





# Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

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## LESSONS for SUNDAYS and HOLY DAYS.

16th July, SEVENTH SUNDAY AFTER TRINITY.  
Morning.—1 Chronicles xxi. Acts xviii. 24 to xix. 21.  
Evening.—1 Chronicles xxii. 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, Melbourn. 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 Melbourn 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 Melbourn 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 Melbourn;) 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 Melbourn, 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:—



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*.

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### 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

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