effect. One day while strolling about the city he met a mounted officer, for whom he made his best salute, and so successfully that the kind-hearted gentleman leaned over on his saddle and returned it with pleasant dignity. When Jack saw this it evidently pleased him, and on reaching the hotel he ran up to his mother and said: "O, mamma! I met such a nice officer; he was on horseback, and when I saluted him he leaned way over and returned my salute; and he really didn't know whether I was an officer or a little boy."

A FACT WORTH REMEMBERING—Mr. James Binnie, of Toronto, states that his little baby when three months old was so bad with summer complaint that under doctors' treatment her life was despaired of. Four doses of Dr. Fowler's Extract of Wild Strawberry cured her. She is now fat and hearty.

DO IT WELL.

Said Harry, throwing down the shoe brush, "There, that'll do. My shoes do not look very bright, No matter—who cares?" "Whatever is worth doing is worth doing well," replied a serious but pleasant voice.

Harry started and turned round to see who spoke. It was his father, Harry blushed. His father said, "Harry, my boy, your boots look wretched. Pick up your brush and make them shine. When they look as they should, come into the library."

"Yes, pa," replied Harry, and taking up the brush in no very good humour, he brushed the dull boots until they shone nicely. When the boots were polished he went to his father, who said to him:

"My son, I want to tell you a short story. I once knew a poor boy whose

YOU SUFFER

from Biliousness, Constipation, Piles, Sick headache, Sour Stomach, Colds, Liver Trouble, Jaundice, Dizziness, Bad taste in the Mouth, etc.—You need suffer no longer—

Warner's Safe Pills

will cure you. They have cured tens of thousands. They possess these points of superiority: sugar coated; purely vegetable, contain no calomel, mercury or mineral of any kind; do not gripe; never sicken; easy to take; mild in operation; and for these reasons are especially the favorites of women.

Warner's Safe Pills.

mother taught him the proverb, 'Whatever is worth doing is worth doing well.' This boy began life as a newsboy, but he was so devoted to his work that many people, both rich and poor, bought their daily papers from him. At length he attracted the attention of a gentleman who took him into his family to be his servant. He took pains to do everything well no matter how trivial it seemed. His employer was pleased and took him into his shop. He did his work well there.

"When he was sent on an errand he went quickly and did his work faithfully. When he was told to make out a bill, or enter an account, he did that well.

"This pleased his employer so that he advanced him step by step until he became clerk, then a partner, and now a rich man, and anxious that his son Harry should learn to practice the rule which made him prosper."

"Why, pa, were you a poor boy once?" asked Harry.

"Yes, my son, so poor that I had to go into a family and black boots, wait on the table, and other little menial services for a living. But doing those things well, I was soon put as I told you, to do things more important. Obedience to the proverb, with God's blessing, made me a rich man."

Harry never forgot the conversation. Whenever he felt like slighting a bit of work he thought of it, and felt spurred to do his work well. "Whatever is worth doing is worth doing well," cheered him in his daily duties.

A DISTRESSING DISEASE.—"I wish to give my testimony in favor of Burdock Blood Bitters. I had been troubled with Erysipelas and was induced to try this valuable medicine. I have used three bottles and am now well as ever." Mrs. L. Finch, Clear Creek, Ont.

WELL TESTED.—"I was nearly dead with Cholera Morbus, one bottle of Extract of Wild Strawberry cured me, and at another time I was so bad with Summer Complaint that I thought I would never get over it, when two bottles cured me." Mrs. E. Askett, Peel, Ont.

DIGESTIVE TABLETS

OR AFTER DINNER PILLS, for enfeebled digestion, produced from want of proper secretion of the Gastric Juice. They give immediate relief in Dyspepsia and Indigestion.

DIRECTIONS.—Take one or two pills immediately after eating or when suffering from Indigestion, Lump in the Throat or Flatulence. Samples sent free. Address the Davis & Lawrence Co., (Limited,) Montreal. SOLE AGENTS.

A POOR MAN'S FRIEND.

One that will save days of sickness and many a Dollar in time and Doctor's Bills, one always near at hand, ready at a moment's call. This friend is PERRY DAVIS'

PAIN-KILLER.

TAKEN INTERNALLY, it cures Dysentery, Cholera, Diarrhoea, Cramp and Pain in the Stomach, Bowel Complaints, Painter's Colic, Dyspepsia or Indigestion, Sudden Colds, Sore Throat, Coughs, &c.

USED EXTERNALLY, it cures Bruises, Cuts, Burns, Scalds and Sprains, Swellings of the Joints, Toothache, Pain in the Face, Neuralgia and Rheumatism. Sold by Dealers in Family Medicines the World Around.

25 CENTS PER BOTTLE.

Beware of Counterfeits and Imitations.

For Coughs, Neglected Colds, Bronchitis, Pain in the Chest, and all diseases of the Lungs,

ALLEN'S LUNG BALSAM

Is the GREAT MODERN REMEDY. For Croup it is almost a Specific. As an Expecto- rant IT HAS NO EQUAL!

It is composed of the active principles of roots and plants which are chemically extracted, so as to retain all their Medical qualities. MINISTERS AND PUBLIC SPEAKERS who are so often afflicted with Throat Diseases, will find a sure remedy in this Balsam. Lozenges and waters sometimes give relief, but this Balsam taken a few times will ensure a permanent cure.

Prices, 25 cts. 50 cts. and \$1.00 per bottle.

D. PIKE, Manufacturer of Tents, Awnings Flags and Sails. TENTS TO RENT. 157 KING STREET EAST, TORONTO, ONT.

Consumption

that dread terror, a disease so long baffling science and the most skilled physicians, who knew of nothing to arrest, nothing to alleviate, nothing to cure. Now it is no longer an incurable malady even when given up by physicians, health can yet be found in OUR REMEDY; it heals and soothes the membrane of the Lungs, inflamed and poisoned by the ravages of this fell disease, and prevents the night sweats and tightness across the chest which accompany it.

CURES GUARANTEED Toronto Medicine Co., Toronto, Ont.

DR. FOWLER'S

EXT. OF WILD STRAWBERRY CURES

HOLERA Cholera Morbus COLIC and CRAMPS

DIARRHCEA DYSENTERY

AND ALL SUMMER COMPLAINTS AND FLUXES OF THE BOWELS IT IS SAFE AND RELIABLE FOR CHILDREN OR ADULTS.



BEAUTY of Skin & Scalp RESTORED by the CUTICURA Remedies.

NOTHING IS KNOWN TO SCIENCE AT all comparable to the CUTICURA REMEDIES in their marvellous properties for cleansing, purifying and beautifying the skin, and in curing torturing, disfiguring itching, scaly and pimply diseases of the skin, scalp and blood, with loss of hair.

CUTICURA, the great Skin Cure, and CUTICURA SOAP, an exquisite Skin Beautifier, prepared from it, externally, and CUTICURA RESOLVENT, the new Blood Purifier, internally, cure every form of skin and blood disease, from pimples to scrofula.

Sold everywhere. Price, CUTICURA, 75c.; RESOLVENT, \$1.50; SOAP, 35c. Prepared by the POTTER DRUG AND CHEMICAL Co., Boston, Mass. Send for "How to Cure Skin Diseases."

Pimples, Blackheads, chapped and oily skin prevented by CUTICURA SOAP.

Dull Aches, Pains, and Weaknesses instantly relieved by the CUTICURA ANTI-PAIN PLASTER, the only pain-killing plaster, 50c.

## "GO FORWARD."

Night clouds are sinking fast,  
Day dawn is near;  
Bugles and clarions, ring  
Out loud and clear.

Sleepers, awake! Fellows,  
Rise at our call,  
Clad all in armour bright,  
Stand one and all.

Shake off your lethargy,  
Nerve for the fight;  
Gird up your forces, to  
Strike for the right.

Dreams—let them fade away;  
Forward! let your cry;  
Look not behind you, but  
Onward for aye!

Marches may tedious be,  
Rugged the ground;  
Burdens press heavily,  
Hardships abound;

Faint not, and falter not,  
Cheer one another,  
March along hopefully,  
Brother with Brother.

Called to lone night watches,  
Guarding the host,  
Patient and vigilant  
Keep to your post;

Comrades may rest, while you  
Pace and dull round;  
The Captain is near you, all  
Faithful be found.

Dread not the hidden foes'  
Manifold arts,  
Bitterest scoffing, and  
Venomous darts;

Look at the Cross gleaming  
Bright on your shield,  
Bright on the Banners that  
Circle in the field.

Onward thro' toil and strain,  
Upward where loom  
Sceptres of doubt and dread,  
Darkness and gloom.

Whirlwinds of passion cease,  
Sorrow floods deep,  
Close to the Leader climb,  
Steep after steep.

When drums beat to arms, when  
Battle's at hand,  
War-shouts and trumpet blasts  
Swell o'er the land;

Press to the front, soldiers,  
Dread not to go  
Where fierce is the fighting, and  
Dauntless the foe.

Meet clash of opinions, and  
Onset of words,  
Calmly and warily  
Wielding your swords.

Make for the breach, and  
Thro' hottest strife  
Onwards, to love and light,  
Onwards to life.

Fill up the ranks, Soldiers,  
Follow as one;  
Union means Victory  
Mighty deeds done.

Fight, the good fight, Brother,  
Forward! your cry,  
Waver not, weary not,  
Forward for aye!

## BOY INVENTORS.

Some of the most important inventions have been the work of mere boys. The invention of the valve motion to the steam engine was made by a boy. Watt left the engine in a very incomplete condition, from the fact that he had no way to open or close the valves except by means of levers oper-

ated by the hand. He set up a large engine at one of the mines, and a boy was hired to work these valve levers. Although this was not hard work, yet it required his constant attention. As he was working these levers he saw that parts of the engine moved in the right direction, and at the exact time that he had to open or close the valves. He procured a strong cord and made one end fast to the proper part of the engine and the other end to the valve lever, and the boy had the satisfaction of seeing the engine move off with perfect regularity of motion.

A short time after the foreman came around and found the boy playing marbles at the door. Looking at the engine he soon saw the ingenuity of the boy, and also the advantages of so great an invention. Mr. Watt then carried out the boy's inventive genius in a practical form, and made the steam engine a perfect automatic working machine.

## A CAT CLIMBS A CHURCH STEEPLE—HOW IT WAS RESCUED.

One beautiful summer evening the avenues were thronged with people on their way to church. At a corner several persons were standing, gazing apparently into the air. Others soon joined them, until so large a crowd was gathered that the way was blocked. Soon the windows along the street were thronged, and a number of persons were seen on the tops of the houses in the neighborhood.

And what do you think they saw? Clinging for dear life to a jutting ornament, near the top of the tall church steeple that pointed straight up into the soft evening air, was a black cat. "How did it get there?" was the first question every one asked, and "How will it get down?" was the next.

The poor thing was looking down, and at frequent intervals it uttered a pitiful cry, as if calling to the crowd below for help. Once, it slipped and fell a short distance down the sloping side of the steeple, and an exclamation of pity came from the crowd, now intensely interested in its fate. Luckily the cat's paws caught on another projection, and for the moment it was safe.

Some looker on suggested that it be shot in order to save it from the more dreadful death that seemed to await it; but no one was willing to fire the shot. Ere long a little window some distance above the place where the cat was clinging was seen to open. Two boys had determined to save it; they had mounted the stairs to where the bell hung, and then by a ladder reached the window. The boys were seen to be lowering a basket down the side of the steeple.

Pussy watched it intently as it came nearer and nearer.—When it was within reach, she carefully put out one paw, and took hold of the side of the basket, then as carefully repeated the action with the other paw, then with a violent effort flung herself over the side into the bottom of the basket. She was safely drawn to the window amid loud cheers from the spectators below.—*St. Nicholas.*

## GOOD IN THE COUNTRY.

Somehow, it seems easier to be good in the country, doesn't it?—right among the grass and flowers, where you can see all there is of the blue sky, and not be shut in on every

side by brick walls, and have to walk on hot, city pavements. Which of our poets is it who says,

" 'Tis as easy then to be good and true  
As grass to be green or skies to be blue?"

If you don't know his name, ask some one.

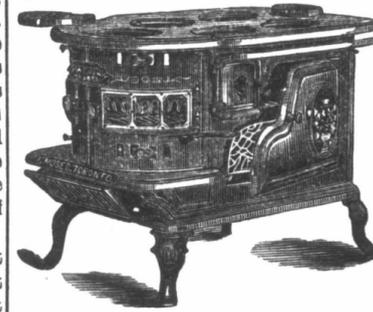
But, after all, we believe you each know by experience that it takes more than blue sky and lovely grass and flowers, to make us happy, even to say nothing of making us good. We want something *inside* of us to do that, don't we? Things outside are not enough. We want the sweet, bright, loving Spirit of Jesus inside. Then we shall be happy and sweet-tempered whether we have blue sky or gray—whether we are in the city or country.

Now, suppose you were to spend this summer—wherever you may be—with Jesus! You have a little, secret life of your own that nobody but He knows anything about. Nobody else knows what you may be thinking about. He does. Now just bring Him into that little hidden life. Tell him all your secrets—every one; don't keep one back. And ask Him to tell you His secrets—the secrets He has for you. Be sure not to forget this. It is to the little children that He loves to tell His secrets. This may seem strange, but it is true. He has told us so Himself.

He has, oh! so many things to tell you if you will only be very quiet, and listen. Sometimes He will speak to you in His Word, and sometimes He will speak to you in other ways. And, very often, He will speak to you when you are all alone by yourself (perhaps among the grass and flowers) and are very quiet with thoughts of Him. Try every day to have some time all alone with Jesus. And when you are alone, don't spend all the time in talking to Him, but, like Samuel, ask Him what He has to say to you, and then be very still, and listen. In this way, you will soon learn to know the Voice of Jesus, and follow it.—*Parish Visitor.*

## OF ALL THE COMBINATIONS

Of Manufacturers in producing a good Cook Stove, there is none to equal



## MOSES' Combination Stove.

Those who relish a well-cooked roast, or a palatable, appetizing bun or cake, should not fail to secure this

## BEST OF STOVES.

The Fire Never Goes Out in Winter.

Manufactured and Sold by

F. MOSES, 301 Yonge St., Toronto.

# 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. 100 Wall St. N. Y.

Buy Your SEEDS and FLOWERS

## FROM SLIGHT

WEDDING BOUQUETS & FLORAL OFFERINGS.



## TREES!

Best Stock in Canada. Fruit & Ornamental Trees Norway Spruce.

BEDDING PLANTS. Dahlias & Gladioli, Tuberoses, Bermuda Lilies, etc., etc.

H. SLIGHT, CITY NURSERIES, 407 Yonge St., Toronto

## R. C. WINDEYER,

ARCHITECT.

R. C. WINDEYER, Church work a speciality. Canada Permanent Bldgs. Toronto.

## "NEW HOME"

Sewing Machine.



Still leads all, call and see the varied beautiful styles of designs in new wood, and inspect the new Attachment. Their Agent will be glad to see you, and show to all who may call, and point out the merits of the New Home. Numerous recommendations from the first families and from the Tailors who have them in use. Needles, oil, etc., expressed to all parts of the country for all kinds of Machines. Every Machine warranted for five years.

C. GENTLEMAN,

General Agent, 545 Queen Street W., Toronto.

## GENERAL GROCERIES.

NEW RAISINS, NEW CURRANTS.

CROSSE & BLACKWELL'S

Raspberry, Black Currant,

And Green Gage Jam

In 1b. Bottles.

R. FLACK

355 Gerrard-st. East Toronto.

# PIANOS

SQUARE  
AND UPRIGHT.

ALL  
STYLES.

**HEINTZMAN & Co.**  
Send for Illustrated Catalogue.  
117 King Street West,  
Toronto, Ont.

## Manufacturers' Life Insurance Co.

AND THE

MANUFACTURERS' ACCIDENT INSURANCE COMPANY,

Are two separate and distinct Companies with full Government Deposits.

The authorized Capital and other Assets are respectively \$2,000,000 and \$1,000,000.

PRESIDENT:—RIGHT HON. SIR JOHN MACDONALD, P.C., G.C.B

VICE-PRESIDENTS:—GEORGE GOODERHAM, Esq., President of the Bank of Toronto.  
WILLIAM BELL, Esq., Manufacturer, Guelph

SECRETARIES:—H. J. HILL, Secretary of the Industrial Exhibition, Toronto. EDGAR A. WILLIS  
Secretary Board of Trade Toronto. J. B. CARLISLE, Managing Director, Toronto.

### POLICIES

ISSUED ON ALL THE APPROVED PLANS.

LIFE INTERESTS PURCHASED AND ANNUITIES GRANTED.

### Pioneers of Liberal Accident Insurance.

Issues Policies of all kinds at moderate rates. Policies covering Employers Liability for accidents to their workmen, under the workmen's Compensation for Injuries' Act, 1886. Best and most liberal form of Workmen's Accident Policies. Premium payable by easy instalments, which meets a long-felt want.

Agents Wanted in Unrepresented Districts.

ESTABLISHED 1856.

Garden, Field & Flower

# SEEDS

Sterling Worth and Quality have made

## SIMMERS' SEEDS

the most popular brands. Sow them and you will use none other.  
All Seeds are mailed free on receipt of Catalogue price. Please send your address for our Seed Catalogue, free on application.

J. A. SIMMERS, Seed Merchant,  
TORONTO.

# CLERGYMEN!

Send 2-cent stamp for samples of  
CONFIRMATION CARDS,  
Marriage Certificates,  
Baptismal Certificates.

OXFORD PRESS,  
Timms, Moor & Co.,

PROPRIETORS,  
28 ADELAIDE ST., E., TORONTO.

PETLEY & CO.,  
Real Estate Brokers & Auctioneers,  
Buy, sell and exchange

— CITY AND FARM PROPERTY —

and sell City and Farm Property by Auction, either at their Rooms or on the Premises.

THE REAL ESTATE EXCHANGE,  
55 & 57 Adelaide St. East, Toronto.

### ADDING MACHINE, PRICE \$1.00.

Will add any column of figures with great speed and perfect accuracy. Is not a toy, can be carried in vest pocket. Circulars and testimonials free. Whiton Manufacturing Co., Toronto, Ont.

### A MAN OF A THOUSAND. A Consumptive Cured.

When death was hourly expected, all remedies having failed, and Dr. H. James was experimenting with the many herbs of Calcutta, he accidentally made a preparation which cured his only child of Consumption. His child is now in this country, enjoying the best of health. He has proved to the world that Consumption can be positively and permanently cured. The doctor now gives this recipe free, only asking two 2-cent stamps to pay expenses. This Herb also cures Night Sweats, Nausea at the stomach and will break up a fresh cold in 24 hours. Address CRADDOCK & Co., 1032 Race street, Philadelphia, naming this paper.

### THE NAPANEE PAPER COMPANY NAPANEE, ONT.

— MANUFACTURERS OF (Nos. 2 AND 3) —

White Colored & Toned Printing Papers

News & Colored Papers a Specialty.

Western Agency - 112 Bay St., Toronto

GEO. F. CHALLES, AGENT.

The DOMINION CHURCHMAN is printed on our paper.

## ADVERTISE

IN THE

# Dominion Churchman

BY FAR

The Best Medium for Advertising

It is patronized by many of the well-known leading houses in Canada, the United States and Great Britain.

BEING THE MOST EXTENSIVELY CIRCULATED  
CHURCH OF ENGLAND JOURNAL

IN THE DOMINION.

Mailed to nearly ONE THOUSAND Post Offices weekly.

RATES MODERATE.

ADDRESS  
FRANK WOOTTEN,  
Publisher and Proprietor,  
TORONTO, CANADA.

Box 2640.

## THE CANADIAN MISSIONARY

AND

### Church and Home Magazine

Is a Church of England Monthly Magazine of Diocesan, Domestic and Foreign Mission Work, 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.

## 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.

# 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 1888.

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

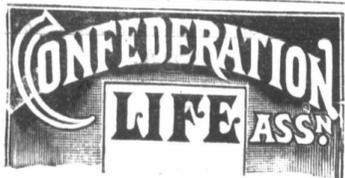
**MULLIN & MUIR, 136 Yonge Street, Toronto.**

**H. GUEST COLLINS,**  
 Receives pupils for instruction on the  
**ORGAN AND PIANO,**  
 AND IN  
**Voice Culture and Musical Theory.**  
 Special attention given to the training of  
 Choirs and Choral Societies.  
 Harmony taught in classes or by correspondence.  
 Terms on Application.  
 Residence - 21 Carlton St., Toronto

**TRINITY COLLEGE SCHOOL,**  
 PORT HOPE.  
**TRINITY TERM**  
 Will begin on  
**WEDNESDAY, APRIL 18th**  
 Forms of Application for admission and copies  
 of the Calendar may be obtained from the  
**REV. C. J. S. BETHUNE, M. A. D. O. L.**  
 HEAD MASTER.

**Preparatory School for Boys.**  
 Established 1879.  
 Board and Tuition. The usual English  
 Branches and Elementary Classics. French  
 and Mathematics. Address  
**SPARHAM SHELDRAKE,**  
 "The Grove," Lakefield, Ont.

**HELLMUTH LADIES' COLLEGE LON-**  
**DON, ONT.** Courses of Study very ex-  
 ercise and very thorough. Literature, Music, Art,  
 Recitation, etc. Climate exceptionally healthy.  
 Terms moderate. For circular address  
**REV. E. N. ENGLISH, M. A., Principal.**



A HOME COMPANY.  
 Capital and Assets now over \$3,000,000  
 HEAD OFFICE:  
 5 Toronto Street, - - TORONTO.

**F. G. CALLENDER, M.D.S.**  
 Dental Preservation a Specialty.  
 COR. OF YONGE AND COLLEGE AVENUE,  
 TORONTO.

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

**THE BISHOP STRACHAN SCHOOL**  
**FOR YOUNG LADIES.**

President.—The Lord Bishop of Toronto.  
 Vice-President:  
 The Lord Bishop of Niagara.

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

At the Examinations at Trinity and Toronto  
 Universities, several pupils of the School obtained  
 good standing in honors.

The building has been lately renovated and re-  
 fitted throughout, and much enlarged.

Early application is recommended, as there  
 are only occasional vacancies for new pupils.  
 Lent Term begins Feb. 11th, and Trinity Term  
 April 22nd.

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

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

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

Apply for admission and information to  
**MISS GRIER, LADY PRINCIPAL,**  
 Wykeham Hall, Toronto.

**TWO ORGANISTS—BERRY'S BAL-**  
**ANCE 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-blow-  
 ing. Numbers have been tested for the last four  
 years, and are now proved to be a most decided  
 success. For an equal balanced pressure produ-  
 cing 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 Build-  
 ers. Estimates furnished by direct application  
 to the Patentee and Manufacturer, WM. BERRY  
 Engineer, Brome Corners, Que.

## 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. 938 pages; 1210 high-class engravings; 72  
 maps and charts. Agents wanted everywhere.  
 Congenial and profitable employment for Clergy-  
 men and Teachers who have leisure. For illus-  
 trated specimen pages, descriptive circulars and  
 terms, address  
**BALCH BROTHERS**  
 104 Adelaide St. E., Toronto.

## McGill University.

The Calendar for session 1888-89 is now ready  
 and can be obtained on application to the  
 undersigned.

**J. W. BRAKENRIDGE,**  
 ACTING SECRETARY.

**AGENTS WANTED**—To sell the  
 Journeys of  
 Jesus, History of His  
 travels with his twelve Disciples in the Holy  
 Land. Beautifully Illustrated. Maps, Charts,  
 Etc. Address  
**MENNONITE PUBLISHING CO. Elkhart**

**THE**  
**ACCIDENT INSURANCE COMPANY,**  
**OF NORTH AMERICA**  
 Head Office - - Montreal.

Issues policies on the most liberal terms. No  
 extra charge for ocean permits.

**MEDLAND & JONES,**  
 General Agts. Eastern Ontario,  
 Equity Chambers 20 Adelaide St  
 Toronto

**THE NORTH AMERICAN LIFE**  
**ASSURANCE CO.**

HON. ALEX. MACKENZIE, M. P.  
 PRESIDENT:

FULL DEPOSIT WITH THE DOMINION  
 GOVERNMENT.

HEAD OFFICE:

22 to 28 KING ST. WEST, TORONTO.

**THE SEMI-TONTINE RETURN PREMIUM**  
**PLAN**

Provides that should death occur prior to the  
 expiration of the Tontine period, the whole of  
 the premiums that may have been paid will be  
 payable with, and in addition to, the face  
 of the policy—thus securing a dividend of  
 100 per cent. on the premiums paid, should death  
 occur during said period.

**THE COMMERCIAL PLAN.**

The large number of business and professional  
 men who have taken out large policies on the  
 Company's Commercial Plan, show the demand  
 for reliable life insurance relieved of much of  
 the investment elements which constitutes the  
 over payments of the ordinary plans, is not  
 confined to men of small incomes, but exists  
 among all classes of our people.

For further information apply to

**WILLIAM McCABE,**

MANAGING DIRECTOR:  
 TORONTO.



## 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 prop-  
 erly, and to know what is the best  
 school of manners.

What shall we teach our chil-  
 dren 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 pre-  
 paid on receipt of price.

**I. L. CRAGIN & Co.,**

PHILADELPHIA.

**JOHN MALONEY,**

DEALER IN

Stone, Lime and Sand,

Sewer Pipes and Tiles,  
 ALSO,

GENERAL TEAMING.

C.P.E. Yards, Corner Queen & Dufferin  
 Streets, Toronto.

## 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.

## 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.

**TORONTO STEAM LAUNDRY.**

**COLLARS AND CUFFS** PER DOZEN  
**25c.** PIECES.

106 York Street (2nd door north of Yonge),  
**G. F. SHARPE.**

**MAGIC LANTERN.**

Evening Parties, Church Bazaars, Sun-  
 day Schools, Lodges, &c. Attended with  
 the Above, by Mr. W. Oakley,  
 9 Given's St., Toronto.

Magic Lantern Slides on sale and made to  
 order from nature or pictures.

A Slide of the Lord Bishop of Liverpool on  
 board the Allan steamer Circassian, addressing  
 a party bound for the North-West; also the  
 Bishop of Algoma on board the Allan steamer  
 Parisian, 50c. each.

Mr. Oakley Photographs Private Be sidents  
 Groups, Interiors, &c. Artistic work guaranteed  
 Terms moderate.

Letter from her Majesty the Queen:  
 Sir Henry Ponsonby has received the Queen's  
 command to thank Mr. W. Oakley for the Pho-  
 tographs forwarded for her Majesty's acceptance  
 20th May 1888. Privy Purse Office,  
 Buckingham Palace, S.W.

## To Consumptives.

No better remedy can be found for every form  
 of cough, colds, bronchitis and general debility,  
 or for consumption in any of its stages, than Dr.  
 Wilbur's Compound of Pure Cod Liver Oil and  
 Phosphates of Lime, Soda and Iron. It is the  
 fruit of long experience and experiment, and in  
 its present form can be recommended as the  
 best preparation known to restore vitality and  
 vigor to flesh, nerve, blood, and brain. It is  
 manufactured only by Dr. ALEXANDER B. WIL-  
 BUR, Chemist, Boston, who will send an illus-  
 trated circular free on application.