

Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA

Vol. 12.]

TORONTO CANADA, THURSDAY, JULY 29, 1886.

[No. 30.]

MILLMAN & CO.,
Late Notman & Fraser
Photographic Artists,
41 KING STREET EAST,
TORONTO.
We have all the Negatives of Notman & Fraser

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

W H E W !

JUST LOOK AT THE WINDOW
OF
A. MACDONALD,
THE YONGE STREET CLOTHIER,
And if you do not see what you want
step in and ask for it. He has the finest
stock in the city.

355 YONGE STREET,
(OPPOSITE ELM.)

VERRAI'S
CAB, COUPE,
LIVERY AND BOARDING STABLES.
Established 1885.

Head Office & Stables, 11, 13, 15, 17 & 19 Mercer St.
Branch " Corner Queen and Yonge
Sts., 11 and 13 Queen St. E.

Telephone with all parts of the city.
OPEN DAY AND NIGHT.

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

NEW BOOKS.

THE HISTORY OF INTERPRETATION.
Being the *Bampton Lectures*,
1885. By Canon Farrar. 8vo.
cloth \$3 75
Sermons and Addresses delivered
in America. By Canon Farrar 2 00
THE CHURCHMAN'S FAMILY BIBLE,
WITH COMMENTARY. Illustrated,
and with Maps and Family
Register :
Old Testament—cloth boards..... 3 75
New Testament " 1 75
Old and New Testament, complete
in one; cloth boards 5 00

Rowell & Hutchison
Importers, Booksellers & Stationers.
KING STREET EAST, TORONTO

STEWART & DENISON,
Architects, &c. &c.
64 KING ST. EAST, TORONTO.
DENISON & ROGERS, PETERBORO.

THE "WIRT" FOUNTAIN PEN
Writes the instant it touches paper and writes
always.
A durable first quality Gold Pen of any desired
flexibility, reliably supplied with ink from a hard
rubber holder, that may be carried in the pocket
without leaking or damage to pen. The advan-
tages claimed for this pen over other fountain
pens are, that it is durable, practicable, reliable,
and absolutely without complications. The case
and gold pen are incorruptible, and with proper
care will last a lifetime.
Prices (free by mail).
Short case..... \$3 00
Medium length case..... 3 00
Short case, gold mounted..... 4 95
Medium length case, gold mounted..... 4 95
Ladies' case gold mounted..... 4 00
CLOUCHER BROS.,
BOOKSELLERS AND STATIONERS.
27 King Street West, Toronto

We invite our friends,
Clerical and Lay, residing
at a distance, to visit our es-
tablishment and inspect our
extensive stock of **NOTED**
RELIABLE Cloths and
furnishing goods.

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

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.

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

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

Armson & Stone.
49 King Street West, Toronto.
Previous to our moving to our new
premises on Yonge St., we intend clear-
ing out our

ENTIRE STOCK OF
FINE RELIABLE DRY GOODS ! !
At unprecedented low prices.
Great Moving Sale now going on.
49 KING STREET.
Beautiful silks and dress goods selling
at ridiculous prices.

Armson & Stone.

TRADE MARK REGISTERED.
DRS. STARKEY AND PALEN
COMPOUND
OXYGEN
NOT A DRUG
1529 Arch Street, Philadelphia, Pa.

CANADA DEPOSITORY :
WELL TRIED TREATMENT
For Consumption, Asthma, Bronchitis
Dyspepsia, Catarrh, Headache, Debility,
Rheumatism, Neuralgia, and all
Chronic and Nervous Disorders.
E. W. D. KING, 58 CHURCH-ST.
TORONTO, Ont.

OXFORD PRESS,
23 Adelaide St. East, Toronto.
CHURCH PRINTING,
MERCANTILE PRINTING,
GENERAL PRINTING.
Send 2c. stamp for sample of our Confirmation
Marriage and Baptismal certificates, beautifully
got up in colors.

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

THE NAPANEE PAPER COMPANY,
NAPANEE, ONT.
MANUFACTURERS OF Nos. 3 AND 5—
White Colored & Toned Printing Papers
News & Colored Papers a Specialty.
Western Agency - 119 Bay St., Toronto.
GEO. F. CHALLES, AGENT.
The DOMINION CHURCHMAN is printed on
our paper.

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



CLERICAL
Straw and Felt Hats.
Stock all Reduced.
W. & D. DINEEN.
The leading Hatters and Furriers,
Cor. King & Yonge Sts., Toronto.

MURRAY HILL HOTEL,
Park Avenue, 40th and 41st Sts.
NEW YORK CITY.
Only First-Class Hotel in New York.
Both American and European Plan.
Baggage transferred to and from the Grand Central
Depot free of charge.
HUNTING & HAMMOND.

H. SLIGHT,
CITY NURSERIES.
407 Yonge Street, Toronto, Ont.

THE FLORAL PALACE OF CANADA
An exceedingly well-grown stock of Orna-
mental and Fruit Trees of all the choicest
varieties. New Roses—Bennet, Sunset, The
Bride, Her Majesty. A large stock of all the
standard sorts. Choicest Flower seeds.

WANTED,
A working housekeeper in a Church school.
Best of references required. For particulars ad-
dress THE SISTER IN CHARGE,
Kemper Hall,
Kenosha, Wis.

JAS. H. HUTTY,
—OLD AND RELIABLE CHEMIST.—
Cor. Yonge & Maitland Streets.
COUGH SYRUP, DYSPEPSIA REMEDY,
MAGIC LINIMENT.
Our stock is complete and of best quality.
PRESCRIPTIONS CAREFULLY PREPARED.

MISS DALTON,
207 Yonge Street, Toronto.
In showing all the latest novelties in the differ-
ent branches of her business, including
MILLINERY, DRESS
AND MANTLE MAKING.

6 and 7 per cent. First Mortgage.
Funds secured on rich farming lands in North-
western Ohio (the Garden of the State), also on
Toledo city property, with principal and interest
payable at the home of the lender. Security 2
to 3 times the amount of loan. Also negotiate
Commercial paper, and buy and sell real estate
on commission. I have had an experience of
nearly 20 years in this line of business, and an
acquaintance of about 30 years. Refer to Jos.
Wells, 151 Broadway, N.Y.
JAMES HAYNER,
65 Madison St., Boody House Block, Toledo, Ohio

Dominion Line
ROYAL MAIL STEAMSHIPS.

LIVERPOOL SERVICE.
Dates of Sailing—
TORONTO 16th July, Friday.
VANCOUVER 22nd July, Thursday.
*SARNIA 30th July, Friday.
MONTREAL 6th Aug., Thursday.
*OREGON 12th " " Thursday.
BRISTOL SERVICE.
Dates of Sailing—
ONTARIO 16th July, Friday.
DOMINION 30th July, Friday.
QUEBEC, 13th August, Friday.
*These steamers' saloons and staterooms are midships, and they carry neither cattle nor sheep.
Passengers per "Sarnia," "Toronto" and "Montreal," can embark at Montreal, if they so desire.
Rates of passage from Quebec. Cabin—\$50 to \$80, according to steamers and accommodation. Second class, \$30.
Steerage at lowest rates.
Special rates for Clergymen and their wives.
Apply to
N. M. MURDOCK & Co., 69 Yonge St.,
or to
G. W. TORRANCE,
18 Front Street West, Toronto.

NIAGARA NAVIGATION COMPANY.

Palace Steamer
CHICORA,
In connection with New York Central, West Shore and Michigan Central Railways.

On and after Monday June 7th, the steamer CHICORA will leave Yonge Street Wharf at 7 a.m. and 2 p.m. for Niagara and Lewiston, connecting with express trains for the Falls, Buffalo, New York and all points east and west.
As steamer connects DIRECT with above roads, passengers avoid any chance of missing connections.
Choice of rail or steamer from Albany.
Tickets &c. at
SAM OSBORN & Co., 40 Yonge street.
A. F. WEBSTER & Co., 56 Yonge street.
110 King street west.
24 York street.
BARLOW CUMBERLAND, 35 Yonge st.

Humber Park, High Park,
—AND—
EXHIBITION GROUNDS.

The elegant steamers of this line leave from **York Street Wharf,**
at 10 a.m., 2 p.m., and 4 p.m., calling at **Brock Street and Queen's Wharves.**

Come and have a pleasant time at these nice parks and enjoy a fine sail on the Humber Bay, excursions of Societies, Sunday Schools, Factories, Picnic parties, etc., will be liberally dealt with, and the splendid steamers of this line placed at their disposal.
For rates of excursions to the parks and charters to any place on the lake, apply at office, York Street wharf.

DOTY FERRY CO.,
Also proprietors of Hanlan's Point Ferry Service, and the various attractions at the Island.

HAMILTON, OAKVILLE, TORONTO.

Str. 'Southern Belle'
And Grand Trunk Railway.

Steamer leaves Milloy's wharf daily at 5 p.m., and, commencing on Wednesday, June 16th, will leave daily at 10:45 a.m. and 3:45 p.m. Hamilton by steamer and return by any train same day, or vice versa, \$1.50; do., within three days, \$1.75.
WM. EDGAR, G. T. R.
GEO. E. KEITH.

DAILY EXCURSION.
Beach and return, 50c.; Oakville and return 25c.; Hamilton, single 75c., return \$1.25.

Reduced Fares—Great Attractions!
—Lorne Park.—
Aerial Swings, Steam Merry-go-Round.

The fast-sailing Steamer
"MAZEPPA"

Daily from Church street wharf (Sylvester's) at 10 a.m. and 2 p.m., calling at Brock street and Queen's wharf 15 minutes later. Fare 25c. Season family tickets at reduced rates.
Arrangements made with Sunday Schools and other Societies at special rates.
PETER MCINTYRE, Agent,
27 Adelaide St. East, Toronto.



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

Prof. H. H. Croft, Public Analyst, Toronto, says:—"I find it to be perfectly sound, containing no impurities or adulterations, and can strongly recommend it as perfectly pure and a very superior malt liquor."
John B. Edwards, Professor of Chemistry, Montreal, says:—"I find them to be remarkably sound ales, brewed from pure malt and hops."

JOHN LABATT, LONDON, ONT.
JAE. GOODE & Co., Agents, Toronto.

FOR BUFFALO,
New York, Philadelphia,
And all points East, be sure your tickets read via
PALACE STEAMER

"Empress of India."

Sure connections. Fast time. No unpleasant transfer. Choice of Erie, West Shore and New York Central routes. All rail, or Hudson river day line palace steamers from Albany. Steamer leaves Geddes wharf, foot of Yonge street, every afternoon at 3:40 p.m.
Open for excursions of Sunday Schools or Societies, etc., to leave Toronto in the morning for St. Catharines, Niagara Falls, Buffalo, &c.

THE STEAMER
"RUPERT"

Will charter to carry schools, societies and excursion parties to
Grimsby Park, Long Branch, Lorne Park and other Points.

Boat leaves Geddes Wharf, foot of Yonge Street at 8 a.m. daily, returning at 9 p.m.

Full particulars and rates at Office, 67 Yonge street, Toronto,
JOHN N. WILKIE.



Pat. Aug. 2, 1884.
G. W. Dennis, Toronto.
Only weighs 4 lbs. Can be carried in a small valise

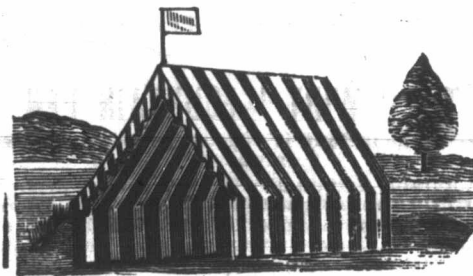
Satisfaction guaranteed or money refunded.

\$1,000 REWARD FOR ITS SUPERIOR. Washing made light and easy. The clothes have that pure whiteness which no other mode of washing can produce. No rubbing required—no friction to injure the fabric. A ten-year-old girl can do the washing as well as an older person. To place it in every household, the price has been fixed at \$3.50, and if not found satisfactory, in one month from date of purchase, money refunded. Delivered at any Express Office in the provinces of Ontario & Quebec. Charges paid for \$3.50.

Toronto Bargain House.
C. W. Dennis, 213 Yonge St., Toronto.
Please mention this paper.
Agents wanted send for Circular.

AMERICAN SHOES

Just Opened.
Ladies' Misses' AND Children's
Fine Oxford Shoes,
Hand-sewed, in Patent Leather, Morocco, and Kid, very stylish & comfortable, and moderate in price. Inspection invited
79 KING ST. EAST, TORONTO



D. PIKE,
MANUFACTURER OF
Tents, Awnings & Flags
Horse & Waggon Covers, Life Preservers.
TENTS TO RENT.
157 KING ST. EAST, TORONTO, ONT.

"THE MIKADO."

In addition to our premiums, a list of which will be sent on application, we wish to call especial notice to our Cabinet Portrait of D'Oyley Carte's English Mikado Company, Fifth Avenue Theatre, New York. No light opera has ever been produced in the United States that has equalled in popularity "The Mikado." The original company to produce it in this country was D'Oyley Carte's English Company, selected there by Gilbert and Sullivan and sent to this country. We have issued, for distribution to our patrons who will send us wrappers as below a series of seven cabinet portraits of these artists in character and costume, the finest photographic gelatine work ever produced. They comprise:

- Geraldine Ulmar, as "Yum-Yum"
- Misses Ulmar, Foster and St. Maur, as "Three Little Maids from School."
- Kate Foster, as "Pitti Sing."
- George Thorne, as "Ko-Ko."
- Courteise Pounds, as "Nauki-Poo."
- Frederick, as "The Mikado."
- Fred Billington, as "Pooh-Bah."

Our price for these portraits is twenty-five cents each, but to any one who uses our soap, and sending us 15 wrappers of Dobbins' Electric Soap, and full post-office address, we will send the whole series, post paid, and free of charge.

I. L. CRAGIN & Co.,
No. 119 South Fourth St
Philadelphia, Pa.

THE NORTH AMERICAN LIFE ASSURANCE CO.

BARRIE, June 8th, 1886.
WM. McCABE, ESQ.,
Managing Director,
North American Life Assurance Co.,
Toronto.

Dear Sir,—I beg to acknowledge the receipt of the Company's cheque, for payment in full of Policy No. 1,711 in your Company, on the life of my late husband.

It is especially gratifying to me, that your Company (noted for its prompt payment of claims) has taken such a liberal view in my case, as under the most favourable circumstances the claim was only an equitable one, and there was ample ground for difference of opinion respecting it.

Please convey to your Board of Directors my sincere thanks for the very prompt manner in which my claim was paid on the day on which the proofs were completed.

I remain, yours sincerely,
GEORGINA ROGERS

PATENTS BOUGHT SOLD OR PROCURED
MORGAN & CO., Patent Attorneys and Brokers
Washington, D. C.



Silk and Felt Hats.
Latest English and American styles at Bottom Prices.
10 per cent. discount to Clergymen.

WRIGHT & CO.,
Successors to COLEMAN & Co.,
55 King Street East, Toronto.

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

Illustrative Sample Free



HEAL THYSELF!

Do not expend hundreds of dollars for advertised patent medicines at a dollar a bottle, and drench your system with nauseous slops that poison the blood, but purchase the Great and Standard Medical Work, entitled

SELF-PRESERVATION.

Three hundred pages, substantial binding. Contains more than one hundred invaluable prescriptions, embracing all the vegetable remedies in the Pharmacopoeia, for all forms of chronic and acute diseases, beside being a Standard Scientific and Popular Medical Treatise, a Household Physician in fact. Price only \$1 by mail, postpaid, sealed in plain wrapper.

ILLUSTRATIVE SAMPLE FREE TO ALL, young and middle aged men, for the next ninety days. Send now or cut this out, for you may never see it again. Address **DR. W. H. PARKER,** 4 Bulfinch st., Boston, Mass.

GUARANTEED TO GIVE PERFECT SATISFACTION.

JAMES' The Best Stove Polish Manufactured.

DOMESTIC BLACK LEAD.

Beware of Common Imitations.

- Use James' Extra French Square Blues.
- Use James' Royal Laundry Washing Blues.
- Use James' Prize Medal Rice Starch.

MANUFACTURED BY
Plymouth, England.

AGENTS WANTED—To sell the travels with the twelve Disciples in the Holy Land. Beautifully Illustrated. Maps, Charts &c. Address
MENNONITE PUBLISHING CO., Elkhart, Ind.

Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

DECISIONS REGARDING NEWSPAPERS.

1. Any person who takes a paper regularly from the post-office, whether directed in his name or another's, or whether he has subscribed or not, is responsible for payment.
2. If a person orders his paper discontinued, he must pay all arrears, or the publisher may continue to send it until payment is made, and then collect the whole amount, whether the paper is taken from the office or not.
3. In suits for subscriptions, the suit may be instituted in the place where the paper is published, although the subscriber may reside hundreds of miles away.
4. The courts have decided that refusing to take newspapers or periodicals from the post-office, or removing and leaving them uncalled 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 Weston, Proprietor, & Publisher,
Address: P. O. Box 2640.
Office, No. 11 Imperial Buildings, 30 Adelaide St. E
west of Post Office, Toronto.

FRANKLIN B. BILL, Advertising Manager.

LESSONS for SUNDAYS and HOLY-DAYS.

AUGUST 1st—6th SUNDAY AFTER TRINITY.
Morning—2 Samuel i. Romans ii. to 17.
Evening—2 Samuel xii. to 24; or xviii. Matthew xvi. 24
to xvii. 14.

THURSDAY, JULY 29, 1886.

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

KNOWLEDGE ALONE NO POWER TO SATISFY.—"There was sometimes presented to them, as though it were Christianity, a philosophy which was not faith—a morality from which spiritual life had been evaporated. It arose from the habit of regarding Christianity simply on its intellectual side. Not one of them was all intellect, and there came to all sooner or later a sense of want which knowledge could not satisfy, when to the mass of men the purely intellectual element of Christianity had but little meaning. The world might be a larger world, but it was peopled with the same human natures as it was in the past; the stars might be further distant, but their innumerable cold eyes looked still upon the same play of passion and desire. To all those varied needs Christianity was adequate; but it was the old Christianity, and not a new substitute.

The preacher went on to point out a further historical analogy between past and present, inasmuch as Christianity, from being the religion of a primitive state of civilisation, became the religion of a civilisation as complex as their own; and absorbed Stoicism, which filled in the minds of the better sort of men the place which science filled now. Why was it that Christianity and not Stoicism, became the religion of the human race? It was because it appealed to men's moral and spiritual needs; it gave them at once an idea and a source of strength; in an age of misery it gave them hope; in an age which stood aghast at its own viciousness it gave them purity, and it gave them brotherhood, and that was what they wanted now. They wanted that undying trinity of benedictions—the grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost."

INFLUENCE OF RIGHT CONDUCT ON ART.—Great art is the expression, by an art-gift, of a pure soul. But also, remember that the art-gift itself is only the result of the moral character of generations. A bad woman may have a sweet voice; but that sweetness of voice comes of the past morality of her race. That she can sing with it at all, she owes to the determination of laws of music by the morality of the past. Every act, every impulse of virtue and vice affects in any creature, face, voice, nervous power and vigor, and harmony of invention at once. Perseverance in rightness of human conduct renders, after a certain number of generations, human art possible; every sin clouds it, be it ever so little a one, and persistent. Vicious living and following of pleasure render, after a certain number of generations, all art impossible.—*Ruskin.*

GOD ALONE CAN FINISH.—Our best finishing is but coarse and blundering work after all. We may smooth, and soften and sharpen till we are sick at heart; but take a good magnifying glass to our miracle of skill and the invisible edge is a jagged saw, and the silky thread a ragged cable, and the soft surface a granite desert. Let all the ingenuity and all the art of the human race be brought to bear upon the attainment of the utmost possible finish, and they could not do what is done in the foot of a fly, or the film of a bubble. *God alone can finish.—Ruskin.*

THE SACREDNESS OF COLOR.—The fact is, we none of us enough appreciate the nobleness and sacredness of color. Nothing is more common than to hear it spoken of as a subordinate beauty. Nay, even as the mere source of a sensual pleasure; and we might almost believe that we were daily among men who,

"Could strip for aught the prospects yields
"To them, the verdure from the fields;
"And take the radiance from the clouds,
"With which the sun his setting shrouds."

But it is not so. Such expressions are used for the most part in thoughtlessness; and if the speakers would only take the pains to imagine what the world and their own existence would become, if the blue were taken from the sky, and the gold from the sunshine, and the verdure from the leaves, and the crimson from the blood which is the life of man, the flush from the cheek, the darkness from the eye, the radiance from the hair, if they could but see for an instance, white human creatures living in a white world—they would soon feel what they owe to color. The fact is, that of all God's gifts to the sight of man, color is the holiest, the most divine, the most solemn. We speak rashly of gay color and sad color, for color cannot at once be good and gay. All good color is in some degree pensive, the loveliest is melancholy, and the purest and most thoughtful minds are those which love color the most.—*Ruskin.*

REFORMATION CHANGES—A RETURN TO OLD USAGES.—It is very plain to the impartial student of the Book of Common Prayer that, whatever some of the Reformers may have wished to accomplish, the changes which were made in the sixteenth century were in the direction of a return to primitive and apostolic usages, and not in that of making a brand-new Church on fancied primitive principles as was the case on the continent of Europe. The preface to the Prayer Book and that to the Ordinal appeal to the early fathers and ancient customs, and we see how these principles were applied throughout the whole book. To take couple of instances: In the breviaries the Psalter was directed to be recited throughout every week. This was not done, because so many festivals occurred on which proper Psalms were sung, that the clergy and religious who recited the Breviary were familiar with certain of the Psalms,

while others were not said perhaps half-a-dozen times in the course of a year. But even if they had been all said, the offices were too many in number, and took too long in recitation, for the majority of lay folk to become acquainted with them. While, therefore, keeping to the structure of the ancient offices, by retaining the Canticles and Collects, the compilers of the First Prayer Book of Edward VI. popularised the Psalter by directing it to be sung through every month, a portion being given for each of two, instead of eight services each day. Here was a reform which was in keeping with Catholic lines. Protestant communities abolished the recitation of Psalter, discarded the glorious Canticles which we have conserved, and practically gave up a Liturgical service altogether. Again, in the Alter Office, the Reformers found that the aspect of Sacrifice was preponderant to the exclusion of that of Communion, and if they went too far in the other direction, at any rate in the First Prayer Book both aspects find place in an even balance; and in our present book, if the idea of Sacrifice is somewhat obscured, we have a Prayer of Oblation—wrongly placed, it is true, after, instead of before, the Communion of priest and people—which for beauty of language and fulness of expression is unequalled in any Missal extant. We take it, then, that it is incontrovertible that the Reformation, though brought about by Protestant theologians and partaking in some instances of the spirit of Protestantism, was on the whole in direction of a purer form of Catholicism than was found in Christendom at the period.

CHRIST'S REIGN ETERNAL.—The Bishop of Derry and Raphoe preached recently one of his happiest sermons from St. John xvi. 28, and 1 St. Peter i. 8, on the present reign of Christ in Christendom, not merely in the outward and visible organization to which we belong, but in the whole sphere where Christ's influence is felt; not only in the great Cathedral of the Catholic Church, but in the side chapels where men worship Him. He pointed out how wonderful the existence of Christendom was against the fivefold opposition of the Roman Empire, the intellectual force of philosophy, the social forces of life, the aesthetic voice of art and culture, and the spiritual forces of old superstitions. It was still more wonderful when we considered that Christianity gave quarter to no passion; and so far from being, as a modern writer had said, easy going, was exacting. In these days Christians could not understand the offence of the Cross, to speak of which at one time was as if one now gloried in a guillotine or a rope. Soon after the death of men, however illustrious, affection for them ceased, but Christ still reigned over the intellect and hearts of men. Human thinkers do not govern thought. Since the days of Aristotle they had been but the leaders of a party, school or clique. But what Christ says is by millions accepted as an act of faith. The god of the Buddhists reigned, indeed, over more souls than Christ, but not over so many sorts of souls, or over races of such consummate intellect. Aquinas, Dante, Shakespeare, Newton, Wellington, had all owned the sway of Christ, and all nations who renounced Him lost their place among their fellows. The Bishop said that men had loved to gaze on the cross and for six centuries had ever imaged or painted the very likeness of the Son of God and the Son of Mary, whom having not seen we love, for Whom not merely Ignatius, Polycarp, and others had died in early days, but for Whose dear Name a few months ago in China died a poor man who said that he gloried in a martyr's death, and his only regret was that he had done so little for One Who had done so much for him. It was by the love of Him Whom we had not seen rather than by the fear of a revolution that Christ would be moved to help those who had not the means of grace.

CHURCH CONGRESS.

WE regret that no sign is apparent of an intention to hold a Church Congress this year in Canada. To have begun such a movement, and to have allowed it to collapse, will be a grave reproach. It was, doubtless, most unfortunate that the meeting arranged to have taken place in Montreal last year was necessarily postponed, owing to the prevalence of a dangerous epidemic. But the postponement should not have been to an indefinite period. Indeed, we held at the time, and said as much, that the wiser course would have been to have changed the place of meeting last year, and carried out the programme which was fully arranged. By a little management, energy, and good feeling, this might have been done. Ottawa or Kingston would have gladly welcomed the Congress. Inasmuch as the speakers set down for the Montreal gathering were, of course, drawn largely from that city and diocese, it would have been only fair, whenever the meeting was held at Montreal, that speakers should be proportionately drawn from whichever city gave the Congress hospitality last year in lieu of Montreal. There are, no doubt, a number of valuable papers ready, and matter prepared, for addresses and speeches, all waiting an opportunity for delivery. There is now ample time to set all the needful machinery again in motion for a Congress to be held this year, and possibly the precedent would be set of a biennial meeting. We suggest to the Churchmen of Montreal that they set themselves vigorously to work to do that which so unfortunately they were prevented doing by a local calamity last year. There are several topics of great interest needing discussion in an informal manner, before being raised in the Provincial Synod. We hope, then, that the third Congress of the Church in Canada will be held during the coming fall.

BOYCOTTING.

THE crime which has received the title "Boycotting" is new only in name. It is recognized in the Statute Books of all civilized nations, and a very severe punishment is entailed by those found guilty of this offence. It is desirable that this fact should be universally known, for many of those who in all other respects show a desire to avoid conflict with the criminal law, even persons making a Christian profession, have been led by party passion to incur the serious guilt of this crime—the essence of which is the restriction of the lawful liberty of a citizen by another with intent to do him injury, and to coerce him into a course of action by fear. We have no desire to reopen a sore which is in course of healing, but it will be of service to point out that this crime was committed by those who, some time ago, sought to "boycott" certain of our clergy, and who did succeed in infringing upon the lawful liberty of their victims, and inflicting upon them very grievous damage.

We have to thank the Papal Church for the prevalence of this dastardly and inhuman crime

in places where Romanism prevails. The major excommunication of heretics is merely a primal act of "Boycotting," and the sufferings and wrongs inflicted upon persons in Ireland who have become obnoxious to the priests, because of their loyalty to the Crown and Empire, affords us a picture of what would be the fate of loyal subjects in Ireland were the power of Rome to become supreme by that country being handed over to the National League.

All who care for the civil and religious liberty of countries besides their own, have every reason to raise a grateful "Te Deum" in celebration of the overthrow of the project for placing every non-Romanist in Ireland under the cruel power of the "Boycott." The London *Times*, July 6th, in this relation, says, "Cardinal Manning says in a letter he 'has no fear' that the Protestants of Ireland will suffer by being 'handed over to Parnellite rule'—as the Wesleyan, Mr. Arthur, and the Baptist, Mr. Spurgeon, believe. We will not argue with the Cardinal, but we will ask one question and tell one simple story. Is it or is it not true, that in many towns and villages of central and southern Ireland the Protestants, as Protestants, are now actually boycotted? The simple story to which we refer, and which has been already told by Mr. Goschen to the workmen of Edinburgh, is significant and authentic. Not long ago a great Irish squire married a Scotch lady, and took her to his home in the south of Ireland. There followed her a number of Scotch workmen—gardeners, carpenters and so forth—who in a very short time made themselves both useful and popular in their neighborhood. Lately, since the promulgation of Mr. Gladstone's scheme, they found their position as Protestants so intolerable that they determined to leave the country. One and all have emigrated to Canada." A priest, Rev. M. Duggan, at a place called Crosspatrick, in September, 1884, thus spoke of bailiffs or local agents: "He would not, of course, recommend them to boycott bailiffs or agents, because the Crimes Act was in being now, but he would tell them what they could do. They were not bound to walk with them, or to marry them, but he would tell them that they were bound in charity—to bury them." Which in English means "murder them." This crime is seen working wherever there is an uprising against the Papacy. The *Rock*, July 9th, writes: "So lately as twelve years ago, Pastor Hosemann, a Benedictine of Tuntenhausen (in Germany), the residence of a wonder-working image, began to preach against false miracles. The trade of the publicans and purveyors of provisions was in danger, and they resolved to starve him out. The baker would not furnish him with bread, nor the butcher with meat. He was obliged to contract with a baker from Munich to supply him; and for meat he kept rabbits, having nearly two hundred in his pens. Bishop Rhinkens, in his *Speeches on Christian Unity and Old Catholic Prospects* (pp. 32, 33; Rivingtons, 1864), says "that in a great cathedral city a tallow chandler, in a good way of business, betrayed some hankering after

Old Catholicism, but a hint was given him that if once he protested against the Vatican decrees, no clergyman of the Diocese of Cologne would buy tapers of him again; and so seeing his livelihood jeopardized, he held his peace."

One other illustration may suffice. In a paper entitled *Der Katholik*, of Königsberg, September 25th, 1874, it is related how a boy in the gymnasium there wrote to his father: "On Wednesday I am to go to confession. Of course, this brings me into a great difficulty, for in the pastor's eyes I am a sinner as not acknowledging infallibility. If I say nothing about the point, I commit a sin during the Confession itself." A new curate sent for the boy, and said, "So you won't come to confession because you have joined the Old Catholic sect?" "Yes." "How can you be faithless to your former creed?" "Mr. Curate, I have always had and still entertain doubts about this doctrine. Besides, it is my father's desire to remain an Old Catholic, and as a son I am bound to obey him." "You wish to fulfil the fourth (English fifth) commandment, but in this case God forbids you to do it." "But here I must obey my father; he might cast me off, and then what should I do? I am too young to maintain myself." . . . "I begged him to spare himself the useless pains of converting me. I cannot hold the Pope as infallible, for he is a man, and men cannot avoid sin and error." "Consider the step you are taking; by it you cease to be a Catholic Christian, and one day you will rue the consequences." "Mr. Curate, if I believe in God, and fear Him, and do good, He will protect me as He has done hitherto."

In 1871, the Archbishop of Munich threatened to "Boycott" even to starvation those who refused obedience to the rule of Rome. Well may the *Rock* ask: "If these things are done in a green tree, what will be done in the dry? If under the Protestant Empire of Germany even the 'Old Catholics' can be almost as effectually persecuted as in Spain or elsewhere, what would it be in Ireland, with the shelter of the Protestant Throne and Constitution withdrawn, and the masses of the poor Romanists surrendered to the unchecked and unrestrained domination of Ultramontaniam, or the rule of Papal Government in Ireland?"

That serious reforms in local government are needed in Ireland, is not less true than that such reforms are needed also in England. We trust that such legislation will now be undertaken as will conduce to the establishment of order, peace, and prosperity in Ireland.

THE QUEEN'S JUBILEE YEAR.

ON Trinity Sunday the Queen of England completed the forty-ninth year of her reign, and commenced her jubilee year. Her Majesty very wisely refuses to keep the jubilee until it has actually arrived—i.e., until she has completed her reign of fifty years. Nevertheless, since Accession Day fell on a Sunday, the occasion was seized for the purpose of alluding to the anniversary by special anthems and in

appropriate sermons. On all sides, in town and country, something seems to have been done to notice the day, and a great outburst of loyalty, not unmixed with fervent prayers for our Queen, went forth on Trinity Sunday, 1885.

It was quite right that this exceptional outburst should go forth, and for several reasons. We have been reminded, almost to weariness, that only three English Sovereigns have reigned for a longer period than Queen Victoria. They are Henry III., Edward III., and George III. But since the dates of their reigns have not been fully given, we may, perhaps, be pardoned if we note them for the purpose of comparison. Henry III. succeeded to the throne on the death of King John, which occurred on Oct. 18, 1216, and reigned till Nov. 16, 1272—56 years, 29 days. Edward III's accession was proclaimed by heralds on Jan. 24, 1327, after Parliament had decreed the termination of Edward II's reign. Edward III. died on June 21, 1377; his reign, therefore, lasted 50 years, 5 months. George III. succeeded to the throne on the death of his grandfather, George II., on Oct. 25, 1760, and himself died on Jan. 29, 1820, having reigned 59 years, 3 months. The very length of Queen Victoria's reign, then, seems to call for special remark. But there is much more than this. During these forty-nine years many changes—religious, political, and scientific—have come over the land; and could we transport ourselves back to the year 1837, we should hardly know that we were in this same England of ours. The sound of the trumpet which those few men at Oxford had sent forth on the wings of "Tracts for the Times" had only just begun to rouse men out of the torpor into which they had fallen, as regards dogmatic theology, during the years blighted by the soulless morality which constituted the preaching of the Georgian era. The best-ordered churches had the Holy Communion administered only once a month, while in country parishes three or four times a year was the average of the number of Communion. Daily services were unknown, carelessness and neglect were rampant, and the only alternative, except in a few places where the priest was a traditional High Churchman, to shocking irreverence, was a devout Evangelicalism. When we turn to the changes which have come about in the political complexion of the country, we shall find that it is a long cry back to the early days which succeeded the passing of the first Reform Bill. Since then the franchise has been twice extended, until now every householder has a vote, and every lodger, duly qualified by residence, has the like privilege. There is much to be thankful for in the increased esteem with which the ruler of this country is held by lovers of the constitution, and it is very much due to the Queen's own regard for constitutional action that this is so. There will always be unquiet spirits who are discontented with the laws under which they live, who are ever anxious for radical changes, even in countries where the government is republican; but it is safe to say that no monarch ever sat upon a throne more firmly planted than that upon which our Queen sits, and its

stability is assured by the deep personal love with which she has inspired every one of her subjects. Changes have taken place during the last fifty years which are good, but many also have been brought about which are, in our estimation, little short of disastrous. We are referring, of course, to the legislation which has deprived the Church of some of her ancient privileges, and has tended towards the exaltation of the power of the world over the rights of the Church. From the year 1868, when Church rates were abolished, down to the present time, when attempts are being made to rob the over-worked, under-paid clergy of their tithes, we have witnessed a succession of legislative acts which, paralleled as they are in other countries, give good ground for the common belief that the "man of sin," spoken of by St. Paul in his Second Epistle to the Thessalonians, is none other but the secular power seeking to usurp God's place over His Church. It is through no fault of Queen Victoria that the Disestablishment of the Irish Church, the Divorce, the Public Worship Regulation, the Burials, and other Acts, passed in the teeth of the Church, should have become law during her reign. They are the natural outcome of the progress of Liberalism.

In science, too, the advances made during the present reign have been literally stupendous. In 1837 the *regime* of stage coaches was not yet over, and the few railways which existed never suggested to the most confident believers in the future that was before the "Iron Horse" that the country would be covered by a network of iron rails. Electricity, though even now in its infancy, has been tamed to perform wonderful works in the service of man—the telegraph, telephone, and electric light have all been brought into common use during the Victorian era. In fine, there is not a branch of applied science in which wonderful discoveries have not been made, and which the resources of civilization have not laid under a debt of obligation.

During the whole of this period, and amidst so many and such vital changes, our Queen has ruled wisely and well; and, as one of the preachers on Sunday said, the best projects for the amelioration of the people, which Socialists claim as their own, have received their initiative from Queen Victoria, instigated thereto by the genius and wisdom of the late Prince Consort. Well may her subjects pray that she may live not only to complete her jubilee year, but many more years in which to preside over the destinies of a people whom she appreciates, and who appreciate her.—*Church Review*.

WATCHING.

THE duty of watchfulness is enjoined again and again in Holy Scripture upon Christian people. As Christ's faithful soldiers and servants they are called upon to maintain this attitude, and to guard especially against slothfulness and sleep. Watching implies wakefulness; that idea alone supplies sufficient matter for meditation, and self-examination, in an age of drowsy indifference. Those who are

not wakeful cannot be efficient watchers. Fear and hope generally keep men wakeful. Drowsy indifference implies the absence of both. People who watch in earnest, watch against something, or for something, in a state either of anxious anticipation of evil, or of joyful expectation of good. The criminal watches fearfully for the executioner; the bride watches for the bridegroom. As Christians we not only watch against sin, but for Christ's coming. We are not soldiers of Christ in an enemy's country, and our hearts are by nature prone to sympathise with the enemy, and to encourage us to desert our colours. Our Spiritual life is a warfare for which the necessary armour has been provided. It is stored in the armoury of God for our use. The weapons entrusted to our care require to be kept bright, in constant readiness for action. At any moment in our daily life we may be called upon to guard against and resist an attack of the enemy. Hence our condition must always be one of watching. We are the Lord's servants, the highest dignity to which a man can be called; and our work is to do our Master's bidding whilst watching for His return.

As God's servants and stewards we should watch that we do not waste His property. Our talents will have to be accounted for. Every faculty is from Him, and ought to produce interest for Him. We should be watching for opportunities of serving Him. An opportunity missed may never recur, and the loss occasioned by our want of watchfulness, to the cause of God, in ourselves and in others, may be, so far as we are concerned, irreparable. We should watch when we are resting; for Satan is busy while we rest. No bolts and bars, no chancel gates, no cloister can shut him out. We should watch when we are in company. The heavenly mind must be kept up, even in business. The conscious presence of God should never leave us. If we cease watching we take harm. The soul needs winding up always, for it is apt to run down, and to contract somewhat of spiritual deadness from necessary duties and business.

The need for watchfulness is the more imperative on account of the tendency to sleep, which always prevails in the Church of God. When David's heart was right with God, he was watchful; but ever so strong a man as he—a "man after God's own heart"—was overcome by slothfulness, and neglecting to watch he fell into the enemy's power. When Israel, after their deliverance from Egypt, fell into idolatry and worshipped the golden calf; they had ceased to watch; indeed, they had left God's service altogether, and gone over to the enemy. The disciples were sadly deficient in this grace when they slept in the Garden of Gethsemane, unable to watch even one hour with the Lord Jesus. But Satan took care that Judas did not sleep. God keeps watch over our secret sins, and our secret fears. When Jacob was afraid of Esau on his return from Laban, he spent the night in prayer to God, and the ever-wakeful and watchful God answered and blest him. God is ever watching us. He takes account of our slothfulness or

wakefulness; and deals with us accordingly. Satan, too, is watching, he never sleeps, but goes about as a roaring lion seeking whom he may devour. While men sleep the enemy cometh and soweth tares among the wheat. We have indeed need to be watchful.

And if the flock of Christ should watch, how much more necessary is it for the shepherds. It is above all things their special duty. They watch as those who must give account. What a fearful account some will have to give of their stewardship! "Where is the flock that was given to thee?" Will not many have to confess that the wolf stole in whilst they slept, and scattered the sheep? Some must answer: "Lord! we thought Thy word was not sufficient to win them, and we tried other means. We sought to attract them by bright services, and a solemn ceremonial, but they would not come!" What will He say to such shepherds? But in one particular, the flock and the shepherds, Christian laymen and Christian ministers, are alike, and that is in the duty of watching for the Lord's return. This duty was especially enjoined upon His disciples by the Lord Jesus, in such a manner, that it comes to us as His personal command. "Of that day and that hour knoweth no man; watch ye therefore. What I say unto you I shall say unto all—watch!" The progress of time makes the command all the more imperative. Now is our salvation nearer than we believed. The night is far spent, the day is at hand. We watch for His appearing that we may catch the first signs of His approach, and welcome Him with a glad shout of triumph. "This is our God, we have waited for Him" will then burst forth from every waiting soul. Then, indeed, shall be realized the truth of the Lord's words: "Blessed are those servants, whom the Lord, when He cometh, shall find watching."
—English Churchman.

Home & Foreign Church News.

From our own Correspondents.

DOMINION.

DIocese of Fredericton.

The Metropolitan, in his address to his clergy at the late Synod, said:

We, who are called by the church to the office and work of priests in the church of God, who did not shrink from the awful responsibility of the message committed by our Lord to His Apostles, and through them conveyed to us, had need often to ponder in our hearts the words which no subtlety of reasoning can explain away: "Receive the Holy Ghost for the office and work of a priest in the church of God." We know that they are the Lord's own words, which the Church uses, because they are His, and because the promise is given us of His presence with us "all days even to the end of the world." We know that not the Bishop but the Bishop's Lord and Master can alone bestow this or any other spiritual gift. We know that this is given by the channel of human instrument, because it pleases Him to work by human means, and to employ "earthen vessels." We know that the gifts which the Lord bestows to render our ministry valid, and his sacraments effectual means of grace, is not to be confounded with the personal sanctification of the priest, which must be sought for by him as it is sought for by every Christian, by humble and constant prayer, and diligent use of all the means of grace. But, on the other hand, he to whom the church says "Receive," must believe that the church has wherewithal to give. And that this

gift is the gift of the Holy Ghost, for the effectual discharge of our ministrations is evident; for from the spirit of God "every good and perfect gift" proceeds, and surely that gift which is bestowed on us "for the perfecting of the saints and the work of the ministry," when we have ourselves who deserved this office, when the church, after due examination, has bestowed upon us, when the church calls us priests and our order a priesthood, it were an act of ingratitude and of cowardice to be ashamed of the name when we use the office. None of us take this "honor unto himself but he that was called of God, as was Aaron," and yet Aaron's priesthood was disputed. Aaron himself was "compassed with infirmity." The people made the calf, "which Aaron made." And, in that great miracle, when water issued from the rock in Kadish, Aaron shared in the unbelief which led to the exclusion of both Moses and Aaron from the promised land. If our priesthood be not the sacrificing of bulls and of goats it is none the less a real priesthood, because the Lord Jesus Christ confers it upon us. Aaron's was a typical priesthood. Ours comes from the Great High Priest in heaven, who says to us, "As my Father hath sent me, even so I send you." But does this gift make us arrogant? Does it not rather humble us in the dust? The more our priesthood is connected with the Word of Him who cannot lie, the higher it is above the ancient sacrifices of the Mosaic rites, the more true and real and awful it becomes, and the more holy we ought to be. If our office be something far nobler than the hire of the people for a morsel of bread, if we seek to please God rather than man, if we await the judgment of our Master whose word "pierces us even to the dividing of soul and spirit, and discovering the thoughts and intents of the heart," what manner of persons ought we to be? What integrity, what diligence, what faithfulness, what serious study, what nobleness of purpose, what loyalty to the church, what discretion, what deadness to the world, what weighing of the Scriptures, what "ripeness and perfectness" of age in Christ, what watchfulness in prayer, what patience and humility, what courage and steadfastness, what care for every soul committed to our charge should we continually show? Surely the time of a Bishop's visitation should be a time of close reckoning with ourselves! How imperfectly have we fulfilled our ministry! What shortcomings are there in all our services! In the forty-second year of my Episcopate, no less than fifty of the clergy have been called to their account. As I cast my eyes sorrowfully over this number, and wonder at God's sparing mercy to myself, I shudder at the thought that I may prove wanting in that zeal, steadfastness, courage, and humility which may make me an example to you who shall remain among us. "The Priest's lips should keep knowledge." Earnestness and integrity of purpose are great gifts, but the present critical age demands more of us. The knowledge which the priest's lips should dispense is of wider range, and of various kinds. In former days poor and ignorant people took for granted all that their pastor said, and made no further inquiry. He must know what was right. They were simple and confiding. That was enough. But it is not so now. Everything is called in question, and the whole world is turned loose to inquire, to agitate, to debate, to applaud or condemn. What chance has the simple minded clergyman who merely reads his chapter without thought, and performs his office without knowing the history of the Prayer Book, and what is essential to a right understanding of it? The priest's knowledge should above all be Bible knowledge, for this is the point in which so many of his hearers are deficient, and this involves constant labor and the most diligent inquiry. It is easy to select scraps of the English version and quote them authoritatively on all occasions. But if we consider how the Bible is constructed, what knowledge is required of history of the gradual education of mankind, of successive eras of progress, of the Levitical ritual, of the fulfilment of prophecy in the birth and ministry of Jesus Christ, of the foundation, laws, and progress of the Christian Church, of development of Christian doctrine in the letters of the apostles, of the history of the Jewish nation since the destruction of the Temple, we must see that no small task lies before us.

The priest's lips should keep knowledge! How careful should we be that in answering the objections of the scoffer we do not insist on unwise and traditional interpretations of Holy scripture which the text does not contain. How sparing should we be of attempting to lay down a scheme of future events, instead of stating clearly the certain fulfilment of the past. What deep knowledge is required in explaining the history and unfolding the meaning of those ancient creeds, whose root is in the Scripture, whose accuracy of definition was obtained by men deeply learned in Bible truth, who were not only defenders of the faith, but sufferers, on account of their maintenance of it. Nor is the knowledge of the foundation and progress of the church less necessary when our portion in the Catholic faith is denied by some, and the continuity

of the church both before and after the Reformation is set at naught by others. Happily, the greater the difficulty of acquiring such knowledge, the more abundantly are we supplied with commentators of orthodox principles and extensive learning. And every year books multiply on us which illustrate some separate portion of Holy Writ, and throw light on its acknowledged difficulties. Among our numerous benefactors of this kind must be specially enshrined in our remembrance the honoured name of the late Venerable Bishop of Lincoln, whose deep and extensive knowledge of Holy Scriptures and of the works of the primitive fathers, and whose unswerving loyalty to the church, is a safe guide to studious clergy: whilst the unsparing liberality has enabled us to enjoy the benefit of his labors at one half the price which we should otherwise have paid. Such knowledge is indeed a possession forever, a treasure which in this new country we could not otherwise secure, for which no gratitude of ours can be too great, no love can be too fervent.

ONTARIO.

RICHMOND.—The contract for a stone church at Munster, has been given to Mr. Robert Conley. The work to be completed by the first of December next. The church people there are to be congratulated for the readiness with which they took hold of the idea, when suggested by the Rev. G. Jemmett, M. A., of erecting a suitable building in which to worship Almighty God. It is only six weeks since the hint was given by the rector. During that time sufficient funds have been raised to erect the church. At one time, it was thought that the fourth line was the proper place to build. It was found impossible to carry out that idea. When the building is finished, services at the Orange Hall, on the fourth line, will be discontinued. It is expected that the Orangemen will be invited to perform the ceremony of laying the corner stone, and no doubt a large gathering will take place, and a seasonable opportunity will then and there be given to the committee, to increase the finances by having a monster picnic. The deanery of Carleton seems to have awakened from the lethargic state in respect to Church matters, if the erection of church buildings and increased membership mean anything.

St. John's Church.—We feel confident that those parishioners who left the parish during the last decade, and the readers of the DOMINION CHURCHMAN generally, will be pleased to know that a revival is taking place amongst the members of St. John's, and that deeds, not words, are the outcome of increased zeal and fervor for the advancement of the religion of Jesus Christ our Lord and Master. In the autumn of last year, a subscription was solicited to raise funds to finish off the tower, the committee received a generous response to the appeal, and sufficient money was forthcoming to enable the contract for the finishing of the tower and erecting a spire, to be given to James Scott, Esq. We are proud to state that the work has been completed to the satisfaction of all. The carrying through of this work adds materially to the appearance of the church. It has been decided at a meeting held in the church, to take into consideration the general restoration of the building, to further prosecute the work of adorning and beautifying the exterior as well as the interior, by painting, putting in proper ecclesiastical furniture, new sittings, frosting the windows, erecting chimneys at the sides of the church, in fact a complete renovation and thorough overhauling. It is a sign of vigorous life, when we see that work like this is being undertaken. This old parish is at last making strides for better things, and may God give His blessing to the movement, and so influence the parishioners, that they may see the necessity of contributing cheerfully and in accordance with the means with which God has been pleased to place in their possession. The rector, Rev. George Jemmett, M. A., the wardens, and the committee of management have done well in the work finished, may they be enabled to carry the work now planned to a successful issue.

The Rev. A. C. Nesbitt and family are spending the summer in St. John, N. B., and neighbourhood. Mrs. Nesbitt, who has been very ill, we are pleased to state, is now much better.

BISHOP'S ADDRESS.—The Bishop, since addressing the Synod of 1884, stated he visited and held confirmation services in eighty-eight parishes and missions. The total of those confirmed is 2,853; males, 1,197, females 1,656, of whom 2,763 received their first communion at the time of their confirmation, and 312 were converts to the Church from various religious denominations.

It is evident from the list and figures which I give, that the demand for biennial and even annual confirmation is increasing. This I believe to be mainly

due to increased earnestness, and the growth of the spiritual life amongst us, which have proved their existence by steady work done for God's honour throughout the diocese. I wish all earnest workers to be encouraged, and all faint hearted members to be reassured by the fact that two new parishes and six new churches have been added to our diocese every year for the last twenty-four years. This steady and uniform expansion of the Church is to me a cause of deep gratitude to God, and emboldens me to speak with greater confidence than ever before of the future prospects of the diocese. It also reminds me that the demands upon me for increased oversight and parochial visitations can scarcely be answered by me as effectively as in days gone by. It is not granted to many Bishops to enter on the twenty-fifth year of their episcopate, and I therefore hope that our success under God may have the effect of stirring up every member of the Church, to do what in him lies, to promote the division of the diocese. I have held five ordinations, at which thirteen deacons and nine priests were ordained. The following churches have been consecrated: Christ Church, Dixon's Corners; Bishop Strachan Memorial Church, Cornwall; St. Paul's Church, East Hawkesbury; St. James's Church, Tweed; St. James's Church, Carleton Place; Emmanuel Church, Araprior; Holy Trinity Church, North Gower. The burial ground of St. James's Church, Tweed, and that of St. James's Church, Carleton Place, were also consecrated.

During the past winter I addressed two pastoral letters to the members of the Church in this diocese, touching the Widows' and Orphans' Fund, and the Mission Fund respectively. I am thankful that the result has been satisfactory. The increase in the contributions to the Widows' and Orphans' from 25th June, 1885, to 24th June, 1886, inclusive, was \$280.31, and to the Mission Fund for the same period, \$1,657.81. Happily, therefore, we commence our financial year without debt, and I earnestly trust that our future policy may be to refrain from incurring debt even for so important a fund as our Mission Fund. When our deputations have year after year to appeal to meetings and congregations for the means of paying our indebtedness, the effect is disheartening to those who are speaking, as well as to those who are listening. People do not like to be called on to pay off debt which they do not themselves incur. The fact of the fund being in debt indicates in their opinion, a want of confidence in the fund or in its management, and they do not care to assist a failing cause. We all know from experience, how much easier it is to get subscriptions for the building a church, than afterwards to collect money to pay off a debt incurred in the building. Better far is it, to keep well before the mind of our fellow Churchmen, what great things God has enabled us to do through the instrumentality of the fund, and to point out our still pressing needs, thus showing that the past success warrants good hope for the future, if only our brethren will do their duty by the Diocesan Mission Fund. Without this fund the expansion of the church in the rural districts would have been impossible, and, indeed, we could have scarcely held our own, because stagnation in a diocese means decay. Let me emphasize again and again, the immense importance of this fund to the life of the diocese. Without its existence and growth we could not point to the facts that, as I have said, two new parishes, six new churches, and more than one thousand confirmed members have been added to the diocese every year for the last twenty-four years. Let us labour that this ratio may be increased. In order to do so, we must take care that the fund be administered to the best advantage. All personal sympathy and favor must be ignored, and the mission board must act solemnly as trustees. Bearing this principle in mind, I am persuaded if we wish to recommend this pious work to the sympathy and good will of our members, one or more missions now receiving aid from the fund, must be removed each year from the list of beneficiaries. There can be no doubt that the fund has lost its hold on many minds in this and other dioceses, from the fact that many missions have been recipients of aid for twenty or more years. The practical man asks the question, whether, if they could not become self-sustaining after such a lengthened period, are worth supporting? Would it not be better to try some new ground, for late experience shows that new ground is now more hopeful than some old mission fields. Appeals may be made on behalf of those older missions, on the ground that it is cruel to take away from the already inadequate stipends of the missionaries, but the answer is plain, if, after a visit from the Archdeacon or Rural Dean, a mission will not or can not make up an amount sufficient to compensate for the reduction made by the mission board, then such mission must be content with such occasional services as can be rendered by the neighbouring clergy or lay readers, while it will be our duty to see, so far as is possible, that the late missionary be provided for elsewhere.

You will be interested to know that although only ten parishes in the diocese have been canvassed, the

sum of \$7,666 dollars has been subscribed towards the supplementary endowment fund of Trinity College. I have to remind you that two clergymen and two laymen are to be nominated by each diocesan Synod to be members of the board of management of the Domestic and Foreign Society. I was unable to be present at the last meeting of the board in Quebec, owing to the meeting having been called for the same date as our own diocesan meetings in May. The following resolution has passed, and I have been requested to bring it before you at this Synod:

RESOLUTION.—It was moved by the Bishop of Niagara, seconded by Mr. Reynolds, and resolved, that the Bishop of each diocese be requested to lay before the Synod of his diocese the following statements:—

"That the stipends of the clergy of the Diocese of Algoma, amount to about \$16,000 per annum, of which about \$4,700 are received from the societies in England, and about \$8,500 from the congregations in Algoma, leaving nearly \$8,000, which should be supplied by the Church in the eight dioceses in this Province, this amount being exclusive of that pledged by the several dioceses toward the Episcopal stipend."

The Board earnestly entreats each Synod to discuss and consider fully the claims of the Diocese of Algoma and the dioceses in the North-West upon the churchmen in the older provinces, and to take such steps as will result in sufficient funds being placed in the hands of the Board to enable them not only to meet the prior claims of Algoma, but also to make still larger grants to the other dioceses than they have hitherto been in a position to do, the Board being of opinion that at least \$20,000 should be raised annually for the purposes mentioned. The Board would urge respectfully upon each clergyman the certainty that the efforts and contributions of each congregation towards D. & F. Missions will not diminish but rather extend and multiply at once their ability and their readiness to aid in the support of their own congregation and their parish institutions.

The Board would further request each Synod to afford them the great advantage and help of such representations as their discussion of this statement may lead them to forward to the Board in good time for their meeting in Montreal on the 8th of September next.

Also that the Bishops of the N. W. be requested to make a statement of their need similar to that mentioned above as made by the Bishop of Algoma, for the future guidance of the Board.

TORONTO.

Our columns to-day contain the notice of the death of Mrs. Caroline Fredrica Hoffman Campbell, of whom the following interesting particulars have been sent us.

Caroline Fredrica Hoffman, was born in the city of Quebec, on the 13th of July, 1796, and resided there until her marriage in 1814, to Alexander Campbell, Lieutenant, 104th, when with her husband she accompanied the regiment to Montreal. On the disbandment of the regiment in 1817, they together went to New Brunswick, and settled on the River Nashwaak, which was their home until 1848, during which year they removed with their family to what was then known as Upper Canada. After her husband's death in 1853, she lived among her children, in and about Toronto, until her death, at the residence of her daughter, Mrs. J. Moore, Islington, on the 4th July, 1886, in her ninetieth year. Her life, though long and varied, was spent for her Master, being marked by earnest piety and love for the cause of God. Her end was peace. Lieutenant Campbell accompanied Colonel Moody in the memorable march of the 104th regiment in 1812, from New Brunswick to Quebec, and his grandson was one of the volunteers of 1885, who undertook and successfully completed a no less memorable campaign in our great North West.

The secretary of the Church Woman's Mission Aid, desires that all applications for assistance during the coming winter may be sent in as soon as possible Address Mrs. O'Reilly, secretary-treasurer C. W. M. A., 37 Bleeker St., Toronto.

RETURN OF CANON DUMOULIN.—It afforded us very sincere pleasure to meet the much esteemed rector of St. James's, Toronto, a few days ago, after his return from England. The Canon has great cause for thankfulness, as have also his friends, a term which embraces every Churchman in Canada, for his escape from the serious danger he was in when thrown from a cab in London. He seemed somewhat unstrung from the shock, but will, we trust, soon be himself again.

Knights of Pythias Demonstration.—Toronto has been visited by several thousand members of the

benevolent society whose members style themselves "Knights of Pythias." The DOMINION CHURCHMAN regards these societies as of great value, far more than is generally recognized. We cannot, however, but deeply regret that the Church has so far forgotten her duty, and so far dropped part of her mission, as to compel men to take a noble heathen for an example and a name, instead of the infinitely nobler ones of Jesus Christ, and, by the neglect of the Church, have been compelled to organize a human benevolent society, instead of finding everything they need in this matter in the divine society our Saviour founded.

TORONTO.—School Festivals.—The custom of giving the Sunday School a trip into the country for a day's enjoyment, has been observed by the city Church schools. We should be glad to see the festival observed twice in each year, as we are satisfied that it is most desirable to cultivate the social spirit which finds a happy expression in these gatherings. Members of our congregations know too little of the schools, and of each other. Dissent is wiser in its generation, there are constant opportunities for pleasant intercourse between those attending the services of other religious bodies, and the congregations of Nonconformity find great strength in this feature. Doubtless the feathers of some of our very fine birds would be in danger of being ruffled by social assemblies less "select" than they aspire to mix in. But we have always found that oil will swim at the top if it is really oil, while mere water, trying to pass itself off as a more generous fluid, is alone in danger when mixed with water. Besides, if those whose aristocratic conceit restrains them from entering into pleasant relations with those whom they choose to style "inferiors," have really any higher gifts or graces, as Christians they are bound to let their light so shine as to benefit others less endowed, which is not done by restricting their society to a "select" circle. We have too much Old World exclusiveness in the Church in Canada, it is a great curse to us and scandal.

WARKWORTH.—Sunday, July 11th, was a red letter day in the church history in this parish, as the new church was first opened for divine service on that day at 11 a.m. The Ven. Archdeacon Wilson, of Grafton, celebrated the holy communion, assisted by the Rev. T. Walker, the missionary, and preached a very eloquent sermon to a large and attentive congregation. At 3 p.m., the Rev. T. Walker, Rev. George Natrass, of Holy Trinity, Toronto, assisted, and the Rev. Rural Dean Allen, of Millbrook, preached the sermon. At 7 p.m., the Rev. Rural Dean Allen, Rev. Mr. Harper, curate, assisted, and the Rev. George Natrass preached. The congregations at all three services were large, in the afternoon and evening many having to go away not being able to get even standing room. The church will seat comfortably about 250. The choir from Centerton kindly lent their services for the day, and everything went off very smoothly. The offertory amounted to upwards of \$85, and now leaves us with a debt of about \$500, on a church that cost \$2,500.

NORWAY.—St. John's Church.—The friends of St. John's Church, and the branch just growing from it at York, held a festival some days ago, for the purpose of helping the finances. The handsome sum of \$150 was realized, half of which was devoted to each congregation. The Station at York promises to become a more important parish than that of Norway, as there the population is increasing very rapidly, owing to the settlement of a large number of the employees of the Grand Trunk Railway. The Rev. Mr. Rutan is doing all in his power to meet the necessities of the people, and will, we trust, be enabled shortly to provide a Church with all needful services, school, &c.

TORONTO.—Bishop Strachan School.—The closing exercises in connection with the Bishop Strachan School took place on the 28th June. The medals and prizes were presented to the successful students for the session of 1885-86 before a large and fashionable audience. Previous to the presentation of prizes a select programme of music and recitations was rendered by the lady students of the school. The performance throughout was of a high order, and reflected the greatest possible credit upon the teachers of the young ladies. The following took part in the programme:—Misses Bunting, Coleman, Marling, Burns, Jellet, Tinning, Harrison, Scott, Burns, Ramsay, Browne, Burnside, Paterson, Wilson, Bell, Hall, Oxnard, Ridley, Mills, Sullivan, Jenkins, Roger, Hedley, Langtry, and Macpherson. The students were dressed in neat and becoming costumes and presented quite a brilliant appearance. In the higher branches of education the ladies have shown much ability, as will be seen from the prize list.

Junior Class—General proficiency, Beatrice Thompson; English subjects, Bertha Carter; Scripture

history, Ethel Martin; Church catechism, Edith Nason; good conduct, Olive Walton; plain needlework, Olive Walton; arithmetic (special), Olive Walton; general improvement, Frances Byrch. Hon. mention—Arithmetic, Mary Dnmoulin; English history, Daisy Robertson, Ethel Martin.

Lower Intermediate Class—First general proficiency, Annie Lough; second general proficiency, Maud Edgar; English subjects, Katie Symens. Religious subjects—1st, Maud Edgar; 2nd, Rosalie Jackson; plain needlework, Violet Burns (the late Mrs. R. O. Mackay's prize). Hon. mention—Writing, Dollie Symmes, Violet Burns; plain needlework, Linnie Matthews, Elma Walton; recitation, Violet Burns, Maud Edgar, Katie Symens.

Upper Intermediate Class—First general proficiency, Agnes Sylvia Hague (silver cross presented by the lady principal); second general proficiency, Margaret Lash; English subjects, Mary Drayton. Religious subjects—1st, Margaret Lash; second, Mary Drayton, Josephine Wilson; writing, Ethel Macnamara, Florence George, Alice Williams; good conduct, Margaret Lash, Agnes Hague, Josephine Wilson; general good work, Marion Powell, Josephine Wilson; Scripture history, Maud Macklem.

Lower Senior Class—First general proficiency, Beattie Carson (silver medal, presented by Alexander Manning, Esq.); second general proficiency, Mabel Sullivan; third general proficiency, Madele Wilson; English subjects, Annie Patterson. Religious subjects—1st, Mabel Sullivan (presented by the Lord Bishop of Toronto); second, Nora Langtry; third, Elith Marling. Hon. mention—English literature, Annette Gamble, Nora Langtry; Arithmetic, Annie Paterson; ancient history and geography, Annie Smith; general improvement, Annie Smith.

University Class—First general proficiency, Frances Munro (silver medal presented by his Excellency the Governor-General); second general proficiency, Isabel Ridley; English subjects, Alice Bunting; English literature, Frances Munro, Isabel Ridley, Esq.; best reading at sight, Isabel Ridley.

French—First class, Frances Munro; second class, Mabel Sullivan; third class, Flora Burns; fourth class, Katie Symens. Hon. mention—Beulah Starkey, Nettie Gamble, Beatrice Thompson, Bertha Carter.

German—First class, Isabel Ridley; second class A, Annie Paterson, Frances Munro, Esq.; second class B, Mabel Sullivan. Honourable mention—Maud Roger, Grace Hedley, Agnes Hague.

Latin—First class, prize not awarded; second class, prize, Bertha Carson. Honourable mention—Annie Paterson, Frances Munro, Margaret Lash, Mary Drayton.

Music—Piano—Miss McCarroll's class, Maud Brown; Mr. Marten's class, Isabel Ridley; Miss Marling's class, Agnes Jenkins; honourable mention, Madge Bell. Singing—Madge Bell; honourable mention, Annie Paterson, Flora Burns, Florence Burnside, Alice Bunting.

Drawing—Perspective—Annie Paterson (sketch, presented by H. Matthews, Esq.) Geometrical drawing and shaded drawing from objects, Madele Wilson; shaded drawing, flat copy, Maud Browne.

Needlework—Best darning—First, Daisy Pocock (gold thimble, presented by James Henderson, Esq.); second, Hattie Hull, (presented by Mrs. Ince).

Calisthenics—First, Flora Burns, second, Bessie Wilson.

Special Prizes for Boarders—Order and neatness, Mary Cooper, (silver bracelet, presented by Mrs. Meade). Honourable mention for neatness—Room 17. Good conduct, Annie Smith.

The prizes were distributed by the Bishop, Revs. John Langtry, Dr. Davies, Dr. Mockridge, and Messrs. James Henderson and Charles Moss, who delivered appropriate speeches. The young ladies applauded the prize-winners.

NIAGARA.

One of the last acts of the Bishop, before leaving for his well earned holiday, was holding a confirmation at Burlington and Nelson; his lordship arrived at Burlington by the midday train, and, after lunch, proceeded to St. John's Church, Nelson. The Rev. Canon Worrell, and Rev. T. Motherwell, who presented the candidates, with Rev. Rural Dean Belt, assisted in the services. Six persons were confirmed, and a small addition to the burial grounds, given by Mr. John Ireland, was consecrated. After the service the Bishop, the clergy, and other friends were hospitably entertained at Mr. Ireland's. The service at Burlington in the evening was especially attractive. There was an overflowing congregation, and the largest class of candidates (fourteen) for several years was presented. The Bishop's addresses at both services were very impressive and appropriate.

On the 15th of July, the Sunday School of St. Luke's Church, Burlington, held its annual excursion to Lansdowne Park, Hamilton, and spent a pleasant afternoon pic-nicing in the shady groves. This Sun-

day school is now larger than ever, and it is hoped that a suitable Sunday school building will shortly be procured.

The subjects for the Teachers' Examination of the Church of England Sunday School Institute next May, are as follows:

Holy Scripture.—Acts of the Apostles', chapter i. to xiv.

History of the English Church.—To end of the reign of Henry VII.

Lesson.—Acts of the Apostles', chapters i. to xiv.

HURON.

LAKESIDE.—Another Pioneer gone.—One of the oldest members of the Church in the Deanery of Oxford has fallen asleep in the faith. Four score and six years has he been a member of the old Apostolic Church. His warfare is over. We grieve not when they depart.

With the sainted Keble we feel: "Tis sweet as year by year we lose friends out of sight in faith to muse; how grows in paradise our store. Died at Lakeside, on the 11th instant, in the 86th year of his age. Mr. Charles Mitchel. Deceased was a native of Kent, England. While quite young he emigrated with his parents to America. With ardent desire, as a true Briton, to be beneath the aegis of the Union Cross, he came to Canada sixty years ago, and settled in the county of Oxford, then an unbroken wilderness. On the little lake shore he settled down for life. The life of a settler in the bush is not an enviable one; hard work, and the privations of many of the comforts of life, he bore manfully. In the course of time, the better days that he had laboured and hoped for came, and were prized as they who had long striven for them can only prize long desired blessings. And above all, he rejoiced in the privilege of having a church—a church such as he loved from his infancy—of the dearly loved Church of England. It is almost superfluous to say that Chas. Mitchell was a loyalist. He who is faithful to the Church must be loyal to his sovereign and country. When rebellion reared her Hydra head in '37, he was among the first to volunteer his services. His funeral services were conducted by Rev. W. M. Seaborn, Rector of Christ Church, Lakeside. Earth to earth he committed all that was mortal of Charles Mitchell, in sure and certain hope of a joyful resurrection.

LONDON.—Rev. E. Hutchinson, incumbent of Christ Church, Petrolia, remained over, on his way to England, in the Forest city on Sunday, the fourth after Trinity, and assisted Rev. Canon Innes, Rector of St. Pauls, at morning and evening services. The Rector preached morning and evening. In the morning he preached a very forcible sermon on the Divine and human nature of Jesus Christ, on the text "Who touched me."

QU'APPELLE.

The Synod of the Diocese of Qu'Appelle held its annual assembly at Qu'Appelle on Wednesday the 23rd day of June last.

The days' proceedings began with an administration of the Holy Communion in St Peter's Church at 9.30 a.m. All the lay and clerical delegates being present, with the exception of one or two, who owing to the great distance from the place of meeting were unable to be present.

At 10.15, the Bishop, President of the Synod, attired in Synodical robes, took his seat in front of the altar, and after the usual devotional exercises, and reciting of the Nicene Creed, by the whole body assembled, he addressed his charge to the Synod, reviewing the work done in the past, and urging further effort in zeal and earnestness in the future welfare and progress of this our branch of the Church Catholic. The work of the Synod comprised chiefly the receiving for discussion in detail the various reports of committees appointed at the last session, such as committees on Sunday Schools, committee on the marriage law, and also the adoption, if thought advisable, of a scheme drafted by the Executive Committee in reference to the question of finance. There were present of the clergy, the Revs. Sargent, Lewis, Gregory, Smith, Pelly, Tudor, Cooper, Field, Brown, and Cook. Priests.—Lyon, Agassiz, and Nicoll. Deacons.—Of the Laity, Messrs. Young, Pearson, Goodwin, Hamilton, Fisher, MacDougall, Gordon, King, and Lake.

While the investigation of the certificates of Lay Delegates was being proceeded with, the President called attention to the presence amongst us of the Venerable Archdeacon of Ruperts Land, Archdeacon Cowley, a well-tried and faithful missionary of early days, whose self-denying and godly life and earnestness and zeal for the Master's cause, among the Indians of this country, is well assured, invited him to a seat in our midst. A clergyman, also lately from England,

being present, was asked to take a seat in the assembly.

The work of scrutineers having been accomplished, and their reports read, the Secretary was asked to read the minutes of the last annual meeting held in St. Paul's Church, Regina, on the 8th day of June, 1885, which in due course were approved and passed.

While presenting their report, the committee on the Sunday School question felt that owing to the recent erection of this district into a diocese, they wished it only to be considered as recommendations, and as the subject of some scheme of universal tuition seemed one of some considerable vitality and importance, they deemed it wise to have the said committee reconstructed and continued. After considerable discussion, in the wisdom of the Synod, it was thought advisable to reconstruct said committee, adding to the number two or three more members, so that greater latitude might be given to the ways and means of acquiring greater knowledge in the working of such systems.

The next work of the Synod was the reviewing of the Report of the Committee on the Marriage Law.

This question being of vital import, considerable discussion took place before passing or adopting a Canon constituted by said committee. The lay delegates were strongly of opinion that so vital a matter was it, that the postponement of its final consideration and adoption was advisable. The clauses, however, were fully discussed, and many of them passed, but a vote on the adoption of clause 2 being a tie, the President gave his casting vote in favour of its reconsideration at the next meeting of Synod. It was not the object of the committee to promulgate said Canon, with a view of having it passed without due and deliberate consideration, and they therefore concurred with the majority of the Lay Delegates, in their desire that such a measure should not pass without its being thoroughly weighed by the Synod.

The afternoon session was occupied in the adoption and discussion of a report, presented by the Executive Committee, in the matter of Finance, prefixing a general summary of the doings of the Committee, during the past year, showing amount of grants and loans made to the different mission stations, for purposes of Church Building.

The Committee, in tendering their scheme on Finance, could not but feel that possible difficulties might arise in the carrying of it out. Yet, where practicable, they thought said difficulties might be overcome. The Diocese has had but scant help, locally, and in the opinion of the Synod, which represents the Church of England in the Diocese, there is much incumbent upon her members, for the support and maintenance of her services. Hitherto, at many points, services have been supplied, and the support of the missions carried on by means of sums of money contributed in England. It would be well if we realized more fully the great privilege we possess, in having in our midst those very means of grace which are of inestimable benefit to our soul's true weal, rising to a sense of duty, never, perhaps, more keenly felt than now, give of our means and substance, to carry on the work of Christ amongst us. It is with a view of this kind that the said scheme has been adopted. It will in due time be printed, and the resolutions with regard to it, incorporated in a pastoral letter, shortly to be issued by the Lord Bishop of the Diocese, to be circulated largely in all parts of the Diocese, so that the mind of the Synod may be felt by other members of the Church, and their indubitable obligations fully and consistently realized.

The motion of the receiving of the report was made by Mr. Fisher, seconded by Mr. Macdougall.

The following are the members of the Executive committee for the ensuing year.

The Revs. Lewis, Sargent, Smith, Gregory and Tudor, and Messrs. Hamilton, Gordon, Goodwin, Young, Macdougall and Fisher (ex officio as Treasurer of the Diocese.)

Representatives to the Provincial Synod, the Revs. Lewis, Tudor, Smith, Gregory, Field and Cooper, Messrs. Fisher, Young, Hamilton, Gordon, Goodwin, Macdougall and Lake.

Treasurer for the Diocese, Henry Fisher, Esq., Regina; Secretary of the Synod, Rev. H. Havelock Smith, Regina.

FOREIGN.

The Bishop of Rhode Island confirmed five hundred and fifty-three candidates, from June 1885 to June 1886.

On Trinity Sunday last the Right Rev. the Bishop of Brechin held an ordination in the Cathedral of Edinburgh for the Diocese of Edinburgh.

After choral Evensong of Whitsun-eve the choir of the Cathedral at Inverness met Canon and Mrs. Medley in the school-house, for the purpose of present-

ing them gathering members

The De Wales th 5,200,000 populatio

The Re terbury, services, city into there wo

Church Yorkshir caring th at Patri Swishin' church, sum requ

The B Archbish Bishop Blunt, D ary of Y and has

Mr. B "Churo Zealand. parochia toral ch revenue its clerg do so. the "p nominat

The w Magazin N. H., the Win town, the bala will pro for not l party to

The Stopford persona £50,000 All Sar and the the Rep in Scot sentativ per ann for the

At a the Rev instruct reliable in the S the vic receive populat from t Easter, and 18. In 66 unde't returns during chapels were 2 Church 182,744 Sunday of the 175,896 1870, in building sions r the liberal as well land.

—On to find they g is abov light o

ing them with parting gifts. There was a large gathering of the choir, past and present, also several members of the Cathedral congregation.

The Dean of Winchester states that in England and Wales there are 600,000 Sunday-school teachers and 5,200,000 scholars; that is, one-fifth of the whole population are in Sunday-school.

The Rev. Canon Hole, in the Convocation of Canterbury, in a discussion of the subject of additional services, said: "If the clergy would put more elasticity into their boots in the use of existing services, there would be no need of additional forms."

Church restoration is in active progress in East Yorkshire, three old churches having been re opened during the past few days. The Church of St. Patrick, at Patrington, has cost £2,500 in restoration; St. Swithin's at Spratley, £2,000; and Oswaldkirk parish church, £1,500. In each case nearly the whole of the sum required for the work has been raised.

The Bishopric of Melbourne has been offered by the Archbishops and Bishops to whom the selection of a Bishop was intrusted, to the Venerable Archdeacon Blunt, D.D., Vicar of Scarborough, Canon Residentiary of York, and Chaplain in Ordinary to the Queen, and has been declined by him.

Mr. Stanley describes the constitution of the "Church of the Ecclesiastical Province of New Zealand," as it is legally styled, and explains the parochial working of the voluntary system. A pastoral charge is called a "parish" when it affords a revenue of £300 per annum (or £250 and a house) to its clergyman, and a "parochial district" if it fails to do so. In the former case the appointment rests with the "parochial nominators," acting with certain nominators; in the latter, it rests with the Bishop.

The will of the late Moses A. Dow, of the Waverly Magazine, gives to the Dow Academy of Franconia, N. H., \$60,000 for a permanent fund; to the fund of the Winchester Home for Aged Women at Charlestown, \$10,000; \$350,000 in private bequests, and the balance of his estate in trust to his widow. The will provides for the sale of the Waverly House lot for not less than \$300,000, and of the Waverly property to the highest bidder.

The will has been proved of Mr. Edward Jones Stopford-Blair, of Newton Stewart, Wigtonshire, the personality in England being sworn at upwards of £59,000. Mr. Blair leaves the Episcopal Church of All Saints', Penninghame, with the parsonage-house and the patronage, to his wife, for life, and then to the Representative Council of the Episcopal Church in Scotland. He also gives £10,000 to the Representative Church Council, to provide stipends of £300 per annum for the clergyman and £50 per annum for the organist of All Saints' Church.

At a meeting of the Wrexham Deanery Association, the Rev. J. W. Thomas reported that, in pursuance of instructions given to him to endeavor to secure reliable statistics as to Church work and expenditure in the St. Asaph Diocese, he had made application to the vicars in the 207 parishes in the diocese. He had received returns from 157 parishes, the aggregate population of which was 209,776. In these parishes, from the passing of the Burials Act in 1880 until Easter, 1886, there were 1,000 burials under that Act, and 18,084 in accordance with the rites of the Church. In 66 parishes not a single burial has taken place under the Act. From 145 parishes he had received returns as to marriages, from which it appeared that during the year 103 marriages had taken place in chapels and 598 in churches. In 153 parishes there were 2,789 baptisms according to the rites of the Church. In 143 parishes, with a population of 182,744, there were present in church on Easter Sunday morning 21,858 worshippers. In the evening of the same day, in 183 parishes, with a population of 175,898, there were 23,056 present at service. Since 1870, in 157 parishes, the amount expended on church buildings and restorations was £211,059, and on missions rooms £10,423. In the same 157 parishes, during the last thirty years, the amount given by private liberality to increase church endowment was £44,563, as well as four glebe houses and eighteen acres of land.

—Christians are often employed in digging wells to find comfort, and the deeper they go the darker they get; The Fountain of life, salvation, and comfort is above; call upon thy God and look up, and the light of His love will soon cheer thee.

Correspondence.

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

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

MISSION OF FINCH.

SIR,—I am pleased to see by the last number of your valuable paper that the parishioners of the Mission of Finch, (in which I spent a very pleasant and encouraging three years,) have commenced the work of erecting a new church. Rev. J. F. Frazer very kindly refers to my incumbency and the subscription raised during that time towards the new church. I hope that he will excuse my setting matters exactly as they were. The amount subscribed and principally secured by notes of hand was \$2,000. Before leaving the mission, 1st April, the brick was, through the hard labours and severe exposure of man and beast, placed on the ground. The beautiful bell was procured partly from funds collected through the Mite Society and partly by the harvest service and dinner, this latter got up through the kindness of the ladies, together with the addition of a liberal contribution from one very generous member of the congregation. I here think it is well to state that the whole mission has very many noble-hearted churchmen in it whose kindness to me during my residence among them will be ever pleasantly and gratefully remembered. I am glad to hear that the present incumbent expects to have the new church ready for service by the end of the year.

G. METZLER.

CONFEDERATION AND CHANGE OF NAME.

SIR,—On a matter so important it may be rash to suggest details, it can never be too soon to lay down principles of caution. At the time of the excitement about the Grahamstown trial, I happened to hear the Metropolitan of South Africa, at a meeting in England, go very carefully into the whole question. The suit arose out of the assertion by Dean Williams that his cathedral and property, having originally been deeded to the Church of England, owed no obedience to and was exempt from the jurisdiction of the Church of South Africa.

Absurd as it may seem this plea was sustained by the Privy Council, and the Bishop and Church were powerless. In any change of name, (this is one lesson of that judgment,) be very careful to take the best legal advice and secure in advance all necessary Acts of Parliament, which shall have no indisputable that the Church under its new name has not lost its identity, nor its jurisdiction and rights over its clergy, and over the property and churches deeded to the Church of England.

Again, having been obliged at that time, in the preparation of a paper, to go minutely into the report of the judgment, I became acquainted with the very careful provisos by which the Church of South Africa, under the wise guidance of Bishop Gray, affirms its absolute allegiance to the doctrinal standard, liturgy and formularies of the Mother Church of England. I have them not by me now, but I know that, not only is the expression of doctrinal conformity absolutely unreserved, but all right and power to alter the formularies or liturgy is expressly disclaimed, except in some instances, and in this subject to the approval of the entire Anglican Communion, without which such alteration would not be made. The adoption of a similar proviso ought to stand in the very fore front and as the indispensable preliminary condition of any change of name, or organization in Canada. Otherwise there will be the pitiable repetition of the party struggles, and perhaps of the sad results in a partial mutilation of doctrinal standards and liturgy, which took place in the United States in 1789, and in Ireland after disestablishment.

Of this vital matter there is no mention in Mr. Leggo's scheme, and the expression that "the powers of convocation shall be supreme and unlimited," (saving only the rights of the diocese,) suggests the alarming possibility of that convocation assuming the power to alter or discard doctrines or practices of the English Catholic Church or to introduce novelties of teaching or worship without reference to any authority wider or higher than its own. It might be useful to compare the constitutions of the other Colonial Churches as a help to formulate one for Canada.

PRESBYTER ANGLICANUS.

N.B.—May I say that the insertion of the word 'to' after 'preaching' in my letter of the 15th, (p. 441, middle column line 4,) makes nonsense? I spoke of

the custom of *preaching the prayers* facing the people as if they were a kind of sermon to be listened to in a sitting posture, in stead of "all turning another way," which the Bishops in 1662 stated to be the right attitude when the clergyman and people are speaking to God, in prayer.

Notes on the Bible Lessons

FOR SUNDAY SCHOOL TEACHERS, ON THE INSTITUTE LEAFLETS.

Published under authority of the Sunday School Committee of the Toronto Diocese.

Compiled from Rev. J. Watson's "Lessons on the Miracles and Parables of our Lord" and other writers.

AUGUST 6th, 1886.

VOL. V. 7th Sunday after Trinity. No. 87

BIBLE LESSON.

"The Prodigal Son."—St. Luke xv. 11, 32.

In our last lesson we saw how our Lord, by two parables, pointed out to the Scribes and Pharisees that He had come for the very purpose of seeking out and saving the lost; and thus tried to shame them out of their pride and jealousy by showing that there it joy in heaven! where the angels rejoice over the conversion of the sinner. And then our Lord goes on to draw a picture of the Pharisees, and of the poor outcasts they so despised in the parable which forms our lesson to day. It has been called "the pearl and crown of all our Lord's parables."

(1) *The Son at Home.*—What a happy place home ought to be, and would be if there were no quarrels or jealousies. Here was a home where there was every comfort, yet the younger son could not content himself, he wanted his own way, to do what he liked, "to follow the devices and desires of his own heart," to have a good time. The father anxious no doubt to see him grow up a good young man. We, too, have a father, a heavenly father, who is pleased to see us happy and content, see Matt. vii. 11.

(2) *The Son far from Home.*—There is trouble in this home, the younger son cannot bear control, perhaps he has listened to bad advisers. He thinks he will be much happier if his own master. How many young men are like this, and yet if any one might have had his "own will," surely it was Jesus, yet see St. Luke xxii. 42; St. John v. 30; Psalm xl. 8. The parable goes on to show how the younger son asked his father to give him a separate portion, so that he could be his own master. His father grants his request, verse 12, and in a few days he starts off, verse 13, for a far country, i.e., as far from God as possible, gives up everything he was accustomed to at home, prayer, bible, church, good companions, plunges into riotous living, i.e., dissipation, spends his money freely, perhaps thinks himself happy for a time, won't give himself time to think of anything but present enjoyment. But his money was soon gone, verse 14, he finds himself destitute, all his new made friends gone too, he is starving among strangers, verse 16, glad enough to feed on swine's food. So the reckless sinner hires himself out to serve Satan, wasting all God's precious gifts in the service of a hard task master. In this extremity he thinks of his past folly, and of the happy home he has left, "he came to himself," verse 17 like a sleeper awaking, he gradually realizes to what a depth he has fallen, a sense of sin comes into his heart, he resolves to go back, fall at his fathers feet, ask forgiveness, and ask to be made one of his hired servants. See here the four parts of true repentance, first, conviction, we must feel our sin and realize its hatefulness, and contrition, no more worthy, humbled to the dust by sense of sin, repent truly of them; confession, "Father, I have sinned," what a word for fallen sinners, may go to a Father who is waiting to be gracious; conversion, arose and came to his father, not sufficient to make good resolutions.

(3) *The Son at Home again.*—The prodigal acted on his resolution, verse 20, he went just as he was, not waiting till he was better off, or better dressed, and he found his father more ready to forgive than to seek forgiveness, looking out for him, what a joyful meeting! Notice all the signs that the prodigal was restored to the place of a son, verse 22. We have only space to look at one or two points in the meaning of this beautiful parable. In that foolish wayward son we have a picture of ourselves, for though, thank God, we may not have wandered as far as he did, is there one who has not wandered at all? "there is none righteous, no not one," see General Confession, and Isaiah liii. 6. So we have all need to come to ourselves; well it is if we have come, if not, let us not put off coming. Go I longs to forgive, Micah vii. 18, 19, "more ready to hear than we to pray," and to give us,

DOMINION STAINED GLASS CO.,
FACTORY
No. 77 Richmond St. W.,
TORONTO.
N. T. LYON & CO.

MEMORIAL WINDOWS
Art Glass and every
description of
CHURCH
—AND—
Domestic Glass.

Send Designs and Estimates
on application.

N. T. LYON W. WAKEFIELD. J. HARRISON.
Manager P. O. Box 442.

The Henderson
HOT AIR FURNACE.
—IS THE—
MOST
ECONOMICAL
MADE.

Smallest size heats house
with three tons of Coal.
Largest size heats Church
with less than three tons.

Try it and be convinced.
Satisfaction guaranteed

Latest Designs in Mantles, Grates, Etc

E. PENTON & Co.,
127 BAY STREET, - TORONTO.

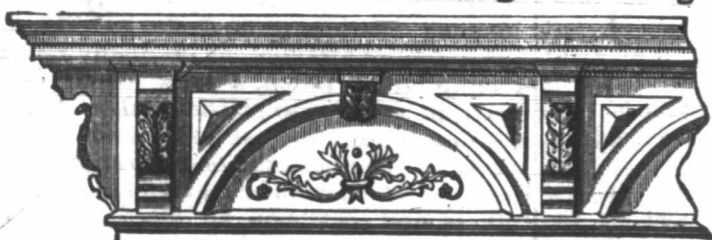
TORONTO STAINED GLASS WORKS.

ELLIOTT & SON
94 and 96 Bay Street,

CHURCH GLASS IN EVERY STYLE

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

DOUGLAS BROTHERS,
MANUFACTURERS OF
GALVANIZED IRON CORNICICES
And other Sheet Metal Trimming for Building.



WINDOW CAP.
ADELAIDE STREET W., TORONTO.

H. & C. BLACHFORD,
—LEADING—

Boot and Shoe Merchants,
have on hand a large assortment of Ladies' Fine American
Boots and Shoes, Misses' Fine American Boots and Slippers,
Ladies' French Satin and Kid Slippers, Gent's. English Lace
and Gaiter Boots, American Rubbers in great variety.

87 and 89 King Street East,
TORONTO.

JONES & WILLIS,
Church Furniture
MANUFACTURERS
Art Workers in
Metal, Wood, Stone & Textile Fabrics,

48 GREAT RUSSELL STREET,
LONDON, W.C.
Opposite the British Museum,
AND EDMUND ST., BIRMINGHAM,
ENGLAND.

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 Pells

CANADA STAINED GLASS WORKS
MEMORIAL WINDOWS
HOUSEHOLD GLASS
JOS. M. CAUSLAND & SON
75 KING ST. TORONTO

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

INTRODUCTORY PAPERS:—
No. 1. TESTIMONIES OF OUTSIDERS. Now ready
\$1.00 per 100, 8 pages.

IN PREPARATION:—
No. 2. TESTIMONIES OF THE BISHOPS.
No. 3. " " STATESMEN AND OTHER
PUBLIC MEN
No. 4. TESTIMONIES OF THE SECULAR PAPERS.

These papers may be had from the Rev. Arthur
C. Waghorne, New Harbour, Newfoundland, or
from Mrs. Rouse S.P.O.K. Depot, St. John's
Newfoundland. Profits for Parsonage Fund.

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

\$5 to \$50 per day at home. Samples worth \$5 free
Address STEINON & Co., Portland, Me.

MONTREAL STAINED GLASS WORKS,
CASTLE & SON
40 Bleury St.,
MONTREAL.

CHURCH GLASS,
Plain, Leaded,
Ornamental.

Memorial
Windows.
FIGURES AND
SUBJECTS.

We guarantee this
speciality equal to
imported work.

Designs sent free

THE BARNUM
Wire & Iron Works
OF ONTARIO.
SUCCESSORS TO
THE E. T. BARNUM
WIRE AND IRON WORKS
IN CANADA.

F. B. ERANO, G. GOUGH BOOTH,
General Manager, Secretary
GEO. A. EASON, Treasurer.



Manufacturer of
WROUGHT IRON AND TUBULAR
FENCES.
Special inducements to those ordering fences
now, for spring delivery.
Works and offices
WINDSOR, ONTARIO.

Removal!
ESTABLISHED 1886.

S. R. Warren & Son
CHURCH ORGAN BUILDERS.

The Premises formerly occupied hav-
ing been sold, we have erected and entered
upon a commodious FACTORY ON

McMurrich Street,
TORONTO,
which we are fitting up with the most ap-
proved appliances for the business.
December, 1885.

STEEL ENGRAVINGS,
PHOTOGRAVURES
COLORED PHOTOGRAPHS,
ARTOTYPES, &c., &c

In good variety at
MATTHEWS BROTHERS & CO'S.
FINE ART EMPORIUM,
83 YONGE ST., TORONTO
Latest styles in Picture Framing.

M. B. AYLSWORTH,
—ARCHITECT—
32 King Street East,
TORONTO, ONTARIO.
CHURCHES A SPECIALTY.

Established 25 Years.
J. & R. LAMB,
69 Carline St., N.Y.
Church Furnishings
Catalogue by Mail Free

McShane Bell Foundry.
Finest Grade of Bells,
Chimes and Pells for Churches,
COLLEGES, TOWER CHIMES, etc.
Fully warranted; satisfaction guar-
anteed. Send for price and catalogue.
R.Y. MCSHANE & CO., BALTIMORE,
Md., U. S. Mention this paper.

ELIAS ROGERS & CO.,
MINERS AND SHIPPERS,
WHOLESALE AND RETAIL DEALERS IN
COAL & WOOD.

OFFICES:
HEAD OFFICE—20 King Street W.,
(opp. R. Hay & Co.)
413 Yonge Street.
536 Queen Street West.
Offices and Yards

Jorner Princess and Esplanade Street
Bathurst-st., nearly opp. Bathurst-st
Fuel Association, Esplanade-street
near Berkeley-street

TO 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.

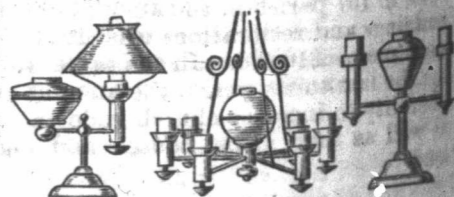
Our National Foods.

BARAVENA MILK FOOD,
DESICATED WHEAT,
ROLED OATS,
PATENT BARLEY,
PREPARED PEA FLOUR,
PATENT GROATS,
DESICATED BARLEY,
BEEF AND BARLEY EXTRACTS
WHOLE WHEAT FLOUR.

There are no food preparations known to
domestic economy that are so valuable in all
particulars as "OUR NATIONAL FOODS."
They are nutritious, easily digested, palatable,
economical, and quickly prepared. They assist
in building up a strong muscular development,
as well as brain and nervous vitality.
Persons of weak digestion or constipative
habits derive the greatest benefit from their use;
while the most active men find full satisfaction
from a diet wholly or partly composed of these
specially prepared cereals.

FISH & IRELAND,
MANUFACTURERS AND PATENTERS.
Lachute Mills, Lachute, P. Q.

Matthews' Lamps



UNLIMITED LIGHTING POWER.
Will safely burn the cheapest oil.
M. MATTHEWS,
14 King Street West, Toronto.

July 29, 1886.
that peace wh
away— "Ju
But
And
O L
B
Listen to
old shall be
oversight on
that a child
what it was
tize an infan
what you ar
therefore ho
the preache
preachers a
into the cov
when I bap
—life redee
something i
hair of Chr
can laugh a
have no rig
so mean a
only the gr
He enriches
did he ever
shrinking r
the alphab
understand
does not r
teach it.
and by; ex
and by the
tized in the
and of the
They sho
avoidable:
Because
services or
have been
Because
through idl
their busin
Because
necessary v
Funeral
if possible.
Because
their last l
having the
public.
Because
better acco
house. TH
in church f
seated as t
service.
Because
are usually
ing it diffic
Because
likely to ol
Because
by the Chr
Because
fort and pe
ligion can
Because
the merci
ship and p
Because
the Church
relations t
Christ, chi
dom of he
Ohio.

that peace which the world can neither give nor take away—

"Just as I am without one plea,
But that Thy blood was shed for me,
And that thou bids't me come to Thee,
O Lamb of God, I come, I come.

Family Reading.

BAPTISMAL COVENANT.

Listen to the covenant: "He that is eight days old shall be circumcised among you." What an oversight on the part of the Lord not to observe that a child eight days old could not understand what it was about? What a waste of piety to baptize an infant of days when it cannot understand what you are doing to it? It cries, poor thing; therefore how ridiculous to baptize it! It plucks the preachers gown, or chuckles or coos in the preachers arms; therefore how absurd to admit it into the covenant! For myself, let me say that when I baptize a child, I baptize life—human life,—life redeemed by the Son of God. The infant is something more than an infant, it is *humanity*; it is an heir of Christ's immortality. If there be any who can laugh at an infant and mock its weakness, they have no right to baptize and consecrate it, and give so mean a thing to God. God Himself baptizes only the great trees, does He ever baptize a daisy? He enriches Lebanon and Bashan with rain, but did he ever hang the dew of the morning upon the shrinking rose? . . . The child does not understand the alphabet, do not teach it; the child does not understand language, do not teach it; the child does not understand the Lord's Prayer, do not teach it. You say the child will understand by and by; exactly so; that answer is good; and by and by the child will understand that it was baptized in the Name of the Father, and of the Son, and of the Holy Ghost, three persons in one God."

FUNERALS.

- They should not be held on Sunday, unless unavoidable:
 - Because they are likely to interfere with Church services or other engagements of the minister, which have been previously made.
 - Because on Sundays many people will attend through idle curiosity, who would be employed in their business on other days.
 - Because Christian people should not cause unnecessary work on the Lord's Day.
 - Funeral services should always be held in church if possible.
 - Because the family of the deceased can not take their last look at the remains at home, without having their parting grief intruded upon by the public.
 - Because those who attend the funeral can be better accommodated in the church than in a private house. There is generally seating room enough in church for all who attend, and they can be so seated as to see and hear all that is going on in the service.
 - Because in a private house the minister and choir are usually placed in an awkward position, making it difficult for them to speak and sing.
 - Because, in church, those who attend are more likely to observe a solemnity befitting the occasion.
 - Because our beautiful burial services is provided by the Church to be used in the church.
 - Because on such occasions we want all the comfort and peace that the hallowed associations of religion can give.
 - Because we are committing our beloved ones to the merciful keeping of God for whose worship and praise the church has been set apart.
 - Because by our Baptism we became members of the Church, and were thus brought into covenant relations to God, and thereby made members of Christ, children of God, and inheritors of the kingdom of heaven.—*Christ Church Register, Dayton, Ohio.*

HINTS TO HOUSEKEEPERS.

VERY large shopping bags made of velvet plush or satin, are taking the place in fashionable use of hand-bags of Russia leather and alligator skin so long popular. Many of the new kinds are made at home, and great pains are taken in their ornamentation. Shaded silk embroidery in Kensington, elaborate decorations in Arrasene, bead-work, and pookah painting being used to beautify them. The bags are often three quarters of a yard in length, and they open at the side like the silk purses of our grandmothers time. Gray linings of some good wearing material like sateen are used, and two heavy rings of white celluloid, or of silver, or gilt, clasp the bag in the center.

AN excellent way to preserve autumn vines, ferns, sumac, sprays, maple leaves, and other foliage is to melt a pound of common yellow bees-wax in a small vessel; when thoroughly liquefied dip the leaf in until it is wholly submerged, then withdraw, and the leaf will dry instantly, and the pores of the leaf being by this means filled, and the leaf veneered by wax, its coloring and shape are preserved as by no other process. Laid away in a box and brought out at Christmas-time, their beauty will be doubly appreciated. Pinned upon lace window-curtains, the ferns and leaves appear transparent, and the light shining through magnifies and brings out their brilliant colors. Last year the writer gathered autumn leaves too late to secure any vivid scarlet foliage, and for contrast to the yellow and russet ones that were obtained, she dipped some of these into melted bees-wax, which she had colored red with vermilion, producing a very good effect upon the leaf: and for other decoration, to use in contrast with mosses and clematis, were mingled gilded wheat-heads and acorns, secured to their caps from which they had fallen by a touch of straten, and painted red or gold on the acorn-tip and bronzed on the "sauce" parts.

PEPPER SAUCE.—Chop two dozen green peppers, and take twice the amount of finely cut cabbage and one grated horseradish root. Boil two quarts vinegar, a handful of salt, two tablespoonfuls sugar, one of mustard seed, and one of cloves and while hot pour over the peppers and cabbage.

JELLIES.—Almost all kinds of fruit will make nice jelly. Plums, currants, grapes, apples, oranges and pieplant are nice. Take the fruit when not very ripe, boil till very tender, with the seeds and part of the kernels. Strain through a bag, allow one pound of sugar to a pint of juice. Boil juice a few minutes, heat sugar hot in oven, but do not burn it; add the hot sugar to the boiling juice, stirring well. It is done when it falls in a sheet from the spoon. Long boiling after the sugar is in will make any preserve or jelly dark and strong. Black-cap raspberries make jelly of a very delicate flavour. Crab-apple jelly is very nice.

HOP PICKING IN ENGLAND.

"Goin' 'oppin'" is the expressive phrase, for harvesting the fragrant hops by picking from the vines into sackcloth bins, at so much (generally three or four pence) the bushel. And so healthy is the employment, owing, doubtless, to the tonic properties of the hop, and the breezy, outdoor life, that even the country people look to a "three weeks' 'oppin'" to brace their vigor, enervated by the summer heat, and "set them up" for the trying weather of winter.

The exodus of the hop-pickers from London is quite an event in the dull round of the life. Some families journey down in a dignified manner by donkey cart. Others (very few) harness their rickety vehicle to a bony horse, while the large majority tramp along the road and lane with their bundles, no doubt enjoying the fresh air, the golden cornfields, and pleasant country sights and sounds. Of late years, however, the railway companies have run special cheap hop-pickers' trains, which mode of conveyance is being more and more patronized by the poor hoppers who journey down to some centre—say Farnham, in the Farnham and Alton district,

or Maidstone or Ashford in Kent—and from thence find their way to the grounds of the hop grower from whom they hope to obtain employment. Women and children mainly make up the crowd. There are a few men slouching about with their hands in their pockets and occasionally with a short dirty pipe in their mouths, but for the most part the men of these families have tramped off along the roads to save the expense of the journey.

CHRISTIAN PERFECTION.

"Perfect in Christ Jesus," (Col. i. 28).

Do you not feel in your own soul that perfection is not in you? Does not every day teach you that? Every tear that trickles from your eye weeps imperfection, every sigh which bursts from your heart cries imperfection, every harsh word which proceeds from your lips mutters imperfection. You have too frequently had a view of your own heart, to dream for a moment of any perfection in yourself. But amid this sad consciousness of imperfection here is comfort for you—you are perfect in Christ Jesus. In God's sight you are complete in Him—you are accepted in the Beloved. But there is a second perfection yet to be realized, which is sure to all the seed. Is it not delightful to look forward to the time when every stain of sin shall be removed from the believer, and he shall be presented faultless before the throne, without spot or wrinkle, or any such thing? The Church of Christ will be then so pure that not even the eye of Omniscience will see a spot or blemish in her; so holy and so glorious that Hart did not go beyond the truth when he wrote:

With my Saviour's garments on,
Holy as the Holy One.

Then shall we know and taste and feel the happiness of this vast, but short sentence: "Complete in Christ." Not till then shall we fully comprehend the heights and depths of the salvation of Jesus. Doth not thy heart leap for joy at the thought of it? Black as thou art, thou shalt be white one day; filthy as thou art, thou shalt be clean. Oh, it is a marvellous salvation, this! Christ takes a worm and transforms it into an angel. Christ takes a black and deformed thing and makes it clean and matchless in His glory, peerless in His beauty, and fit to be the companion of seraphs. O my soul, stand and admire this blessed truth of perfection in Christ! On "that Christ may dwell in your hearts by faith."

MEASURING TIME.

The story is that King Alfred had no better way to tell the time than by burning twelve candles, each of which lasted two hours; and when all twelve were gone, another day had passed. Long before the time of Alfred, and long before the time of Christ, the shadow of the sun told the hours of the day, by means of a sun-dial. The old Chaldeans so placed a hollow hemisphere, with a bead in the centre, that the shadow of the bead on the inner surface told the hour of the day. Other kinds of dials were afterward made with a tablet of wood or straight piece of metal. On the tablets were marked the different hours. When the shadow came to the mark IX, it was nine o'clock in the morning. The dial was sometimes placed near the ground, or in the towers of buildings. The old clock on the eastern end of Fanueil Hall, in Boston, was formerly a dial of this kind; and on some of the old Church towers in England you may see them to-day. Aside from the kinds mentioned, the dials now in existence are intended more for ornament than for use. In the days when dials were used, each one contained a motto of some kind, like these: "Time flies like the shadow;" or, "I tell no hours but those that are happy."

But the dial could be used only in the daytime; and even then, it was worthless when the sun was covered with clouds. In order to measure the hours of the night as well as the day, the Greeks and Romans used the clepsydra, which means, "The water steals away." A large jar was filled with water, and a hole was made in the bottom

y 29, 1886.
WORTH,
t East,
RIO.
SOCIALTY.
years.
R. LAMB,
mine St., N.Y.
Furnishings.
by Mail Train
Foundry.
of Bells,
for Churches,
B. GLOVER, etc.
satisfaction guaranteed and catalogue
CO., BALTIMORE, Md.
this paper.
S & CO.,
IPPERS,
DEALERS IN
WOOD.
g Street W.,
t. Hay & Co.
planned Street
P. Bathurst-st
anned-street
erkeley-street
ERRY'S BAL-
AN BLOWER,
larly adapted for
Organs, as they
Piano.
I never over-
d for the last four
e a most decided
ed pressure produ-
hile for durability
nomy, they cannot
ees given to some
and Organ Built
direct application
er, WM. BERRY
Foods.
OUR.
LEY,
LEY EXTRACTS
AT FLOUR.
ations known to
so valuable in all
TIONAL FOODS"
rested, palatable,
red. They assist
ular development,
vitality.
n or constipative
eft from their use;
nd full satisfaction
composed of these
ELAND,
D PATENTEES.
hute, P.Q.
Lamps
ING POWER
heapest oil.
EWS,
st, Toronto.

through which the water could run. The glass in those days was not transparent. No one could see from the outside how much water had escaped. So there were made on the inside certain marks that told the hours as the water ran out; or else a stick with notches in the edge was dipped into the water, and the depth of what was left showed the hour. Sometimes the water dropped into another jar, in which a block of wood was floating, the block rising as the hours went on. Once in a while, some very rich man had a clepsydra that sounded a musical note every hour.—*Popular Science Monthly.*

THE TEMPTATION OF CHRIST.

This was real and spiritual. A visible appearance of the devil need not be presumed. The Master was doubtless tempted as we are. The devil assails us to-day really, but not outwardly; with suggestions, not with a mere terrifying corporeal manifestation of himself. But once in Scripture is he spoken of as literally seen; he fell, like lightning, from heaven; but, in this attack, he assaulted the Master far more insidiously than he could have done by any bodily presence. He tempted His mind, as he tempts ours. A corporeal presence had been contemptible, and scarcely a temptation at all. Subtle and wise, he made an assault far more real than if he had attempted a merely physical one. From Nazareth to Gethsemane the Master was tempted and tried. Not more real was the agony in the garden than that in the wilderness. Satan is too wise to appear in visible shape; nor, doubtless, did he act with unwisdom when he tempted the Master with bribes and flattery. A devout Jew, of ordinary piety and average strength of will, could have spurned such a temptation; to be difficult to resist required a real temptation, an assault upon the purity of the thoughts, a subtle seduction, not a gross, carnal, hideous appearance in person of the arch tempter. Jesus, our great Master, was sinless, yet was He tempted; yea, in all points and respects, even as we have been, are, and will be. Thus is mere temptation not sin. Often, in these poor lives of ours, with our consciousness of temptation goes a sense of having sinned. But not so. If we have set the temptation aside, we are the stronger for it, not the weaker. If to be tempted is to sin, He had been a sinner; yea, chief of sinners, for who is tempted as He was? Let our hearts take courage; we are not sore sinners because sorely tempted. Increasing temptation is sometimes proof that we are struggling against it, or it would not so beset us.

QUEEN VICTORIA.

On Monday, the 24th ult., her Majesty the Queen, who was born at Kensington Palace on May 21st, 1819, completed her 67th year. Only seven of the sovereigns of England, dating from the Norman Conquest, have exceeded the present age of her Majesty—namely, Edward I., who lived 68 years; Queen Elizabeth, who died in her 70th year; James II., who nearly completed his 68th year; George II., who nearly reached his 77th year; George III., who died at the age of 81; George IV., who nearly attained the age of 68; and William IV., who was nearly 72 when he died. Queen Victoria is the thirty-fifth occupant of the throne since the time of William the Conqueror, the oldest of the line having been George III., and the youngest Edward VI., who only lived to be 16. On June 20th her Majesty will have reigned over the United Kingdom 49 years, there being only three instances of longer reigns among previous sovereigns, namely, Henry III., who reigned 56 years; Edward III., whose reign extended to 50 years; and George III., whose reign reached almost to 60 years. Only three of the reigning monarchs of Europe are older than her Majesty, namely, the Emperor of Germany, who is in his 90th year; the King of the Netherlands, who is in his 70th year; and the King of Denmark, who is in his 69th year. The Queen has living at the present time seven children, thirty grandchildren, and six great grandchildren. Her Majesty has

been a widow over twenty-four years, the Prince Consort having died on September 14th, 1861.

UNDER THE TREES.

My way is through the fields, and I am directing my steps to yonder shady retreat. It is not the season of the year to act the astronomer, when one's feet are clasped by creeping vines, and their measured strides dulled in the cushioned pathways of tufted grass; when one's ears are ravished by the music of birds, brooks, and fluttering insects. How dull some people are! They walk through this world with their eyes apparently shut. They see nothing beyond their daily wants—they live not in the higher intelligence of things. Why, along this trailing path there is one object alone that starts my mind a teeming with contemplative thoughts, and fairly thrills my soul. Flowers and flowers! Daisies and violets and buttercups—and yonder are roses in the farmer's yard. Two hundred thousand species of them are in the world, and all of them are like angels let down from heaven. Yes, we have an affected notion of the ingenious contrivances of art, but under the microscope a flower exhibits the most matchless perfection of ingenious delineation. See how significant their language! They speak of God, and whisper love to our hungry hearts. Even their habits are akin to human experiences. The Cypress hangs its head, it is the symbol of mourning; the Amaranth never dies, it is the symbol of immortality; the Heliotrope ever follows the sun, it is the symbol of the heart's affection; the Windflower flits aimlessly by, it is the symbol of human fickleness; the Snowdrop battles storm, it is the symbol of soul endurance amid the trials of life.

WHERE IS HEAVEN?

This singular question was put to Sam Jones, the evangelist, by one of his wealthy Church members in Georgia, whose cotton crop yielded him some \$20,000 the last year. "Where is heaven?" said the rich planter. "I'll tell you were heaven is," said Mr. Jones. "If you will go down to the village and buy \$50 worth of groceries, put them in a waggon, and take them to that poor widow on the hillside, who has three of her children sick. She is poor and is a member of the Church. Take with you a nurse, and some one to cook their meals. When you get there read the 23rd Psalm and kneel by her side and pray; then you will find out where heaven is." Next day, as the evangelist was walking through the village, he met this same wealthy planter, his face beaming with joy. He spoke after this manner: "Mr. Jones, I've found out where heaven is. I went and did as you directed me. We took up the waggon load of groceries, and the poor widow was completely overcome with joy; she could not express her thankfulness. As I read to her the 23rd Psalm my heart was filled with thankfulness to God, and when I prayed the angels came down, and I thought I was nearer to heaven than I had ever been in my life. I left the nurse and the cook in her humble dwelling and promised her she should never suffer so long as I could help her."

CHURCHES HOUSES OF MERCHANDISE.

We consecrate our churches and call them the houses of God; upon the wall we write "This is none other than the House of God" and "Holiness becometh thine House forever," forgetting that the consecrated building can never be His house unless the consecrated heart be found within its walls. Too often these earthly temples are but houses of merchandise, for there sits the man of business, outwardly reverent, trying to solve the problem which perplexed him in the counting house during the past week, the politician calculating his chances of success at the coming election, the matron speculating as to the future of her children, the maiden counting the cost of some desired ornament, the schoolboy planning the trap that is to make his fortune.

Could all that we have thought in God's house for one year be transcribed, we ourselves would read the record with shame and humiliation.

That which is lawful and right in its own place may be wrong when out of place. The tables were necessary for the money-changers, and the seats for them that sold doves. It was lawful for them to change money and sell doves—but not in the temple; so it is right for us to be concerned about the things of this life, to study ways and means and do our business diligently, but these things are not to be taken into the sanctuary. They are to be left outside in their proper places. God will not be mocked by lip service. "Those who worship Him must worship Him in spirit and in truth."

SELFISHNESS.

If you want to spoil all that God gives you—if you want to be miserable yourself, and a maker of misery to others, the way is easy enough. Only be selfish, and it is done at once. Be defiled and unbelieving; defile and foul God's good gifts by self, and by loving yourself more than what is right; do not believe that the good God knows your needs before you ask, and will give you whatsoever is good for you; think about yourself—about what you want, what you like, what respect people ought to pay you, what people think of you—and then to you nothing will be pure. You will spoil everything you touch; you will make sin and misery yourself out of every thing which God sends you; you will be as wretched as you choose on earth, or in heaven either.

In heaven either, I say. For that proud, greedy, selfish, self-seeking spirit would turn heaven into hell;—it turned heaven into hell for the great Devil himself. It was by pride, by seeking his own glory (so at least wise men say), that he fell from heaven. He was not content to serve God, and rejoice in God's glory. He would be a master himself, and rejoice in his own glory; and so when he wanted to make a private heaven of his own, he found that he had made a hell; when he wanted to be a little God for himself he lost the life of the true God, to lose which is eternal death.

And why? Because his heart was not pure, clean, honest, simple, unselfish. Therefore he saw God no more, and learnt to hate Him whose name is love. May God keep our hearts pure, from that selfishness which is the root of all sin—from selfishness from which alone spring adultery, foul living, drunkenness, evil speaking, lying, oppression, cruelty, and all which makes man worse than the beasts.

May God give us those pure hearts of which it is written that the fruit of the Spirit is love, joy, peace, long suffering, gentleness, goodness, meekness, temperance. As a wise father says, "Love and do what thou wilt, for then thou wilt be sure to will what is right," and St. Paul says, "If your heart be pure, all things will be pure to you."—*Charles Kingsley.*

TRUTH.

Truth gives no trouble. Truth is always consistent with itself, and needs nothing to help it out. It is always near at hand, and sits upon our lips, and is ready to drop out before we are aware; whereas, a lie is troublesome and sets a man's invention on the rack, and one trick needs a great many more to make it good. It is like building upon a false foundation, which continually stands in need of props to shore it up, and proves at last more chargeable than to have raised a substantial building at first, upon a true and solid foundation; for sincerity is firm and substantial, and there is nothing hollow or unsound in it, and because it is plain and open, fears no discovery, of which the crafty man is always in danger.

—An earnest desire and striving to do what is right will help us to understand much of true doctrine (see 1 Cor. ii. 14, 15). Who does not know by experience how greatly the truth of Divine doctrines is borne in upon the soul when we are making real efforts after holiness; and on the other hand, how often doubting and disbelief attend upon careless and sinful living? "Love," says St. Bernard, "is the proper cure for doubt."

A holy
ber of sma
not eloque
little deed
nor one gr
martydor
Christian
not the lig
loam "th
mission of
ers of the
rushing de
the true s
avoidance
sistencies,
follies, inc
ces, little
of the fles
little thir
make up
beauty of

HORSFO
SPECI
D. A. JET
"I can see
specific vi
nervousne
wakefulness

HE AT
I

A little
ning-mill
being tak
some tim
in the mi
to tell th
I asked h

"He w
she said.
"Tell
I said.

"He w
Oh, the
The Le
And
"You
from the
might," s
eyes.

"Had
I asked.
"No."
"Had
him?"

"Why
"Oh v
for sever
ing dow
know, I
school,
and he s
Poor
believe
through
die resti
breast."

Since I
to use G
toilet th
been mul
are seen
pimples,
by Drugg
Dealers.
Germ's
His Ma
Pike's

Childrens' Department

A HOLY LIFE.

A holy life is made up of a number of small things; little words, not eloquent speeches or sermons; little deeds, not miracles or battles, nor one great heroic act of mighty martyrdom, make up the true Christian life.

HORSFORD'S ACID PHOSPHATE SPECIFIC VIRTUES IN DYSPEPSIA. D. A. Jenkins, Great Falls, N. H., says: "I can testify to its seemingly almost specific virtues in cases of dyspepsia, nervousness and morbid vigilance, of wakefulness."

HE ATTENDED THE SUNDAY SCHOOL.

A little boy was hurt at a spinning-mill in Dundee, and after being taken home, he lingered for some time, and then died. I was in the mill when his mother came to tell that her little boy was gone. I asked her how he died.

"He was singing all the time," she said. "Tell me what he was singing," I said.

"He was singing— Oh, the Lamb, the bleeding Lamb, The Lamb upon Calvary! The Lamb that was slain has risen again, And intercedes for me.

"You might have heard him from the street, singing with all his might," she said, with tears in her eyes.

"Had you a minister to see him?" I asked.

"No."

"Had you no one to pray for him?" "No."

"Why was that?" I inquired.

"Oh we have not gone to church for several years," she replied, holding down her head. "But you know, he attended the Sunday school, and learned hymns there, and he sang them to the last."

Poor little fellow! He could believe in Jesus and love Him through those precious hymns, and die resting "safe on His gentle breast" forever.

SINCE LADIES HAVE BEEN ACCUSTOMED to use Glenn's Sulphur Soap in their toilet their personal attractions have been multiplied, and it is seldom they are seen disfigured with blotches and pimples, or rough or coarse skins. Sold by Druggists, Grocers and Fancy Goods Dealers.

Glenn's Sulphur Soap heals and beautifies, the German Corn Remover kills Corns, Bunions, the Hair and Whisker Dye—Black & Brown, the Pink's Toothache Drops cure in 1 Minute, etc.

THE CHILD'S GOOD RESOLUTION.

I am a little pilgrim, So I must watch and pray, Learn to deny myself, and tread The narrow thorny way.

The way that Jesus went And all His Sairts have gone, In the dear foot-prints of their Lord, With patience passing on.

With many a holy psalm Their fainting steps were cheered, While brightening to their wistful gaze, The "far-off" land appeared.

Teach me those psalms to sing, That "far-off land" to see, And when I weary in the race, Uphold and strengthen me.

Is not the weakest child The parent's tenderest care? To gather with Thy mighty Arm, And in Thy Bosom bear.

FOR THE BABIES.—It is not necessary to buy corn cures. Men and women should remember that Putnam's Painless Corn Extractor is the only safe, sure and painless corn remover extant. It does its work quickly and with certainty. See that the signature N. C. Polson & Co. appears on each bottle. Beware of poisonous imitations.

TO BOYS COMMENCING BUSINESS.

Be on hand promptly in the morning at your place of business, and make it a point never to be late, and perform cheerfully every duty. Be respectful to your employers, and to all in authority over you, and be polite to every one; politeness costs nothing, and it will help you wonderfully in getting on in the world. And above all, be honest and truthful. The boy who starts in life with a sound mind in a sound body, who falls into no bad habits, who is honest, truthful, and industrious, who remembers with grateful love his father and mother, and who does not grow away from his church and Sunday school, has qualities of mind and heart that will insure him success to a remarkable degree, even though he is endowed with only ordinary mental capacity; for honor, truth, and industry are more than genius.

Don't be foppish in your dress, and don't buy anything before you have the money to pay for it. Shun billiard saloons, and be careful how you spend your evenings. Cultivate a taste for reading, and read only good books. With a love for reading, you will find in books friends ever true, and full of cheer in time of gloom, and sweet companionship for lonely hours. Other friends may grow cold and forsake you, but books are always the same. And in closing, boys, I would say again, that with truth, honesty, and industry, and a living faith in God, you will succeed.

"Honor and shame from no condition rise; Act well your part: there all the honor lies."

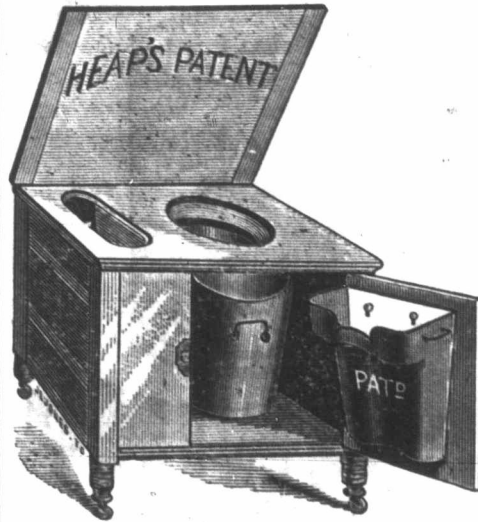
THE FAIR.

A wealthy lady, who lived in the country, having no children of her own, wished to adopt an active and well-behaved girl from among her relations in town.

For this purpose she once went there; and no sooner was her intention known than several girls presented themselves before her, recommending

NO HOUSE SHOULD BE WITHOUT IT.

The "Bedroom Sanitary Convenience."



Height, 19 in.; Width, 23 in.; Depth, 19 in.

"HEAP'S PATENT" DRY EARTH OR ASHES CLOSET CO., Limited.

FACTORY AND SHOWROOM—57 Adelaide St. West, Toronto.

Telephone 65.

Neatly made of Black Ash, Varnished, Net Cash, - \$10.

A Most Useful Piece of Furniture.

Perfectly Inodorous, Supplies

A Long-Felt Want,

Is simply Invaluable.

themselves, and boasting of their relationship.

The lady at first let this pass quietly, and gave to each a piece of gold, saying at the same time, "There is a fair to-day; now, go and buy for yourselves anything which you like and value most; and then come back, and let me see what you have bought."

The girls hurried away, and came back full of joy. Almost all of them bought gay coloured ribbons, strings of glittering pearls, caps of gold-embroidered stuff, and similar ornaments, and showed their supposed treasures to their relation.

Only one girl, poor little Augusta, had bought none of these trifles, but a Prayer-book, and a distaff with a dozen spindles. The lady was delighted; she took Augusta kindly by the hand, and said, "I am pleased, dear child, that you have already turned your thoughts to prayer and industry: the others have shown too clearly, by their inconsiderate purchases, that finery and frivolity are more to their taste than piety and industry. You shall henceforth be to me as a daughter; continue thus; be always good, pious, and industrious; so will the blessed God be always with you, and his blessing everywhere attend you."

"To pray for succour, and strive all we can, Make up the duty of the perfect man."

A WORD TO BOYS.

You are made to be kind, boys, generous, magnanimous. If there is a boy in school who has a club foot, don't let him know you ever saw it. If there is a poor boy with ragged clothes, don't talk about rags in his hearing. If there is a lame boy, assign him some part in the game that doesn't require running. If there is a hungry one, give him part of your dinner. If there is a dull one, help him to get his lesson. If there is a bright one, be not envious of him; for if one boy is proud of his talents, and another is envious of him, there are two great wrongs, and no more talent than before. If a larger or stronger boy has injured you, and is sorry for it, forgive him. All the school will show by their countenances how much better it is than to have a great fuss.

—A minister was questioning his Sunday-school concerning the story of Eutychus, the young man who, listening to the preaching of the Apostle Paul, fell asleep, and falling down, was taken up dead. "What," he said, "do we learn from this solemn event?" When the reply from a little girl came pat and prompt, "Please, sir, ministers should learn not to preach too long sermons!"

AN INVISIBLE FOE.—The poisonous germs of disease are lurking in the air we breathe and in the water we drink. The system should be kept carefully purified and all the organs toned to proper action. This can best be done by the regulating, purifying and tonic powers of Burdock Blood Bitters.

A BAD BREAKDOWN.—It is a common thing now-a-days to hear one complain of feeling all broken down with a faint, weary, restless languor, with strength and appetite nearly gone, and no well defined cause. This is general debility, which Burdock Blood Bitters promptly relieves, and most invariably cures.

Births, Deaths, Marriages.

Under five lines 25 Cents.

DEATH. At the residence of her daughter, Mrs. J. Moore, Inlington, on July 26th, 1886, Caroline Fredica Hoffman, relict of the late Lieut. Alex. Campbell, in the 90th year of her age.

CONSUMPTION.

I have a positive remedy for the above disease, in its use thousands of cases of the worst kind and of long standing have been cured. Indeed, so strong is my faith in its efficacy, that I will send TWO BOTTLES FREE, together with a VALUABLE TREATISE on this disease to any sufferer. Give express and F. O. address.

DR. T. A. SLOCUM, Branch Office, 37 Yonge St., Toronto

CINCINNATI BELL FOUNDRY CO. SUCCESSORS OF BELLS TO THE BLYMYER MANUFACTURING CO. CATALOGUE WITH 1500 TESTIMONIALS. BELLS, CHURCH SCHOOL FIRE ALARM. No duty on Church Bells.

NEW ENGLAND CONSERVATORY OF MUSIC Boston, Mass.

THE LARGEST and BEST EQUIPPED in the WORLD—300 Instructors, 5000 Students last year. Thorough instruction in Vocal and Instrumental Music, Piano and Organ Tuning, Fine Arts, Oratory, Literature, French, German and Italian Languages, English Branches, Gymnastics, etc. Tuition, \$5 to \$20; board and room with Steam Heat and Electric Light, \$45 to \$75 per term. Fall Term begins September 9, 1886. For Illustrated Calendar, with full information, address, E. TOURJEE, Dir., Franklin Sq., BOSTON, Mass.

BALTIMORE CHURCH BELLS. Established 1844. 1st Prize at the New Orleans Exposition 1884-5. For circulars, prices, etc., address J. Reister & Sons, Baltimore, Md.

THE OAK AND THE WILLOW.

One morning, after a fearful stormy night, father Richard went out with his son Anselm into the field, to see whether the storm had done any harm.

Little Anselm said, "Oh, look, father! the great stiff-oak lies yonder on the ground, and the slight willow is standing pliant and upright by the brook here. I thought, now, the tempest would have destroyed the willow easier than the proud oak, which has hitherto defied every wind."

"Child!" said the father, "the stiff oak was broken because it could not bend itself; but the pliant willow yielded to the storm, and so could not be injured."

"Compliance oft escapes the deadly blow Which lays unyielding Obstinacy low."

THE BEST YET.—There is no preparation before the people to-day that commands their confidence more, or meets with a better sale than does Dr. Fowler's Extract of Wild Strawberry—the infallible remedy for all forms of Summer Complaints.

Prepare for the Spring Rains by buying ONE of EAST'S Umbrellas

A splendid Twill Zanella with Paragon Frame for \$1.10. Our Gents' Silk Umbrella at \$2.50 is acknowledged by all to be the best value yet. Ladies' Twill Umbrellas with nice Horn Mounts only 50c. Silk Unions from 75c.

The largest stock of Trunks and Travelling Goods in Toronto; prices lower than ever. Umbrellas and Parasols Re-covered Re-lined and Repaired.

EAST'S,
336 Yonge St., - - Opposite Gould.

SEE
BENNETT & WRIGHT'S
GAS FIXTURES

LARGEST STOCK, NEWEST DESIGNS,
GREATEST VARIETY, LOWEST PRICES.

SHOW ROOMS—FIRST FLOOR,
BENNETT & WRIGHT
72 Queen Street East.
Telephone 49.

TORONTO STEAM LAUNDRY.
HAS REMOVED TO
54 & 56 WELLINGTON ST. WEST
(A few doors west of the old stand.)
Office—At 65 King St. West.
G. P. SHARP.

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

PUBLISHERS' AGENTS.
In order to facilitate the transaction of business with our advertising customers we have arranged with Edwin Alden & Bro., Advertising Agents, Fifth & Vine Sts., Cincinnati, O., and 140 Nassau St., New York, making them our Special Publishers' Agents. All communications in relation to advertising should be addressed to them.

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

PENSIONS for any disability also to Heirs. Send stamps for New Laws. Col. BINGHAM, Attorney, Washington, D.C.

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 under name. **ROYAL BAKING POWDER CO.** 106 Wall St. N. Y.

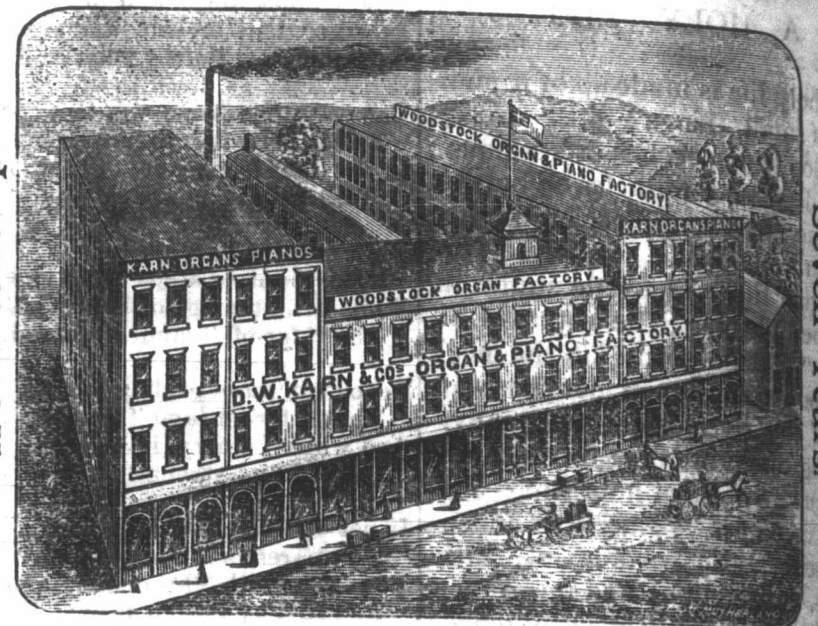
THE BOOK OF THE CENTURY!

Ridpath's "Cyclopedia of Universal History." A complete account of the leading events of the world's progress from 4000 B.C. to the present time. 2488 pages; 1210 high class engravings; 72 maps and charts. Agents wanted everywhere. Congenial and profitable employment for Clergymen and Teachers who have leisure. For illustrated specimen pages, descriptive circulars and terms, address
BALOH BROTHERS,
10 1/2 Adelaide St. E., Toronto

The GREAT CHURCH LIGHT

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

ORGANS! ORGANS!



Superior Design and Workmanship.

Every Instrument Warranted Seven Years.

Established, 1865.

THE KARN ORGAN TRIUMPHANT.

COMPETITION OPEN TO THE WORLD.

NEW FACTORIES COMPLETED. Capacity 500 Organs per month. Awarded **SILVER MEDAL** and **FIRST PRIZE** over all Competitors at the Dominion Exhibition held at St. John, N.B., 1883.

Received the only Medal awarded Cabinet Organs, Toronto Industrial Exhibition, 1882

Awarded **SILVER MEDAL**, Toronto Industrial Exhibition, 1881. Awarded 8 Diplomas and 2 First Prizes, Dominion Exhibition, Montreal, 1882

These with many other Medals, Diplomas, Prizes, &c., place the "KARN ORGAN" ahead of all others. We call the attention of the public to the facts above. We manufacture organs suitable in style for Churches, Parlours, Schools, Lodges, &c. Send for Circulars and Prices to

Call and see our New Styles, and get Prices at our Toronto Warerooms 64 King St. West. **W. M. SPADEN, Manager.**

D. W. KARN & CO., WOODSTOCK, ONTARIO

Conquest of Mexico

The HISTORY of, by **WILLIAM H. PRESCOTT.** With a Preliminary View of the Ancient Mexican Civilization, and the Life of the Conqueror, Hernando Cortés. *Illustrated Library Edition*, in two volumes, small octavo. Price, \$2.25. Vol. I. ready July 10, Vol. II. ready Aug. 15, 1886.

The expiration of copyright enables me now to present this great work to American readers at a popular price, yet in form worthy of the author, and worthy of the finest library. Its mechanical qualities are fairly equal to those of my best edition of "Guizot's History of France."

"A history possessing the unity, variety, and interest of a magnificent poem. It deals with a series of facts and exhibits a gallery of characters, which to have invented would place its creator by the side of Homer; and which to realize and represent in the mode Mr. Prescott has done, required a rare degree of historical imagination."—EDWIN P. WHIPPLE.

"It is a noble work; judiciously planned and admirably executed; rich with the spoils of learning easily and gracefully worn; imbued everywhere with a conscientious love of the truth, and controlled by that unerring good sense without which genius leads astray with its false lights,

and learning encumbers with its heavy panoply. It will win the literary voluptuary to its pages by the attractiveness of its subject and the flowing ease of its style; and the historical student will do honor to the extent and variety of the research which it displays; and to the thoroughness with which its investigations have been conducted. We can confidently predict for it an extensive and permanent popularity. . . . It will take its place among those enduring productions of the human mind which age cannot stale and custom cannot wither."—GEORGE S. HILLARD.

For \$1.90

received on or before August 15, the two volumes complete, will be sent, post paid. This offer will require considerable reduction in cost to the friends who choose to aid, by their PROMPT ORDERS, in meeting the heavy expense of publication.

FERDINAND AND ISABELLA. HISTORY of the REIGN of Ferdinand and Isabella, the Catholic. By **WILLIAM H. PRESCOTT. *Illustrated Library Edition*, in two volumes, small octavo, including portraits and other illustrations. Fine heavy paper, fine cloth, gilt tops. Price, \$2.25. *Popular Edition*, from the same plates as the above, but without illustrations, the two volumes in one. Price, \$1.25. Now ready.**

"Prescott had the genius to invest the dry facts of history with the charms of fiction; and yet he never sacrifices truth to the graces of style."—WESTLAKE.

"His work is as entertaining as the tales of Sir Walter Scott. It is the marvelous cheapness of publication and quality of the mechanical work that attract notice."—The Midland, St. Louis, Mo.

"One of the finest histories of modern times, written by an author of rare felicity of diction, fervor of imagination, accuracy of statement, and exquisite beauty of style. Every one who reads at all should read Prescott."—Presbyterian, Philadelphia, Pa.

"We cannot dismiss the book without observing that it is one of the most pleasing as well as most valuable contributions that have been made to modern history; that it is the only one that gives us a faithful and sufficient picture of a period so momentous as the latter half of the fifteenth century."—London Athenaeum.

"The history needs no words of praise; it has long been considered a standard history of the times of which the author writes. Mr. Alden can print and bind such books at such a price is a wonder. It does not induce hundreds to read it now who never read it before, it will be a wonder."—Southern Churchman, Richmond, Va.

ILLUSTRATED CATALOGUE, 132 pages, 4 cents; Condensed Catalogue, free. The best literature of the world at the lowest prices ever known. Address **JOHN B. ALDEN, Publisher, 393 Pearl Street, New York.** **The Alden Book Co.:** Clark and Adams Streets, Chicago; 420 Yonge Street, Toronto, Canada. [Mention this paper.]

Canada purchasers of Books advertised above will pay cost of duty in addition to prices named.

An Unrivalled List.

The Steinway Piano, The Chickering Piano, the Haines Piano.

It is quite unnecessary to say anything in praise of these instruments. The first two on the List are acknowledged by all to be the finest Pianos in the world.

THE HAINES, for a medium priced Piano, excels in finish and beauty as well as durability, any other instrument of its class.

WE ARE SOLE AGENTS FOR THE Estey & Co's Organs, The acknowledged leading instruments of the World.

A. & S. Nordheimer, TORONTO: 15 KING ST. E. Montreal:—NORDHEIMER'S HALL.

"Church and Home," A Parish Monthly. Should be largely circulated in every Parish. Send for specimen copy.

GENERAL GROCERIES. NEW RAISINS, NEW CURRANTS. GROSSE & BLACKWELL'S Raspberry, Black Currant, and Green Gage Jams.

TRADE-MARKS, PATENTS, PRINTS, LABELS. COPY-RIGHTS, DESIGNS, RE-ISSUES.

BARNES' Patent Foot and Steam Power Machinery. Complete outfits for Actual Workshop Business.

AGENTS WANTED for the Best and Fastest selling Fictorial Books and Bibles. Prices reduced 33 per cent.

BUCKEYE BELL FOUNDRY. Bells of Pure Copper and Tin for Churches, Schools, Fire Alarms, Farms, etc.

ADVERTISE

IN THE DOMINION CHURCHMAN

BY FAR The Best Medium for ADVERTISING, BEING THE MOST Extensively Circulated Church Journal

IN THE DOMINION

Mailed to nearly ONE THOUSAND Post Offices weekly. RATES MODERATE.

ADDRESS Frank Wootten, Publisher & Proprietor, BOX 2640, TORONTO

SUBSCRIBE FOR THE Dominion Churchman, The Organ of the Church of England in Canada.

INTERESTING AND INSTRUCTIVE Church Paper to introduce into the home circle. Every Church family should subscribe for it at once.

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

Send your Subscription to Frank Wootten, Post Office Box 2640, TORONTO

COAL AND WOOD.

During the next six days I will sell Wood, delivered to any part of the city at the following SPECIAL LOW RATES:

Table with 4 columns: Wood type, Length, and Price per Cord. Includes Best Dry Summer Wood, 2nd Quality, and Dry Pine Slabs.

OFFICES AND YARDS.—Corner Bathurst and Front Streets, and Yonge Street Wharf. BRANCH OFFICES.—51 King-street East, 534 Queen-street West and 390 Yonge-st.

W. H. STONE, The Undertaker, ALL FUNERALS CONDUCTED PERSONALLY. NO. 187 YONGE ST., TORONTO. TELEPHONE No. 982.

HACYARD'S YELLOW OIL CURES RHEUMATISM

FREEMAN'S WORM POWDERS. Are pleasant to take. Contain their own Purgative. Is a safe, sure, and effectual destroyer of worms in Children or Adults.

ROCHESTER COMMERCIAL NURSERIES Hardy Trees, Shrubs, Vines, Roses, Clematis, &c.

PATENTS BOUGHT SOLD OR PROCURED. Books free. A. W. MORGAN & CO., Patent Attorneys and Brokers, Washington, D. C.

PENSIONS for Soldiers Widows Parents Orphan Children. Any disease, wound, injury or death entitles. Increases bounties; back pay; discharged procured. Desertion removed. All dues paid.

\$66 a week in your own town. Terms and \$4 outfit free. Address H. HALLETT & Co Portland, Maine.

572 A WEEK, \$12 a day at home easily made. Costly outfit free. Address Taux & Co., Augusta, Me.

ROCKFORD WATCHES Are unequalled in EXACTING SERVICE. Used by the Chief Mechanician of the U. S. Coast Survey; by the Admiral commanding in the U. S. Naval Observatory; for Astronomical work; and by Locomotive Engineers, Conductor and Railway men.

AGENTS WANTED FOR "CONQUERING THE WILDERNESS" New Fictorial History of the Life and Times of the Pioneer Hero and Heroine of America, by Col. Frank Triplett.

BARNES' Patent Foot and Steam Power Machinery. Complete outfits for Actual Workshop Business.

Burdock BLOOD BITTERS. WILL CURE OR RELIEVE BILIOUSNESS, DYSPEPSIA, INDIGESTION, JAUNDICE, ERYSIPELAS, SALT RHEUM, HEADACHE.

LEPAGE'S LIQUID GLUE used by thousands of first class Manufacturers and Mechanics on their best work. Received GOLD MEDAL, London, 1883.

OPIMUM MORPHINE HABIT EASILY CURED. BOOK FREE. Dr. J. C. HOFFMAN, Jefferson, Wis.

OPIMUM MORPHINE HABIT CURED IN 10 to 20 Days. No Pay until Cured. J. L. STEPHENS, M. D., Lebanon, Ohio.

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.

HACYARD'S PECTORAL BALSAM CURES COUGHS COLDS HOARSENESS, &c.

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 1886.

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.

ST. JOHN'S SCHOOL for Boys,
 ST. JOHN'S, N. Y.
 The Rev. J. Breckenridge Gibson, D.D., rector.
 The next school year will begin SEPT. 14, 1886.
 A large gymnasium, fully equipped, has been added to the building. Also, new recitation rooms, and other improvements for the health and comfort of the boys.

ST. MARY'S SCHOOL,
 SALEM, N. Y.
 The Advent Term, the 1st Semi Annual Session, begins Sept. 9th, 1886. For Catalogue, address Rev BENNETT SMEDES, Principal.

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

Residence - 21 Carlton St., Toronto

MR. ARTHUR E. FISHER,

Receives pupils for instruction in
VOICE-TRAINING, HARMONY, COUNTERPOINT & COMPOSITION.
 Manuscripts revised. Candidates for musical examinations prepared by correspondence or private lessons.
 Residence, 91 St. Joseph St., Toronto

MR. SPARHAM SHELDRAKE'S

Preparatory School for Boys.
 A limited number of pupils of from eight to fourteen years of age received.
 The usual English course, Classics, Mathematics and French, with the comforts and training of a private family
 Address "THE GROVE,"
 Lakefield, Ontario.

TRINITY COLLEGE SCHOOL,

PORT HOPE.
MICHAELMAS TERM
 Will begin on
THURSDAY, SEPT. 16th,
 Forms of Application for admission and copies of the Calendar may be obtained from the
 REV. C. J. S. BETHUNE, M. A. D.C.L.
 HEAD MASTER.

North Toronto Preparatory School.

MR. CHAS. HILL-TOUT

Desires to announce that in order to meet the increasing applications for vacancies, he has secured a larger and superior house, standing on ten acres of Parkland, beautifully and healthfully situated overlooking Lake and city. Every advantage which the change and position offers has been secured to the pupils. Parents desiring a select school for their sons, where earnest thought is given to their culture and training, should communicate at once with the Principal. A few vacancies still open.
 Address,
 "BUCKLANDS,"
 Deer Park, Toronto.

ST. HILDA'S SCHOOL,
 MORRISTOWN, NEW JERSEY.
 Church Boarding School for Girls, under the care of the Sisters of St. John Baptist. Terms \$250 For circulars, etc., address
 THE SISTER IN CHARGE

COURTLANDT PLACE SCHOOL,
 CORNWALL-ON-HUDSON, N.Y.
 Exclusiveness secured by high prices and careful selection of boys. In an experience of fifteen years not a single pupil conditioned in college examinations.
 THOMAS D. SUPLEE, Ph.D., Head Master.

The General Theological Seminary,
 CHELSEA SQUARE, NEW YORK.
 The Academic year begins on Wednesday in the September Ember Week.
 The students live in the buildings. Tuition and rooms free. Board in Refectory \$4.50 a week.
 SPECIAL STUDENTS admitted, and a POST GRADUATE course for Graduates of other Theological Seminaries.
 The requirements for admission and further particulars can be had from
 REV. F. A. HOFFMAN, D.D., Dean,
 426 West 23rd Street, New York

A PLEASANT SUMMER HOME, with good accommodations, at Salem, N.Y., forty-six miles north of Albany. Large farm house, with cottage attached. Half mile from depot, post-office, and churches. Shady grounds, fine mountain scenery. Terms \$5 to \$7. Send for circular. Address MARY L. CLARK.

EDUCATION IN ENGLAND
 For Young Ladies, in one of the healthiest and prettiest suburbs in London. Mrs. and the Misses Pound receive a limited number of boarders, to whom they offer a refined home and a high-class education, with every advantage. Highest references. Address,
 Mrs. POUND, Martele House, West Dulwich, London, England, or particulars H. A. S., Box 2640, Toronto.

BUSINESS TRAINING

DAY'S BUSINESS COLLEGE.
 A thoroughly practical business school. A large number of its graduates and members are filling in Business Life responsible positions, and by the satisfactory manner in which they discharge their duties, evince the great benefit to be derived by pursuing a systematic course of instruction in accounts and business practice, under the supervision of a practical accountant, before entering into mercantile life; and to which all, both principals and employees, give their unqualified assent and endorsement.
 Terms, address
 JAS. E. DAY, 96 King St. W., Toronto.

THE BISHOP STRACHAN SCHOOL FOR YOUNG LADIES.

President,—The Lord Bishop of Toronto.
 This School offers a liberal Education at a rate sufficient only to cover the necessary expenditure, the best teaching being secured in every department.
 The building has been lately renovated and refitted throughout
 SCHOOL TERMS.—Michaelmas—From first Wednesday in September to November 9. Christmas—November 10 to February 10 with Vacation from December 23 to January 13. Lent—February 11 to April 21. Trinity—April 22 to June 30. Candidates are received and prepared for the Examination in the Course of study for women at the University of Trinity College.
 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.

BRANTFORD LADIES' COLLEGE

The thirteenth Session of this College
 WILL OPEN ON
 Wednesday, the 1st September, 1886.
 The number of resident students received is limited.
 The attention of parents and guardians who have daughters or wards to educate away from home, is called to the record of this institution and to the special advantages offered:
 1. The thoroughness and high standard of the educational work accomplished.
 2. The special qualifications of the teachers in their respective departments.
 3. The special advantages offered in French conversation; no less than three of the staff are able to converse freely in French.
 4. The healthful location and the beauty of the surroundings.
 5. The religious influences thrown around the young ladies whilst prosecuting their education during a very important period of life.
 The Music Department is under Prof. Garratt. Instruction on the Organ, Piano, Violin.
 The Art Department is under P. of H. Martin. Send for calendar giving full information.
 T. M. MACINTYRE, LL.B., Ph.D.,
 Principal

MISS MITTLBERGER AND MISS BLAKEMORE'S

Home and Day School for Girls,
 1050 Prospect St., Cleveland, O.,
 Re-opens September 23, 1886. Thorough English and Classical education, or preparation for college. French, German, Drawing, and Vocal Music in all departments. References:
 Rt. Rev. G. T. BUELL, D.D., Gambier, Ohio.
 Rt. Rev. N. S. RULISON, D.D., Bethlehem, Pa.

McGill University,
 MONTREAL.

The Calendar for the Session 1886-87 is now published and contains detailed information respecting conditions of Entrance, Course of Study, Degrees, etc., in the several Faculties and Departments of the University as follows:
 FACULTY OF ARTS.—Opening September 16th, 1886.
 DONALD SPECIAL COURSE FOR WOMEN.—September 16th.
 FACULTY OF APPLIED SCIENCE.—Civil Engineering, Mechanical Engineering, Mining Engineering and Practical Chemistry, September 16th.
 FACULTY OF MEDICINE.—October 1st.
 FACULTY OF LAW.—Oct. 1st
 MCGILL NORMAL SCHOOL.—September 1st.
 Copies of the Calendar may be obtained on application to the undersigned.
 W. C. BAYNES, B.A.,
 Address—McGill College. Secretary.

BOARDING AND DAY SCHOOLS

FOR
YOUNG LADIES.
 CONDUCTED BY MISS ROBINSON.
 Only a very few boarders are received.
 Highest references. For terms, &c., apply to
 MISS ROBINSON,
 523 Church Street, Toronto.

C. P. LENNOX, DENTIST, Yonge St. Arcade

Toronto, is the only dentist in the city who uses the new system of *Vitalized Air* for extracting teeth absolutely without pain or danger to the patient.
Best Sets of Artificial Teeth—\$4.00
 My gold fillings are unsurpassed by any elsewhere in Canada; are registered and warranted for ten years.

DUFFERIN HOUSE.

Boarding & Day School for Young Ladies
 168 JOHN STREET, TORONTO.
 This school, which was established in 1872 by the Principal Miss Dupont, offers every educational advantage in the higher English branches, the foreign languages, Music, Drawing, Painting, &c. The house is well situated in one of the best parts of the city, with pleasant grounds for recreation, and the sanitary arrangements are excellent.
 The best masters in the city attend the school, not only for the accomplishments, but also for the higher English branches.
 The school will re-open on THURSDAY SEPTEMBER 9th.
 Applications may be addressed to
 MISS DUPONT,
 168 John Street.

BOARDING AND DAY SCHOOL FOR JUNIOR BOYS

137 SIMCOE STREET, TORONTO.
 Will re-open on Monday August 30th, 1886.
 Pupils carefully prepared and thoroughly grounded in English, Classics and French; also in Music (Piano & Organ).
 This school having been established in 1860, satisfactory references can be given when required.
 Prospectus will be furnished on application to the Principal.
 W. MAGILL.

GLAD TIDINGS TO ALL!

Greatest inducements ever offered. Now is the time to get up orders for our Tea and Coffee. No house can give the same quality of goods and premiums. We stand ahead, and defy competition. Send for our Illustrated Catalogue and Price List, Free.
 ADDRESS,
 The Ontario Tea Corporation,
 125 Bay Street, Toronto, Ont.

HOMOEOPATHIC PHARMACY

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

ONTARIO

Steam Dye Works,
 306 YONGE STREET,
 THOMAS SQUIRE,
 Proprietor
 N.B.—The only house in Toronto that employs first-class practical men to press Gentlemen's Clothes.

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 Cocoa, Mr. Epps has provided our breakfast tables with a delicately flavored beverage which may save us many heavy doctors' bills. It is by the judicious use of such articles of diet that a constitution may be gradually built up until strong enough to resist every tendency to disease. Hundreds of subtle maladies are floating around us ready to attack wherever there is a weak point. We may escape many a fatal shaft by keeping ourselves well fortified with pure blood and a properly nourished frame.—"CIVIL SERVICE GAZETTE."
 Made simply with boiling water or milk. Sold only in Packets by Grocers, labelled thus:
 JAMES EPPS & Co., Homoeopathic Chemists, London, England.