

Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

Vol. 18.]

TORONTO, CANADA, THURSDAY, JULY 14, 1887.

[No. 28.]

A Desponding Lady

RESCUED.

A. W. Adams & Co., 313 Spadina avenue, dealers in all kinds flour, feed, grain, groceries and St. Leon Mineral Water.

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

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

JAS. GOOD & CO.,

220 YONGE ST.,
And 101½ King St., West,
TORONTO, Agents.

[ESTABLISHED 1842.]

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

Just received from London, Eng., another consignment of

CLERICAL COLLARS.

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

CLERICAL DRESS

A Speciality.
43 King Street East, Toronto.

—SECOND EDITION.—

CHURCH SONGS,

BY
[REV. S. BARING-GOULD, M.A.,
AND
REV. H. FLEETWOOD SHEPPARD, M.A.]
With music, cloth 50 cents.

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

Rowsell & Hutchison

74 & 76 King Street E.,
TORONTO.

Pure Grape Wine

For Sacramental & Medicinal Purposes,
At \$1.50 per gallon. Address

J. O. KILBORN, Beamsville, Ont.

Notice to the Umbrella Trade.

Our factory is now in full operation, and we are in a better position to turn out First-class Umbrellas than ever. Our retail prices are out closer than ever.
N.B.—Umbrellas and Parasols, re-covered, re-lined and repaired.

WILLIAM EAST,

336 YONGE STREET, TORONTO, ONT.

Complete Spring Stock.

A Magnificent Display of FINE
WOOLENS and FUR-
NISHINGS.

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

R. J. HUNTER,

MERCHANT TAILOR,
Cor. King and Church Streets,
TORONTO.

VICTORIA REGINA!

THE LONDON GRAPHIC.—Royal Jubilee Number, 50c. Mailed free.

THE ILLUSTRATED LONDON NEWS.—Grand Jubilee Number. Price 50 cents. Mailed free.

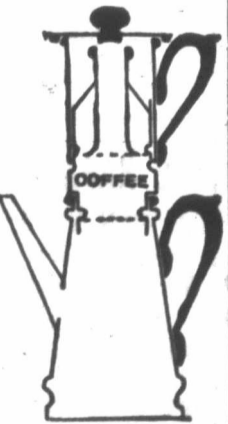
THE MONTREAL STAR.—Great Commemorative Jubilee Number. Price 25 cents.

THE MONTREAL WITNESS.—Jubilee Number with large colored plate of Her Majesty, 50 cents. Mailed free.

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

SARGEANT'S Patent Process Coffee Pot.

The Coffee in this Pot is to be ground fine and placed on a silvered wire cloth, 80 to inch, and boiling water is poured upon it, when it percolates through the silvered wire cloth into the coffee-pot; the percolator is then removed and the coffee ready to be used



E. K. SARGEANT
INVENTOR

P. O. Box 577,
Brockville, Ont.

WEST END HOTEL, LONG BRANCH.

Cottages and Restaurant will open July 11, the Hotel June 23.

D. M. & W. E. HILDRETH,
New York Office, 22 Broadway.

Armson & Stone.

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

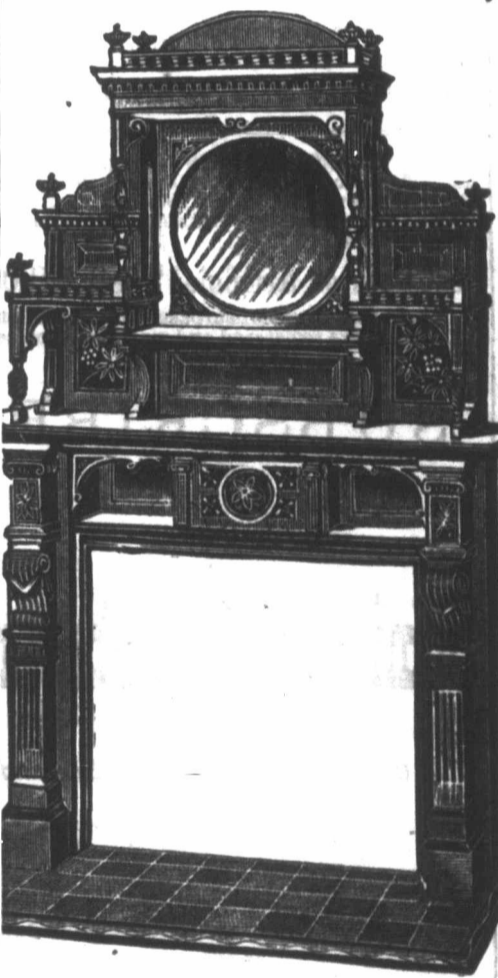
BARGAINS in every DEPARTMENT.

Silks at 75c. Worth \$1.50,
Millinery, Mantles & Mourning

Armson & Stone.

212 YONGE STREET, TORONTO.
Send for Samples.

WRIGHT & Co.,



Art Wood Workers

—OF—
MANTLE, INTERIOR DECORATIONS,

—AND—
Ecclesiastical Furniture

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

Telephone no 101,
J. L. BIRD,
FOR

Carpenters' Tools,—Cutlery.—Plated
Ware.—Everything,—Anything,
All Things in
GENERAL HARDWARE,
313 Queen St. W., Toronto.

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

MARKED DOWN.

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

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

WANTED

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

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

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

WINDEYER & FALLOON,
ARCHITECTS.

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



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

Dominion Line

ROYAL MAIL STEAMSHIPS.
LIVERPOOL SERVICE.

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

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

These steamers' saloons and staterooms are amidships, and they carry neither cattle nor sheep, and are comfortably heated.

Rates of passage from Portland, Halifax, or Quebec—Cabin \$50 to \$80, according to steamer and berth.—Second Cabin \$30, Steerage at Lowest Rates.

Passengers can embark at Montreal if they so desire.

The last train connecting with the mail steamer at Portland, leaves Toronto on the Wednesday morning. The last train connecting with the mail steamer at Halifax leaves Toronto on the Thursday morning.

Special rates for Clergymen and their wives Apply to N. M. MURDOCK & Co., 69 Yonge St., or to G. W. TORRANCE, 18 Front Street West, Toronto

-1-1897 -1-

Niagara Falls, Buffalo, New York,

ST. CATHARINES,
And all points on Welland Canal.

PALACE STEAMER

"Empress of India,"

And G.T.R., from Port Dalhousie.

Fast Time. Lowest Rates.

Through cars, no unpleasant transfers. Commencing June 15th Empress will leave twice daily, at 7.15 a.m., and 3.40 p.m. Seven hours at the Falls, or five and a half hours in Buffalo and home same evening. Excursion Committees come and see us before engaging elsewhere. Tickets and all information from all G.T.R. and Empress of India's ticket offices or on board steamer. Family tickets for sale.

"CHICORA"

In Connection with New York Central and Michigan Central Railways.

Commencing MONDAY, JUNE 6th, Steamer "Chicora" will leave Yonge-street Wharf at 7 a.m. and 3 p.m. for Niagara and Lewiston, connecting with express trains for Falls, Buffalo, New York and all points East and West.

Family Books and Tickets at
BARLOW CUMBERLAND, 73 Yonge-st.
A. F. WEBB, 88, 66 Yonge-street.
H. R. FORBES, 94 King street e. st.
and all offices of the Canadian Pacific Railway

GRIMSBY PARK.

The Large Lake

Steamer RUPERT

Leaves at 9 a.m. daily (except Saturdays 3 p.m.)
Book tickets \$4. Return 60c. Saturdays 50c.

LONG BRANCH

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

SOMETHING FOR THE GIRLS AND BOYS TO DO.

The Lord's Prayer Medals.

This Medal is in size a trifle smaller than a Ten Cent Piece, on which is engraved the Lord's Prayer, so clear and distinct as to be easily read with the naked eye. They are a great curiosity, and will be valued for watch charms and pocket pieces.

Sample by mail - - - 10 cts.
3 for 25 cts.

Liberal Discount to Agents.

ADDRESS
C. W. DENNIS,
213 Yonge St., Toronto, Ont.



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 also, brewed from pure malt and hops."

JOHN LABATT, LONDON, ONT

Jas. Goo DE & Co., Agents, Toronto.

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

Best Sets of Artificial Teeth-\$8.00

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

SUBSCRIBE

FOR THE

Dominion Churchman

The Organ of the Church of England in Canada.

Highly recommended by the clergy and laity as the

MOST INTERESTING & INSTRUCTIVE

Church of England Paper to introduce into the home circle.

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

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

Send your subscriptions in a registered letter to

FRANK WOOTTEN,
PUBLISHER AND PROPRIETOR,
Post Office Box 2640,
TORONTO, CANADA.

M. STAUNTON & CO. MANUFACTURERS OF PAPER HANGINGS AND DECORATIONS.

ART PAPER HANGINGS

NEW AND BEAUTIFUL DESIGNS IN
Ceiling Decorations.

4 & 6 KING ST., TORONTO

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

SHORT HINTS
—ON—
Social Etiquette.

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

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

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

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

"SHORT HINTS"

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

I. L. CRAGIN & Co.,
PHILADELPHIA

Burdock BLOOD BITTERS.

WILL CURE OR RELIEVE

BILIOUSNESS, DIZZINESS,
DYSPEPSIA, DROPSY,
INDIGESTION, FLUTTERING
JAUNDICE, OF THE HEART,
ERYSIPELAS, ACIDITY OF
SALT RHEUM, THE STOMACH,
HEARTBURN, DRYNESS
HEADACHE, OF THE SKIN,

And every species of disease arising from disordered LIVER, KIDNEYS, STOMACH, BOWELS OR BLOOD.

T. MILBURN & CO., Proprietors, TORONTO.

THE NAPANEE PAPER COMPANY,
NAPANEE, ONT.

—MANUFACTURERS OF NOS. 2 AND 3—
White Colored & Toned Printing Papers
News & Colored Papers a Specialty.

Western Agency - 119 Bay St., Toronto
GEO. F. CHALLER, AGENT.

The DOMINION CHURCHMAN is printed on our paper.

TRADE-MARKS, PRINTS, PATENTS, COPY RIGHTS, DESIGNS, LABELS, RE-ISSUES
Send description of your invention. L. BING
HAM, Patent Lawyer and Editor, Washington DC.

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

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

MISS DALTON

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

14, 1887.

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

FRANKLIN B. BILL, Advertising Manager.

LESSONS for SUNDAYS and HOLY-DAYS.

July 17th.—SIXTH SUNDAY AFTER TRINITY
Morning.—2 Samuel i.; Acts xx. to 17.
Evening.—2 Samuel xii. to 24; or xviii. Matt. viii 18.

THURSDAY, JULY 14, 1887.

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

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

A CHURCH RETROSPECT.—The London *Guardian* says: "The comparison of the year 1887 is, to say the least, quite as interesting in Church matters as it is in the secular affairs of the nation.

There are, of course, many great improvements that have taken place in our branch of the Church since the accession of her Majesty. In 1837 the great Oxford movement was in its youth. It had not yet run into the dangerous course which led to the loss of the greatest English Churchman of the century; but, on the other hand, its influence was still narrow, and, to a great extent, unobserved. It had not made itself felt on the great mass of conventional, unawakened Churchmen, who were still content to go on as their fathers had gone on before them. One of the commonplaces of ecclesiastical history is the description of the dead state of the Church of England in the early years of this century. When the Queen ascended the throne this deadness was, indeed, passing away, and it was, perhaps, an external rather than internal deadness. But, in externals, the change is difficult to conceive and impossible to exaggerate. We now hear the leading speakers at Evangelical meetings congratulating their brethren on the revival in "Church order" as well as in "earnest religion," and yet it is difficult to know what can be meant by "Church order" but those improvements in ritual and ceremonial decency, and in the observance of the directions of the Church, which the predecessors of these speakers did their utmost to stifle and destroy. Beyond the limits of the Church this external change has spread to the Nonconformist bodies, and even to the rigid Presbyterianism of Scotland. There is beauty where there was ugliness; life where there was dead in-

activity; variety where there was dull monotony. And this great reform, which has been mainly the work of one section of the Church, has been accompanied by another even more important change, which we are glad to be able to ascribe to all parties alike. Though devoted pastoral work was far from uncommon in 1837, no one will deny that it is indefinitely more common, more thorough, more sound in 1887. The great towns have been divided up into parishes of comparatively manageable size; and though the increase of the population still defies our efforts to overtake it, a visible impression has yet been made on vast human hives like Leeds, and even on the most densely crowded and impoverished quarters of London. The standard of clerical activity has been greatly raised, and the sense of pastoral duty immensely quickened. All parties, as we have said, share in this advance, and it is needless to enquire whether it is in due most to the influence of the Oxford movement, or to the earlier Evangelical revival. Along with these two changes has gone a clear development, almost a resuscitation, of doctrinal teaching in the Church. Not only, or even chiefly, the Sacraments, but the great fundamental and distinctive doctrines of Christianity are now preached and taught in place of colourless morality, or the vague Methodism which went by the name of the "Gospel."

THE OTHER SIDE OF THE SHIELD.—These three distinct changes are improvements so great and so important that it may seem ungrateful to turn to the other side of the shield, or to depreciate their value. But we cannot help noticing that the prospect is not so favorable as it was some few years ago. In two different directions there seems to us to be cause for alarm. Indications are not wanting that what are commonly called Church principles are either very loosely held, or are held in combination with opinions and principles that are really inconsistent with them. Is there not a danger of estimating a man's Church principles by the frequency of his services, or the flowers in his church? Yet in some cases these things are to be seen along with practices directly opposed to Church order, and with doctrines which might be taken from the Salvation Army. In other words, much of the so-called Churchmanship of the day is superficial and unsound, and will compare very ill, we will not say with the severe Tractarianism of the last generation, but with the simple loyalty to the Church which marked such families as the Kebles and the Hooks in still earlier days. This unsoundness may be traced in the recent growth of a tendency to ignore the vital differences which separate the Church from the Dissenting bodies. Men who would be injured if the name of High Churchmen were denied to them seem to be misled by an *ignis fatuus* which deludes them into the belief that the cause of Christian unity can be advanced by ignoring the divinely constituted limits of the Church. Such High Churchmanship as this is dearly purchased by surplice choirs and improved music. It implies a great deterioration in the whole conception of Church order and discipline, and displays a disregard of the fundamental principle of Episcopacy which was unknown among the originators of the High Church movement.

THE LESSON OF THE ABOVE RETROSPECTS.—In another direction also we seem to trace a change for the worse in the last few years. No one who remembers the strength and virulence of polemical Protestantism so late as thirty years ago, will think very seriously of the present manifestations of the same spirit, but the danger lies, not in its existing strength, but in its revival and growth. Some years ago this violent Protestantism seemed to be dying out. Evangelicalism was, and indeed still is, approximating to High Church principles, and the former contentions, it was believed, were not likely to be repeated. We cannot say that this

happy prospect still continues. The revival of ritual prosecutions has coincided with a certain return of the un-Episcopal tone which used to mark Evangelical utterances. What has then become of the "Church order" of which we hear so much? The Church has not yet succeeded in securing the acknowledgment of her distinctive form of government from a large section of her members. We do not say that in this there has been a retrogression since 1837, but there has not been the advance that might have been hoped for. We have still to learn the rudiments of the doctrine of Church authority and Church discipline. The bigotry and violence of ultra-Protestantism we can perhaps afford to overlook; the recrudescence of these unpleasant manifestations of late is perhaps only temporary, and is certainly confined to a few; though we cannot disregard the signs that we are approaching another period of strife and prosecutions. Attack provokes defence, and open hostility has always stirred up the Church to proclaim her principles and to enforce her laws; our present danger lies in the obliteration of principles and the general disregard of the Church's laws. In both directions we see a tendency which is contrary to the great movement which was still young in 1837, and which if followed out will lead as surely to disaster as that did to growth and reform.

We do not wish to lay too much stress on what may be only a passing phase, and we have forgotten neither the great advances which we began by recounting nor the innumerable lesser benefits which the Church has gained during the present reign. The Church of England is a greater power in the world in 1887 than she was in 1837; she is greater because her clergy are more devoted, her laity more enlightened, her whole organization better adapted to the vast work she has got to do. All this we most thankfully recognise, and we shall not be thought ungrateful or timorous if we add to this acknowledgment of our gains the warning that the task that lies immediately before us is that of defending and strengthening our present possessions, as well as of pushing forward to make up what is still lacking to us. Church principles have further conquests to make; but they have also jealously to guard what they have won during the past fifty years.

A LADY ON COERCION.—The judgment of a highly educated lady on such a question as coercion is valuable, because her natural sympathies would be against harshness and injustice in legislation. The widow of Professor Fawcett is probably as well informed and as intellectual as those who in Canada object to unusual steps being taken to put down the reign of crime and terrorism. In reply to an invitation to a meeting of working women at Hackney, Mrs. Fawcett wrote:—"I am one of those who think that those who kill or shoot their neighbours, maim cattle, cut off the hair of girls and pour tar over their heads, ought to be punished whether they live in Ireland or in England. When punishment does not follow crime, even on clear proof of guilt, then it appears to me that the criminal law needs alteration. I have endeavoured to understand the provisions of the Bill now before the House of Commons, and without presuming to form a judgment on all of them, the most important appear to be those which have long formed part of the ordinary criminal law of Scotland and have worked well there. In particular, the power to examine witnesses on oath, before any person is definitely charged with a crime, appears to me very valuable. Without this power, which formed part of Mr. Gladstone's Coercion Act of 1882 the murderers of Lord F. Cavendish and Mr. Burke would never have been discovered. I am informed that a corresponding power forms part of the Scotch criminal law; and the present condition of Ireland points unmistakably to its necessity there."

... 14, 1887.
... CURERS OF...
... GINGS...
... ORATIONS...
... GINGS...
... ESIGNS...
... tions...
... ONTO...
... INTS...
... quette...
... test and best...
... t by "Aunt...
... ts...
... be in every...
... nowing "the...
... behave pro...
... at is the best...
... ach our chil...
... out into the...
... and women?...
... INTS...
... and will be...
... postage pre...
... c...
... & Co.,
... LADELPHIA...
... ER'S...
... VILD...
... ERARY...
... ERA...
... ANTUM...
... EA...
... MPLAINTS...
... ALERS...
... HOTEL...
... and 41st Sts...
... LTY...
... n New York...
... opean Plan...
... n the Grand Cor...
... & HAMMOND...
... TON...
... Toronto...
... now on view...
... MAKING...
... and New York

AURICULAR CONFSSION PRACTISED BY THE SECTS.

NO part of the disciplinary teaching and practice of the Church has been more bitterly attacked than that relating to confession and the declaration of absolution. It is still the fashion of the more bigoted and illiterate class of nonconformists and of their sympathizers and congeners in the Church, to regard the general absolution at the opening of morning and evening prayer, the Rubric before and the Exhortation in the Communion Office, the Rubric and Absolution in the "Order for the visitation of the sick," as rank Popery. There has occurred within the last few days an interesting case which shows that when opportunity arises those who raise this objection are prepared to follow the teaching and practice of the Church. It appears from a Toronto daily paper that for some time past an American fugitive from justice has been living in Toronto, who "had a fine social standing and was an elder in the Presbyterian Church in Philadelphia." Clearly a man not imbued with Romanist ideas as to priestly functions. Becoming conscience stricken he did not feel satisfied with "confessing his sin to Christ only," as he had been taught was the sole relief to a guilty conscience, but was moved to go to a Wesleyan minister to do exactly what the Church directs in the words: "If any cannot quiet his conscience, but require further comfort or counsel, let him come to some discreet and learned minister of God's Word and open his grief." The minister to whom the man went did not repel him, as by his own principles he ought to have done, but, although only a Wesleyan minister, he claimed the standing and authority of a priest and received auricularly the confession of this troubled soul. The newspaper says, "He related to Mr. Shorey," who is the pastor of Sherbourne St., Toronto, Wesleyan congregation, "some of the domestic troubles that had afflicted his life and asked him, 'Is there any hope at all for a man who is in utter despair?'" Surely a marvellous question for a Presbyterian elder, as exposing the want of practical guidance in their system for those whose troubled spirits call out for something more helpful than eloquence and metaphysics. Mr. Shorey having heard the confession, said: "If you have done anything which should be made right by restitution, you must make that restitution and then stand upon the promises of God, you can then go up to the judgment bar and say in the presence of your Maker: 'I have restored all I could, and I now stand upon those promises.'" These words seem to us somewhat lacking in the Evangelical teaching which the priests of the English Church are commanded to give under like circumstances. There was not a word said about Christ, or the Spirit, or of "newness of life," or of the means of grace; there was no such prayer as our clergy would have offered up, nor reading of Scripture, nor Gospel teaching, such as our Prayer Book provides. There is however, a touch of flippancy which is sadly

out of keeping with so solemn a scene. The words used by the Wesleyan pastor are a paraphrase of our formula of absolution: "Almighty God hath given power and commandment to His ministers to declare and pronounce to His people, being penitent, the absolution and remission of their sins. He pardoneth and absolveth all them that truly repent and unfeignedly believe His Holy Gospel." The Wesleyan minister declared and pronounced this man so truly pardoned and absolved on his making restitution that he told him he could face his Maker at the Judgment with bold confidence, pleading those very promises upon which our Absolutions are all based! It is very significant that no English Church priest could have gone so far without testing the penitent's faith in the Gospel. We quote this case because the details are in a public paper, the *Toronto Telegram* of the 2nd July. But other cases are known to us, and to others of a like nature, proving that it is probable there are proportionately as many private confessions heard by Nonconformist ministers as by the priests of the Church of England. Indeed it is a common practice for these ministers to sit in their vestries for the purpose of receiving the confessions of those who cannot quiet their own consciences but require further comfort or counsel than they have got out of sermons. The personal troubles poured out into the ear of a pastor are not called "auricular confessions," because the phrase is associated with Popery. But that the ministers of ultra-Protestant sects habitually receive confessions and pronounce and declare absolution by applying the general promises of God to individual souls, is not only demonstrated by the case above quoted, but by the standing invitation given from the pulpits for all in need of spiritual direction to "consult the pastor in the vestry." We need hardly say that the Church of England has no provision for habitual private confession. The exhortation in the Communion office implies that the occasions are rare and exceptional for men to open their grief to a minister, and the rubric of the visitation of the sick applies to those only who are "very sick," and then only when the conscience of the sufferer is troubled with a "weighty matter," which may be standing between a dying man and salvation in eternity, as the unavowed, unrepented consciousness of it may have been his ruin in time. There is one point in this case, which differentiates it from any possible case in the Church, as no clergyman would make a public parade in a newspaper of what had been told him ministerially. The unauthorized publication of a confession before trial may do a terrible wrong.

SURPLICE VERSUS BLACK GOWN.

WHEN we look out upon the vast masses of people who are living like heathens in Christian lands, and regard the appalling indifference and selfishness of those who name the name of Christ, it would seem impossible that earnest men could be bribed into giving

a passing thought even for such a miserable controversy as that of the question of surplice and black gown. But so it is, that the power of darkness so cramps, befogs and, belittles the minds of some good men, that they enter into a dispute of this kind as though the Church would collapse if the black gown were not retained as a pulpit vestment. The following letter from an Evangelical clergyman of some prominence in the party, shows that the drift of clerical opinion is dead against those who make the black gown the test of a standing or a falling Church. The Rev. I. Barton, vicar of Trinity Church, Cambridge, England, commenced using the surplice in the pulpit and thereupon was requested by the Evangelical Protestant Union "to return to a speed", permanent and regular use of the black gown."

Mr. Barton replied: "If it were true, as the letter avers, that the black gown in the pulpit is the distinctive mark of Evangelical Protestantism, we should be indeed in evil case, for it is only too plain that it is rapidly giving place everywhere to the surplice, and will probably, in a few years more, be a thing of the past. Happily our English Protestantism has a much firmer basis to rest on, and I believe that that basis was never more sure and stable than at present.

Mr. Barton gave a fatal blow to the fond superstition which makes the black gown the distinctive mark of Evangelical Protestantism by the following letter:

MY DEAR MR. HOLLIS—I wish to add a few words to what I have already written on the use of the surplice in the pulpit. You speak in your letter of the black gown as being the distinctive mark of Evangelical Protestantism. I cannot for a moment admit this. *The academic gown in the pulpit is in no sense whatever more Protestant or distinctly a Reformation dress than the surplice*, and there is no more reason for the use of the one or the other in the pulpit than of convenience or custom. I mean that no question whatever of Popish vestments can possibly enter, for the surplice is not a Roman dress like the alb or the chasuble, and it has never been used in the pulpit in the Romish Church. The use of the surplice is, as we know well enough here in Cambridge, by no means limited to the clergy; indeed, we may truly say of it that it is a lay dress, prescribed by ancient custom to be worn by those engaged in the act of public worship, and is a standing witness to what I would call the ministerial office of the laity. The gown, on the other hand, marks the wearer as one who has received the Bishop's licence to preach. Formerly it was by no means the case that every parish minister was qualified to preach. Our own Church records afford an example of this, as they contain an invitation signed by the minister of that day (1610) and some twenty of his congregation to Dr. Sibbes, then master of St. Catharine's, asking him to occupy the pulpit of Trinity Church on Sunday afternoon for a general town lecture. So far then from thinking, as some do, that the surplice confers a higher ecclesiastical status than the gown, the reverse

is the case. This fact makes it not only right but desirable that the usual dress of the preacher should be the gown, but it cannot make the use of the surplice when occasion calls for it out of place, or invest it with a quasi-Romish character. It is not that the one dress belongs to the desk and the other to the pulpit. On some occasions, as is the case of the Jubilee service in Great St. Mary's on Sunday week, it may be right for the academical gown to be worn by the officiating minister, even when saying prayers; while, on the other hand, when the sermon does not conclude the service, but the preacher has to return to the Lord's table and continue the liturgical service, it seems obviously the right and proper course for the preacher to wear the surplice instead of going through the unmeaning ceremonial of changing the surplice for the gown, and then from the gown back again to surplice. I yield to no man in my attachment to evangelical principles and in my detestation of all the errors and corruptions of Rome, *but I emphatically deny that there is anything unprotestant in the use of the surplice in the pulpit, and any imputation of Ritualism seems to me rather chargeable on those who for mere form's sake would maintain a meaningless and wearisome ceremonial.* Let us take care that in fighting the battle of Protestantism we stand on firm ground, and do not endeavour to take up an altogether untenable position.—I remain, dear Mr. Hollis, very truly yours,

Trinity Vicarage, J. BARTON.
June 6th, 1887.

THE BELL COX CASE.

THE Bishop of Lincoln has published the following: "My dear People,—All of you have, I am sure, been grieved at the imprisonment of Mr. Bell Cox, and you have all been relieved by his release. Distressing as it must be, for an honest man to find himself in a common gaol, yet the special punishment of imprisonment is not the real point which should engage our judgment, however much it may necessarily hold upon our imagination and our feelings. The substitution of deprivation for imprisonment would be no real gain to Church principles. It would indeed be a disastrous change, if a judge who professes to derive his authority solely from an Act of Parliament were allowed to remove priests from their cure of souls.

"The principles on which I would have you now fix your thoughts are such as these. The Church is the body of Christ. The State may assist the Church in the discharge of this her trust, but it is not necessary for the State to do so. The State may or may not be Christian; the Church being Christ's body must be so, and be so forever. So far from assisting the Church in her work for Christ, the State may, as in the days of the Apostles, in the early persecutions, and at other times, hinder and obstruct the Church; forbidding or restraining her in her operations. It then becomes the duty of faithful Christians, particularly of Christ's ministers, to resist, and, it

may be, to suffer for His Name. In England, at the Reformation, it was understood that the State would assist the Church in her high duties; and for several centuries this system of mutual co-operation and support, as it was then conceived, continued to be the accepted constitution of this country. Serious changes were introduced into the relations between Church and State not long before the commencement of the present reign; and now men who do not wish to be regarded as believers in our Blessed Lord may be, and are, members of Parliament and judges, and claim to make and to administer the law by which the discipline and worship of Christ's Church in England is to be regulated. It is, therefore, obviously the duty of those who are alive to the reality of Christ's Kingdom upon earth, and to the sacred nature of the trust which He has committed to His Church, to be on their guard against anything which would withdraw the government of that Spiritual Society of which He is the Head, from the officers to whom he has entrusted it, and place it under the powers of this world. Such is the motive of Mr. Bell Cox, and others, who have felt constrained by conscience to resist what appears at first sight to be the law of this Church and Realm. Their real desire is to maintain the true and legitimate relations between the spiritual and temporal jurisdictions; God's Kingdom in the order of nature, and His Kingdom in the order of grace. And it is to the maintenance, or, where it is needed, to the restoration of such relations that I would now direct your consideration and your prayers.

"At the present time we should desire to know and to do God's Will with a view to obtaining such objects as the following:—That our Church Courts may be presided over by a fully qualified ecclesiastical judge. That any miscarriage of justice, such as, in the opinion of many, took place in the decision of the Judicial Committee of the Privy Council with reference to the Ornaments Rubric, may be remedied; so that judgment may be duly given in the diocesan and provincial courts: and Churchmen be content without further appeal: or that, if it please God, some way may be laid open by which, without breaking the existing connection with the State, the Church may be enabled finally to determine all such matters as have been committed to her especial keeping. People sometimes complain that English Churchmen have but little zeal. They can have no true zeal for the Church unless they act upon Church principles; and these, as I have already told you, I believe to be the expression of the Divine Will. It is love and loyalty to our Blessed Lord which makes real Church-people so keen to act and ready to suffer.

"Praying that God may grant us to know and do His Will, I am your affectionate friend and Bishop.

"E. LINCOLN."

The *Church Review* says: We are denounced as subverting all order and stultifying ourselves because we refuse obedience to the Privy Council. The charge is obfuscated in a cloud

of verbiage, in which the Acts of Parliament passed in the reign of Henry VIII. are rammed down our throats, and no reply is left to us. After such rough usage as this our feeble cry of innocence may be unheeded by our valiant opponent who strides on, leaving us, like the man going down from Jerusalem to Jericho, half dead by the way. Nevertheless, we have something to say in reply. In the first place we plead, Not Guilty. We repudiate with abhorrence the charge of lawlessness. We hold that no Churchman has a right to worship according to the fancies of his own luminous imagination. He must worship as "this Church and Realm" commands. He may find many omissions which he would willingly supplement, and many permissions which he would take away. But so long as the Church is "established" he must submit. He may agitate for changes, and if he can persuade Convocation and Parliament to make them, well and good; but if not he can only go on as at present, or join the Liberation Society in the hope that with disestablishment will come the permission he cannot otherwise get. He is not at liberty to form a new "Episcopal Church," for that would be to commit the sin of schism. Now to this concordat between Church and State we are most loyal. The book of Common Prayer is not only authorised by Convocation, but it is also a part of the statute law of the Realm. Therefore, when we obey that statute and resist any attempts on the part of the judges of England to read a "not" into the law from motives of expediency, then as loyal and law-abiding citizens we are worthy rather of honour than a dungeon-cell. Dr. Taylor says that the party he claims to represent do obey the Bishops, and would do so without constituting themselves judges of what is legal and what is not. Here we see how extremes meet. It is Romanism pure and simple to submit without questioning to the commands of a Pope, be he ecclesiastical or secular. We readily recognize that Lord Penzance can march us off to gaol if we do not obey him, and we are quite ready to be marched off; but it is not because we are disobedient to the law, only that we decline to allow the law to be altered by unconstitutional authority—the Privy Council to wit—and that altered law to be administered by one who was appointed to his office in the teeth of an agreement made between the Church and the State.

For our own part we are content to repudiate that Convocation at the Reformation period ever had the slightest intention of permitting the civil power to intrude into the spiritual domain. And it is well to remind the public from time to time, that neither are we lawless, nor has the Church ever in her corporate capacity given to kings any further power than "so far as the law of Christ permits."

TO CORRESPONDENTS.

A quantity of Correspondence and Diocesan News unavoidably left over for want of space.

STATIONARY NONCONFORMITY.

It appears from the reports and statistics of the various Nonconformist bodies, says the *British Weekly*, "that they are all either standing still or losing ground. In England the Wesleyan Methodists and the Primitive Methodists have owned to a slight decrease of members during the year. The Baptists have not increased in numbers, and in Scotland the increase of the Free Church and the United Presbyterian Church has scarcely kept pace with the population." This confession in a journal which aspires to represent cultured Nonconformity, must, we imagine, be accepted as an impartial witness to a truth, which, if it had been enunciated by a Church newspaper, would at once have been attributed to jealousy or party spirit, but which cannot under the circumstances of its publication be seriously called in question. If, then, Dissent is, as the writer states, at a standstill or losing ground, how is the fact to be explained! In England and Scotland, the *British Weekly* tells us, "the State churches are said to be increasing," and although it qualifies the sentence by affirming that there are no accurate statistics, it is obvious enough that it would never have chronicled the fact as a fact if it had not believed it to be capable of proof. But before we proceed to consider the situation which is thus almost officially placed before us, we may point out that the admission of the *British Weekly* really means very much more than it says, for if we take as proven the statement that all the Nonconformist bodies are either standing still or losing ground, it must be plain to every one who is conversant with the meaning of statistics that to be stationary in the face of the rapid growth of population which still marks the English nation, involves in effect a rapid retrogression. That the increase of strength in what it invidiously terms the State Church, is enough to account for the decadence of Dissent, the *British Weekly* declines to believe, and, strange to say, it prefers to ascribe it to the general decay of religion in which State churches are constantly losing members who fall back into the world. This attempt to escape from the horns of the dilemma is more ingenious than ingenuous, and we can afford to make the writer a present of his deduction with the simple remark that if it could be shown that there had been a falling off in the strength of the Church, we believe that the majority of Churchmen would prefer to attribute it to the growth of religious, as distinguished from political dissent, rather than to the falling back of the religiously minded to the world.

We hold that the *British Weekly's* evidence that Nonconformity is at a standstill ought to be accepted by Churchmen with satisfaction. If the Church believes in her divine mission; if she holds, as the *imprimatur* of her book of common prayer justifies her in holding, that she is the legitimate representative of "the Church" in England, and is not simply the Church of England—and it is by no means a distinction without a difference; if she attaches a real meaning to the promise made by her Bishops at the time of their consecration to "banish and drive away all strange doctrine," then it can only be a matter of thankfulness when the Church is drawing within her fold those who from various causes, have left it, or have grown up in a sort of hereditary alienation from her communion and obedience. To say this ought not to lay us open to a charge of any lack of Christian charity. We, at any rate, in forming what we

hold to be a conclusion more than justified by the premises so obligingly placed before us by the *British Weekly*, do not hesitate to express the conviction that the absorption of religious Dissenters in the Church is only a question of time, and that in proportion to the growth of spirituality and self-sacrificing work on the part of both clergy and laity, to the unflinching teaching of Church doctrine as Bible truth, and to the cultivation among churchfolk of that clannish feeling and sympathetic touch which are far more common among some sections of the Dissenters than they are among ourselves, will be the ratio of Nonconformist adhesions. In many cases the entire neglect of infant baptism and the growing disregard of adult baptisms by some of the most influential sects makes the act of coming over to the Church a very real admission to the Divine Kingdom and fellowship, and it would be an easy task to quote cases in which the yearning for sacramental union with Christ, and for the fulness of spiritual blessings which the Church has to offer, forms the actual motive which leads to the application for enrolment.

That the *British Weekly* should advocate a union of the Separatists as a means of staying the progress of their decay is in itself a significant proof of the depth of its conviction that Dissent, as a vitalising force, is on the wane, and of the consequent necessity of amalgamation: our hope and belief is that the movement towards union with the Church is not only, as we have suggested, the true explanation of the decadence which has suggested the remarks of our contemporary, but is the result of the revival of spiritual life in the Church and of earnest missionary effort among her members, and that it is therefore calculated to bring about many blessed results.—C. M. in *Church Bells*.

Home & Foreign Church News.

From our own Correspondents.

DOMINION.

MONTREAL.

The Bishop's Appointments.—For August and September, 1887, are:

- August 14.—Hull, Rev. F. R. Smith.
 " 14.—Chelsea, Rev. George Johnson.
 " 12.—North Wakefield, Rev. C. Boyd, B.A.
 " 17.—Alwyn, Rev. W. P. Chambers, M.A.
 " 19.—Wright, Rev. W. P. Chambers, M.A.
 " 20.—River Desert, Rev. H. Plaisted, M.A.
 " 22.—Alwyn, Rev. W. P. Chambers, M.A.
 " 23.—Alleyne, Rev. W. P. Chambers, M.A.
 " 24.—Cawwood, Rev. W. P. Chambers, M.A.
 " 25.—Thorne Centre, Rev. N. A. F. Bourne, B.A.
 " 26.—Leslie, Rev. N. A. F. Bourne, B.A.
 " 27.—Thorne West, Rev. N. A. F. Bourne, B.A.
 " 28.—Bryson, Rev. A. A. Allen, M.A.
 " 28.—Clarke's, Rev. A. A. Allen, M.A.
 " 29.—Portage du Fort, Rev. A. A. Allen, M.A.
 " 30.—Clarendon, (Shawville), Rev. W. A. Naylor, M.A.
 " 31.—Fort Coulonge, Rev. W. A. Naylor, M.A.
 September 1.—North Clarendon, Rev. W. A. Naylor, M.A.
 " 2.—Bristol, Mr. Beattie, Catechist.
 " 3.—Onslow, Rev. A. B. Given.
 " 5.—Gardley, Rev. G. Smith.
 " 6.—Shawville, Deanery Meeting.
 " 7.—St. Augustines, Eardley, Rev. G. Smith.
 " 7.—Aylmer, Rev. T. G. Cunningham, B.C.

ONTARIO.

BARRIEFIELD.—The thanksgiving service for the Queen's Jubilee was held in the church, Sunday. Special psalms, lessons, and collect were read. The jubilee hymn, composed by the Bishop of Ossory, was sung, and also the national anthem. There was a large congregation in the morning, when the sermon was preached by the Rev. Professor Jones, on Proverbs xxv. 5, "His Throne shall be established in righteousness." As the parishioners of St. Mark's are for the most part farmers living some distance from the church, the evening Sunday congregation is always small. On last Sunday evening, however, it was materially increased by a detachment of soldiers from the camp. The hymns of the morning were repeated, and the sermon was preached by the Rev. R. T. Burns, on Isaiah lx. 3, "The Gentiles shall come to Thy light and kings to the brightness of Thy rising."

St. Mark's has been lately much improved. The wood-work, with the exception of the pews, has been painted in the style of decorative art which has the effect of brightening the whole interior. The next thing will be to kalsomine the walls. Money has been presented by a member of the congregation to buy ornamental iron standards and a new communion rail. By the confirmations held in the last two years, the number of communicants has been much increased, and now stands at 95, of whom 51 received on the 12th June, the Sunday following the last confirmation. There is a larger Sunday school than has ever been known in the history of the parish.

The bishop's commissary, Ven. Archdeacon Lander, informs us that owing to the satisfactory condition of the mission fund four new missions have been formed, and that there are nine missions now requiring active young clergymen.

OTTAWA.—To the Clergy.—Dear Brethren,—The bishop desires me to let you know that he will be prepared to hold confirmations in the months of September and October. Will you kindly inform me if you require him for a confirmation in your parish.

J. S. LAUDER.

TORONTO.

The nineteenth annual concert and distribution of prizes took place at the Bishop Strachan School for young ladies on Tuesday evening, when a large gathering of ladies and gentlemen, the friends of the school and of the pupils, were assembled. Of the clergy there were present the Right Rev. the Bishop of Toronto, President of the School Corporation; the Very Rev. Dean Geddes, the Ven. Archdeacon Lander, the Rev. Dr. Wilson, of the New York, the Rev. Messrs. Broughall, Davies, Cayley, Crompton, Middleton, Pearson, Williams, C. E. Thompson, Ford, Sweeney, Lewis, Hobson, Taylor, Nattress and others. The customary programme of music, song and recitation was performed with skill and spirit, and gave much pleasure to the audience. Although several rooms were thrown into one by the removal of the folding doors and partitions, it was with difficulty that the guests were seated. The school possesses a very fine property on the College avenue, while its continued success and the good-will which it has conciliated under the able management of the Lady Principal and her assistants, should induce the school council to increase their accommodation. The reputation of the school is now made, and with some larger rooms added, the building would be perfect for its purpose. During the last term there were on the rolls 112 pupils. The prizes were presented to the fortunate ones by the Bishop of Toronto and several of the clergy and laity who were called upon to assist him in the pleasant task, and the opportunity was used not only of congratulating the recipients, but also of bearing strong testimony to the valuable and thorough work that is being done. The examiners who decided the results are University men, and with few exceptions were not members of the school staff. Several of the young ladies are now about to pass the University and other examinations for which they have been undergoing training, and in which their predecessors have been so successful, as shown by the honour list.

EXAMINERS.—In Addition to the Resident Staff—Revs. J. Pearson, C. H. Mockridge, D.D., A. Boys, M. A., J. C. Roper, R. L. Montizambert, G. Nattress, C. E. Kendrick; W. H. Van der Smissen, M.A., J. C. Dunlop, W. N. Ponton, M.A., D. R. Keys, B.A., G. N. Beaumont, B.A., Miss H. E. Acres.

PRIZE LIST.—Elementary Class.—General Proficiency, Agnes Macnally.
 Junior Class.—General Proficiency, Amy Wright; English Subjects, Fanny Hedley; Scripture History, Amy Wright; Church Catechism, Fanny Hedley;

Plain Needlework, Ellie Osler. Honorable mention, General Good Work, Alice Pyke. Arithmetic, Helena Mary Crouch.

Lower Intermediate Class.—First General Proficiency, Beatrice Thompson; Second General Proficiency, May Hoskin; English Subjects, Olive Walton; Religious Subjects—first, May Hoskin; second, Beatrice Thompson; Plain Needlework, Elma Walton. Honourable Mention, General Good Work, Jessie Jamieson, Elma Walton. Needlework, Ellie Catto, Olive Walton, Ada Blackwood; Recitation, Bertha Carter, Mildred Montizambert, Mary DuMoulin. Canadian History, Mary DuMoulin, May Rogers. Writing, Ellie Catto, Georgina Crombie.

Upper Intermediate Class.—First General Proficiency, Amy Simpson. Silver Cross, presented by the Lady Principal. Second General Proficiency, Jane Adams; English Subjects, Maud Hedley, Special Prize, Edith Roger; Religious Subjects—first, Caroline Lockbridge; second, Jessie Hoskin. Honourable Mention, General Good Work, Rosalie Jackson. Good Conduct, Rosalie Jackson, May Caswall. History, Alice Phirps, May Tining. Geography, Amy McGill, Bessie Wilson. Writing, Violet Burns, Minerva Mills. Reading, Jane Adams, Maud Hedley, Katie Symons, Minerva Mills.

Lower Senior Class.—First General Proficiency, Katherine A. B. Ridley. Silver Medal, presented by Alexander Manning, Esq. Second General Proficiency, Mary Drayton; Third General Proficiency, Belle Hevenor; Religious Subjects, first, Mary Drayton. Presented by the Lord Bishop of Toronto. Second, Margaret Lash; third, Belle Hevenor. Honourable Mention, General Good Work, Margaret Lash.

University Class.—First General Proficiency, Bessie Carson. Silver Medal, presented by His Excellency the Governor General. Second General Proficiency, Madele Wilson; English Literature, first, Bessie Carson, second, Ethel Middleton. Honourable Mention, History and Geography, Annie Smith.

French.—First Class, Bessie Carson; second class, Margaret Lash; third class, Annie Lough; fourth class, Rosalie Jackson. Honourable Mention, Alice Billings, Kathleen Jellet, Alice Phipps, Myrtle Mace.

Italian.—Honourable Mention, Mary Drayton.

German.—First Class, Bessie Carson, second class, Katherine A. B. Ridley. Honourable Mention, Madele Wilson, Jane Adams, Annie Smith, Emma Lawrence.

Latin.—First, Ethel Middleton, second, Margaret Lash. Honourable Mention, Bessie Wilson.

Mathematics.—Special Prize, Belle Mace. Presented by Miss H. E. Acres.

Music, (Piano).—Miss McCarroll's class, Madele; Wilson, Belle Hevenor, eq.; Mr. Martens' class, Katherine A. B. Ridley; Miss Cosens' class, Emma Leslie; Miss Marling's class, Mary Evans. Honourable Mention, Alice Kemp, J. Jamieson, Ethel Forbes.

Harmony.—Special Prize, Madele Wilson. Presented by Arthur Fisher, Esq.

Drawing.—Perspective, &c., Mary Drayton. Presented by M. Matthews, Esq. Shaded drawing from flat copy, first, Georgina Scott, second, Edith Roger. Honourable Mention, Margaret Lash, Alice Williams, Emma Lawrence, Alice Misner, Elma Walton, Kathleen Jellet, Jane Adams.

Needlework.—Best Darning, Katherine A. B. Ridley. Gold Thimble, presented by James Henderson, Esq. Second, Amy Simpson. Presented by Mrs. Ince.

Calisthenics.—First, Annie Smith, second, Minerva Mills. Honourable Mention, Katherine A. B. Ridley, Mabel Hamilton, Maud Hedley, Louise Lye, Olive Walton, Amy Wright.

Special Prize for Boarders.—Order and neatness, Bessie Wilson. Presented by Mrs. Meade.

NIAGARA.

MOUNT FOREST.—On Wednesday last the Lord Bishop of Niagara visited the parishes of Riverstown and Mount Forest for the purpose of administering the holy and apostolic rite of confirmation. The service at Riverstown commenced at 8 o'clock. The candidates, 29 in number, were presented by the Rev. C. G. Snapp; the Rev. Rural Dean Belt, of Harriston, and the Rev. C. E. S. Radcliffe, of Arthur, also assisting in the service, the lesson being read by Mr. W. R. Cross, the lay reader. The service in the town was held at 8 o'clock in the evening. The candidates numbering 26 were presented (as at Riverstown) by the Rev. C. G. Snapp, curate in charge. The Bishop's addresses at both churches were delivered in his usual clear and earnest manner, and no one in those congregations could listen to his words without being deeply touched. At 8 o'clock on the following morning, the Bishop, assisted by the Rural Dean and the Rev. C. G. Snapp, administered the Holy Communion to the newly confirmed and others, 50 in all partaking of the blessed sacrament.

HAMILTON.—The Lord Bishop of Niagara held his general ordination in the cathedral on Wednesday, the 29th inst., being the festival of St. Peter. Morn-

ing prayer was said at 7.30, and at 10.30 the solemn and impressive ordination service began in the presence of a congregation of interested church people and a number of clergy from this and other dioceses. There were present besides the Bishop of Niagara, the Hon. and Rt. Rev. A. Anson, D.D. Bishop of Qu'Appelle, N.W.T.; the Ven. Archdeacons Lauder and Jones, of the diocese of Ontario, and Dixon, of Guelph; the Rev. Provost Body, of Trinity College, Toronto; Revs. J. P. Lewis, Toronto; Findlay, Simcoe; Adams, of Lennoxville, Que.; and the following clergy of the diocese: Rev. Canons Mockridge, Belt, Worrell, Read and Sutherland; Rural Deans Mackenzie, Belt, and Forneret; Revs. H. Carmichael, J. Morton, J. Munson, C. R. Lee, J. Gribble, E. A. Irving, F. Howitt, T. Geobeghan, W. Massy, J. Francis, T. Smith, F. C. Piper and G. A. Harvey. The sermon was preached by the Rev. Canon Sutherland, M.A., of St. Mark's church, Hamilton, from the text, 2 Tim. i. 6. "Stir up the gift which is in Thee," and was an able and eloquent discourse. The following candidates were then admitted to the holy order of deacons: Messrs. C. E. Belt, of Burlington, G. S. Anderson, and James Robinson; the latter gentlemen were ordained for the Bishop of Ontario and will enter upon their work in his diocese at once. Mr. Belt will work in the diocese of Niagara. The following gentlemen in deacons' orders were then advanced to the priesthood: Revs. F. C. Piper, missionary at Smithville; G. A. Harvey, curate to Archdeacon Dixon, of St. George's church, Guelph, and Rev. C. C. Kemp, curate of Grace church, Toronto. After the ceremony the Holy Communion was administered, and the most interesting ordination service yet held in the diocese was brought to a close.

Mission of Arthur and Alma.—Church work has been actively pushed lately in this mission; classes have been held for a long while preparing candidates for Confirmation. A ten day's mission conducted by the Rev. J. C. Farthing, B.A., of Durham diocese of Huron, has been blessed by the goodness of God, three services were held daily. On Sunday, June 19th, a service for men only was well attended. At the close of the mission the Rev. C. E. S. Radcliffe, called upon the congregation openly to review their Baptismal vows; 1st, renunciation, 2nd, belief, 3rd, obedience, after which the doxology was sung heartily by all. Mr. Farthing is an earnest, able speaker, and quickly wins his way to the people's heart. Our beloved Bishop came amongst us as a conclusion to the mission, to perform the apostolic rite of "Laying on of hands," twenty candidates were presented, the girls wearing white veils, a floral cross flanked by vases of flowers adorned the altar, the new screen with text beautifully painted by Mr. Thos. Wood, of Mount Forest, looked well, and with the centre aisle completes the series of improvements made within the last seven months. The Bishop complimented the congregation on their pretty little church, and suggested scheme whereby the debt of \$750 might be paid off. On the Festival of St. John Baptist, 88 received the Holy Communion at 8 a.m.

At Alma 8 candidates were confirmed June 19th. A splendid site for the new Church has been bought for \$100 and \$270 cash is in the Bank. The congregation is working in a most praise-worthy manner to push forward the building of the new Church next spring. The Rev. P. T. Mignot, curate, on leave of absence returns in July from Alderney, where he buried his father lately. The work in the mission of Arthur and Alma is heavy, but the prospects under God's blessing are very bright. Mrs. Rixon, widow of the late Rev. Thomas Rixon, priest of Arthur, was presented with a purse of \$70, before going to reside in Toronto. "Laus Deo."

NIAGARA FALLS.—Personal.—The Rev. Principal Adams, of Lennoxville College, Quebec, has been enjoying a brief visit at the Falls. Mrs. and Miss Adams (sister) accompanied the Principal from Burlington and Hamilton, to the Falls, and thence proceeded homeward on the 6th inst.

HAMILTON.—Christ Church Cathedral.—Large congregations attended this Church Sunday, July 8th, notwithstanding the excessive heat. The Hon. and Rt. Rev. Dr. Anson, Bishop of Qu'Appelle, in northwest Canada, preached both morning and evening. This distinguished gentleman is tall and of commanding appearance, with an intellectual cast of countenance. His voice is rich and powerful, too much so indeed for even the spacious interior of Christ Church cathedral. In the morning the Bishop preached an earnest sermon, full of gospel fervour, from the words "What think ye of Christ." And in the evening he stated the needs of the Church in the far Northwest, where he voluntarily (though he did not speak of this) has exiled himself from home and country for the purpose of doing missionary work. He has established a farm there and a college, which is partly theological and partly agricultural, and this

forms the nucleus of his work. He showed how difficult it is to work there, for, owing to the rapid construction of the Canadian Pacific Railway, emigrants have taken up their abodes in a thin line following its course, and owing to the fact that every alternate section only is available for settlement except by purchase from the railway, the population became so scattered as to make it exceedingly difficult to reach the people who should be cared for in a spiritual way. Though the last three seasons have been discouraging in the district of Assiniboia, the Bishop still thinks that there is a good future in store for the country, and he pointed out the fact that many of those who have settled there are Canadians, and therefore spiritual aid should be given them by their fellow-countrymen. The Bishop pleaded earnestly for the missionary spirit, and urged upon his hearers that fiery enthusiasm which alone could meet the requirements of the hour. He begged of parents to consecrate their children to this work. Let the expression "I have lent him to the Lord" be not simply a thing of the past, but let it be revived in our midst with all its force and power. Are there no young men of means in Canada who will give themselves for this work? Canada as yet has sent but little money to help him in his work and not a single man. He asked for the prayers of all Christian people, but if those that prayed were personally interested in the work how strong those prayers would be, and how rich would be the offerings! No mere pittance, no mere crumbs falling from the rich man's table would then be sent for missionary work, but holy offerings rich and rare—rich because consecrated by the true spirit, enthusiasm and prayer. After this stirring appeal the congregation sang heartily the beautiful hymn:

Lord, her watch Thy church is keeping,
Soon shall earth Thy rule obey.
and the Bishop pronounced the benediction.

St. Matthew's Church.—Owing to its being the ninth anniversary of the pastorage of the Rev. Thos. Geobeghan, at Christ Church, Flamboro, the rector was absent from his duties here. The services were conducted by Rev. C. E. Whitcombe, who celebrated the Holy Eucharist at 8 o'clock, addressed patients at the hospital between 10 and 11, said matins, and preached to a full congregation. In the evening there was a large congregation, who listened to an eloquent sermon from the words "Work out your own salvation." The Sunday School is increasing every Sunday.

HURON.

The annual meeting of the Synod of the diocese was convened in the Chapter House on Tuesday afternoon, June 28th. The attendance of delegates was unusually large, and throughout the sessions the galleries were well filled with members of the Church, especially ladies. His Lordship the Bishop of the diocese presided. The Ven. Archdeacon Sandys opened the meeting with prayer.

Rev. Canon Richardson was elected clerical secretary, and Mr. E. B. Reid, lay secretary. On motion of Rev. J. Gemley, seconded by Mr. Moyle, Messrs. Jas. Hamilton and A. G. Forsyth were elected auditors.

The Committee on Synod assessment and delegates reported that 208 certificates were issued, and 295 delegates were present. A number of congregations were in arrears from various causes, and the Committee further stated the standing of the various congregations and recommendations thereupon.

The Bishop's Report dealt with the thanks due to God for all his mercies. The financial Report, he said, presented by the Secretary-Treasurer, has exhibited a substantial advance, although the year has been one of change and transition. The advance has not been altogether uniform, and in two items the total is below that of the previous year. Some parishes formerly aid-receiving have become self-supporting, and although struggling, he reminded them that their prosperity would be in accord with the unselfish efforts they made in general Church work. Examples of this could be seen in some richly-endowed churches, who, being spared the need of individual effort, become selfish for want of practice of the virtue of giving and self-denial. Other parishes have helped to reduce their grants and stand with less assistance every year. The income of the diocese was helped by generous individual contributions of \$1,000 from a member of St. Paul's, and \$100 from a member of St. John's, London Township. He had also pleasure in mentioning an act of princely munificence of Mr. Thomas Trivett, of Exeter, England, who promises to erect a new church in Exeter, Ontario, at a cost of \$10,000, on condition that the people provide a lot, organ and furnaces, etc., when completed. The proper adjustment of the Commutation Fund, which has long been a difficulty in the diocese, would, he hoped, be happily effected this year, in a way that

would afford a measure of justice to the old and faithful servants of the Church in the most backward missions or charges. The sub-committee appointed for the work had, so far as he knew, mastered the principles of the work, and the canon which they proposed would fully recognize length of service, and by a combination of the surplus Commutation Fund and the Mission Fund, a scale of stipends and pensions would be provided, while at the same time those who received more than the proposed standard of remuneration would not be adversely affected. He paid a high tribute to the self-denial of his ministers, who have suffered much without complaint, and he thought no work in which the laity could engage, would be more acceptable than their efforts to cheer the lot of these faithful ministers. The Widows' and Orphans' Fund had greatly increased, but it required careful attention to extend its usefulness, and, at the same time, advance at sufficient ratio to keep up with the rapidly extending calls on it. Under the present able and efficient management of Rev. Principal Fowell, the Huron College was fast taking a place of great usefulness in the diocese, and if God spares the very efficient Principal, the institution would, he doubted not, take a high place amongst the institutions of learning of the country. The appointment of Rev. Mr. Williams on the staff added to the efficiency of the College, and for the future the Council had decided that candidates for admission to it must submit a medical certificate of their physical capacity for ministerial labor, and also satisfy the Council or a select committee of their financial standing, and such details as may be considered necessary, and of their purpose of entering the ministry on the completion of their course. His Lordship spoke of the great need of the Church as, not money or men, or learning or influence, but that warm, living Christian spirit which comes from near communion with Christ, the centre of the Christian life. On the Cathedral question, he announced that by agreement with the Rector and Wardens of St. Paul's, he had decided to make that Church the Cathedral of the diocese, under the conditions of the Montreal agreement. This arrangement, however, would not destroy the older plan for the building of a new Cathedral as soon as the intervening obstacles were overcome. The charge spoke in the warmest approval of the enlistment of the assistance of women in Church work, under the laws approved of by the Venerable the Metropolitan of Canada, for Women's Auxiliary Societies. The vast and overwhelming work which yet remained for the Church to do in the North-west amongst the Indians, in China, India, and the vast populations of the older countries, showed us that no help should be overlooked. He announced that next spring Rev. Cooper Robinson would (God willing) go forth into the foreign mission field as a gift from the diocese of Huron for the work, he having been ordained a deacon by His Lordship a few months ago. He recommended the Church of England Temperance Society as affording scope for those who, from conscientious motives, could not go the whole way. The one thing that they as ministers could not do in view of the awful ravages of the liquor traffic was to do nothing. He recommended the promotion of temperance societies and bands of hope amongst the children in each congregation, etc. The Queen's Jubilee—Under this head the character of Her Majesty was enlivened; her religious influence spoken of as proving, in connection with her long and prosperous reign, that God was not, as Napoleon blasphemously said, on the side of the biggest forts of artillery, but with those who honored His name. The obituary notices contained brief sketches and affectionate words to the memories of the Right Rev. W. Binney, Bishop of Nova Scotia, Ven. Archdeacon Elwood, and Rev. Adam Townley. His Lordship had held 57 confirmations during the year, at which 496 males and 846 females were admitted to the Church—a total of 1,342. Since his ordination 5,716 individuals had been confirmed. He had lately adopted the principle of entering the names of such persons on the diocesan records. Two ordinations had been held in June and November of last year.

At the recent Synod of the diocese, the Rev. W. J. Taylor brought forward the following motion:—"That His Lordship the Bishop be requested to appoint a Sunday, in the season of Advent, if he deem it best, when the grand truths underlying the words of the Church Catechism, 'To keep my body in Temperance, Sobriety and Chastity, may be brought before the different congregations. Then following in this respect the example of the Mother Church.' In a brief and earnest speech the mover showed the importance of the question of intemperance, spoke of the number of sermons preached in England, upon the subject on 'Church Temperance Sunday,' and referred to the fact that all the teaching and objects of the 'C.E.T.S.,' and of the 'White Cross Society,' were found in the Church Catechism. His Lordship, Bishop Baldwin, expressed himself as in hearty sympathy with the mover, and earnestly hoped the mo-

tion would pass, and that the debate that had taken place would prove that the C. of E. was not afraid to express her mind upon the gigantic evil of intemperance. The motion was then passed unanimously.

WINDSOR.—Great as has been the rejoicing of the Church in Canada for the jubilee of our Queen, not less great has been the enthusiastic joy of our sister Church over the border. The jubilee services were held on Tuesday, June 21, at All Saints, Windsor, and were conducted by the Right Rev. Bishop Harris, of the diocese of Michigan. He was accompanied by seven leading clergymen of the city of Detroit. The 21st Fusiliers with their band took part in the service, and all the societies in Windsor were well represented. The following telegram was sent to the Queen that evening: "The Deanery of Essex, together with the Bishop and clergy of Michigan now assembled at All Saints, Windsor, to celebrate the Jubilee of her Most Gracious Majesty, send their congratulations to our Queen, and invoke God's blessing upon her." How great the contrast to the Parnelites even of Canada!

WINGHAM.—The Vestry of St. Paul's Church, Wingham, have appointed a deputation to interview the Bishop of Huron with reference to the appointment of a minister for the parish, the committee to take no definite action in the matter until their report be laid before the vestry.

The Cathedral.—His Worship, the Mayor of the city, received an invitation from his Lordship, the Bishop of Huron, asking himself and the corporation to attend the Jubilee Service in St. Paul's Cathedral, on Wednesday evening last, when special arrangements were made to receive them. Very Rev. Dean Carmichael, of Montreal, conducted the services. The mayor accepted the invitation subject to the approval of the council.

Meeting of the Executive Committee of the Synod.—The regular meeting was held at the Chapter House, Monday p.m., June 27th. The Rt. Rev. the Bishop presided. After prayer the roll was called, there were present 45 members:—25 clerical and 20 lay. The ministers having read the report of the mission Committee, was considered clause by clause including assessment of parishes, and rearrangement of boundaries. Report adopted and will be printed for circulation. The reorganizations recommended last meeting were confirmed. The annual report of the Executive Committee to Synod was read. The report of the work of the Bishop's commissary, Rev. W. A. Young, shewed that every mission in the diocese, four excepted, has been visited, and a large number of new stations opened, and several missions hitherto upon the mission fund have become self-supporting. The discussion of the several clauses occupied a great portion of the afternoon.

Sarnia.—In the case of the old church no satisfactory arrangement had as yet been made. The vestry asked permission to sell said property and to apply the proceeds to the new church, they having advice that they might take such a course. Granted, reserving the portion reserved as a burial ground.

St. Marys.—The vestry asked leave to sell the old parsonage and to apply the proceeds to the erection of a new parsonage. Granted.

Oulloden.—The vestry asked leave to mortgage the church property to enable them to pay off the debt, the sum to be raised not to exceed \$150. Referred to commissioner to visit and report.

The case of Mrs. Dillon was brought forward, the Sec. Treasurer stating that suit had been entered by Mrs. Dillon against the Synod to obtain the usual pension from the Widows' and Orphans' Fund. After discussion, the Solicitor was instructed to take the necessary steps to defend the suit.

London Rectory Fund.—This subject evoked a lively discussion. The judgment of Vice-Chancellor Ferguson gives the London Township churches a claim. Notice of appeal had been given, and it was for the committee to say whether the judgment given should be accepted or the case go to appeal, and meantime the distribution to be made as heretofore, until the final decision is reached.

Dover East.—Application for consent to the expenditure of \$150 of these funds towards improvements was granted.

Clinton.—Leave was granted to raise money on security of certain church lots to improve the Church and Rectory.

Strangfield.—Permission was granted to build a church.

Mitthell.—The vestry petition for leave to raise money on security of the parsonage to improve the church. Granted on condition of personal bonds.

Caradoc.—Application for leave to use part of the endowment to improve the church could not be entertained, as not being in accordance with the terms of the trust.

Paris.—A petition of the vestry for leave to sell a certain lot, and the Synod to invest the proceeds in accordance with the terms of the trust. Granted.

Comber.—Leave was granted on the usual conditions to raise a sum of money on security of the Church.

Townshend.—Leave was granted to use the interest derived from the endowment towards paying for the services at Watford. Several other matters having been disposed of the Bishop pronounced the benediction at 12 o'clock.

Meeting of the Synod.—The annual meeting of the Synod opened on Tuesday. The inaugural services were held in St. Paul's Cathedral at 10 a.m., and Rev. Principal Fowell preached the sermon. In the afternoon the Synod met for business, when his Lordship delivered his charge. Bishop and Mrs. Baldwin gave an "at home" to members of the Synod from 5 to 8 p.m., and the Synod met again for the transaction of business.

SARNIA.—On Sunday, July 3rd, the Bishop of Huron held a confirmation in St. George's Church. The Rector presented a class of thirty-six, which makes the number confirmed in this church during the last four years, 199. The Bishop mentioned this as an evidence of life and activity in the parish. In the afternoon his Lordship addressed the teachers and scholars of the Sunday School, and preached in the evening. The day was intensely hot, but the congregations were large—the church in the morning being full in every part.

ALGOMA.

NORTH BAY.—The Rev. G. Gillmor acknowledges, with thanks, "Jubilee gift of five dollars from John S. Scarlett, Esq., of Nipissing, for Algoma Widows' and Orphans' Fund."

FOREIGN.

The Archbishop of Canterbury has received the following letter from the Patriarch of Constantinople:—

"Dionysius, by the mercy of God, Archbishop of Constantinople, New Rome, and Ecumenical Patriarch, to Edward, the Most Reverend Archbishop of Canterbury, Exarch of All England and Metropolitan, peace from God and brotherly salutation in the Lord. We received with gladness your welcome letter of the 13th March, by which your reverence, in the spirit of the love that is in Christ, generously addressing us with congratulations upon that the Lord hath wrought with us in elevating our weakness to this most holy Ecumenical throne, which so many glorious shepherds before us shining like lights in the time of their Episcopacy ennobled and illumined with ageless glory, informs us that, with the knowledge and assent of the most blessed Patriarch of the Holy City Jerusalem, the Lord Nicodemus, you have appointed to be a Bishop the Lord beloved of God, George Francis Popham Blyth, a man adorned with understanding and piety, and are sending him to the Holy City to govern the English clergy ministering in Palestine and other places of the East. Now, since your Reverence, in the spirit of Christian love and for the confirmation of the good relations which, from long past, bind together by the grace of God, the Prince of Peace, the Anglican Church with our own, further adds that the said Bishop will make it a first care to express both in his life and works the desire which fills the hearts of many excellent members of both the Churches to see them fraternally joined in the unity of the faith, and that he will disapprove all endeavour after proselytizing in the Orthodox Churches of the East, we joyfully receive these good assurances dictated by the true spirit of the Christian faith, and assure your Reverence that the Orthodox Church among us ceases not night and day to beseech her Author and Founder that there may be on earth one elect flock under one God-man and Chief Shepherd, our Lord, knitting together the sundered, and guiding all to think and say and work the same thing, to the increase of His own Kingdom upon earth; and that she is always glad to seize upon every opportunity to express such her disposition. Wherefore, also, we now warmly receive the request of your Reverence, and by our brotherly commendatory letter handed to the illustrious Britannic Embassy here, we hasten to commend the aforesaid Anglican Bishop to the most blessed and Holy Patriarch of Jerusalem, the Lord Nicodemus. And we hold ourselves in readiness, also, for the future, to exhibit our brotherly sentiments for your Reverence in other similar requests. With this reply to you, we pray to the Author and finisher of our salvation to enlighten the minds of all men with the light of the knowledge of Him, and to open the hearts of all men to the one faith, love and hope of His Gospel, that, with one

mouth and one heart, we may glorify one Godhead in Three Persons, whose saving grace be with you and the flock beloved of God under you.—Of your Reverence highly regarded by us in Christ, the beloved brother in Christ, and most sincere, DIONYSIUS, OF CONSTANTINOPLE, April 30."

LONDON.—*Jubilee Lines by the Way.*—Just returned from Malvern, where the signal rocket is to be shot up at ten o'clock to-night, and visible to watchers ten counties round and flashed on from point to point till it reaches the crags of Shetland and Orkney, across the sea in the north to Land's End in the south, while fires are burning all along the chief mountain ranges in the country. These beacon fires, I am told, have not been lit since the time of the Spanish invasion in Queen Elizabeth's reign. To-day, from the porch of St. Martin's, Trafalgar Square, I saw the procession to and from Westminster, and had a close view of the features of the Queen and those in the procession. It was a grand pageant; most brilliant! The squares and streets of the route resplendent with decorations, the vast multitude as you looked down on them from St. Martin's, the procession with the pomp and majesty of royalty, the glamour of military splendor, the gold of ancient liveries richly dight with the romance of heraldry, the soft sheen of woman's beauty like a tender passion in the heart of the dream of ambition of some imperial soul—like the delicate mediæval fretwork on the marble of the great abbey, the alleluia clash and clang of the bells, the cheers of England from ten thousand throats, the long line of European princes, the subject kings and princes of India in the train of their Empress, all form a scene never to be forgotten.—E. J. F.

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.

THE BELL COX CASE.

SIR,—In the issue of the "DOMINION CHURCHMAN" bearing date 30th June, 1887, there appeared an article under the heading "A National Church or Congregationalism?" and over the words—*The Rock*. The article is one calculated to do a good deal of harm, I think. Said article or letter occupies space so near to the place when we look for the "Leading article" of our church paper, that I believe some explanation would do good—I mean explanation as to how such sentiments could get exposition in the DOMINION CHURCHMAN, without any correcting commentary accompanying them. I for one, Mr. Editor, will feel grateful to you, if you will take another look at the article referred to, and then let the public know whether the DOMINION CHURCHMAN endorses or repudiates the only just conclusion which may be drawn from said article. Faithfully yours,

ALEX NESBITT.

As a matter of information to our readers we have already given several quotations from English Church papers bearing upon the Bell Cox case, both sides having had their views represented. In this issue we give a final instalment of this information, by inserting a passage from the *Church Review*, and a wise letter from the Bishop of Lincoln. It is lamentable that the vestments and ritual controversy should be kept open, if these things are lawful they should be declared so without ambiguity, and if unlawful they should be so pronounced beyond all question or doubt. The Liverpool case is regarded in Canada with profound and almost universal indifference, as having no practical application to our affairs here, the State Church of Canada being Romanist, with the ultra-Protestant sects to a large extent as its political allies and supporters. Ed. D. G.

LOOSE THEOLOGY.

SIR,—The Toronto Synod lately passed a vote of thanks to the Sunday School Committee for their labours and for the great help afforded to teachers by the Institute Leaflets. Probably they were not aware that a country parson had a letter on the stocks pitching into the "loose theology" of the Leaflets, they would not have been so previous with their commendations. As the chairman of the committee did not reply to the letter of "Country Parson,"

perhaps I may be allowed to say that being equally averse with him from wishing to teach "loose theology." I turned up Sadler's Catechist Manual (in which I have considerable confidence) to see what Sadler had to say upon these points. I looked up "The Holy Catholic Church," p. 135. Question 5 caught my eye, as to my astonishment I found the "loose theology" of "Country Parson." "Of what is the Church composed? Of men, women and children, who are baptized into Christ and continue to believe in Him." After reading this question and answer over three times to make quite sure that it was no illusion, I looked to see what edition it was and found that it was the third edition. It is possible that "Country Parson" had long ago detected this "loose theology" and had written to the author and that Prebendary Sadler had corrected his theology in later editions. However this may be, it seems to me that "Country Parson" should now caution the clergy generally how they receive Sadler's Manuals until their theology has been corrected. They have a tremendous circulation, and loose theology is so dangerous. However the main object of "Country Parson" was to show that "The Holy Catholic Church" was not founded by Christ, but "has always been on earth, no one knows exactly when founded." With my confidence in Sadler slightly shaken (I may as well confess it) I looked on till my eye caught the word "Pentecost," and I read question 35, "When was the Church founded? On the day of Pentecost." I rubbed my eyes and looked again! What I said I to myself, is Sadler one of these "modern sectarians of our day who renounce the Old Testament," and "speak of the day of Pentecost" as "the birthday of the Church?" While I was wondering how many children all over the world were imbibing this "loose theology," my eye wandered on to question 38, "By whom was the Church founded? By Christ through the Holy Spirit," the very words of the Leaflet! Undoubtedly there is "loose theology" somewhere! Is it with Sadler, or (pace Country Parson) somewhere else? However it is too much the fashion to follow names. For ought we know, Sadler may be "small and of no reputation," and "Country Parson" may have the greater weight of authority on his side. Now, there is McLean; he is a tolerably sound theologian, and his Catechism is very widely taught. True, I have only the 2nd edition of 1868, nineteen years ago, and possibly he may have straightened his theology since then, but undoubtedly he then taught (p. 55) that the "Church was founded on the day of Pentecost through the preaching of the Apostle Peter after the descent of the Holy Ghost." The section is headed "Foundation of the Church," which seems to show that McLean does not see that subtle distinction between "building" the Church and "founding" the Church which fills the vision of a "Country Parson."

Feeling sure that your correspondent was not merely asserting a truism, that God always has had a people on the earth, but that he must have some ground for holding that the Holy Catholic Church of the Apostles' Creed was founded "no one knows exactly when," and that Christ has always been its Head and High Priest, and that Abraham and St. John the Baptist both belonged to it, though in that case I am at a loss to understand why "he that is least in the Kingdom of God is greater than he." I looked into the subject a little further, as my small library permitted. I found that Dean Goulbrow speaks of the Church as a "new society," and says that our blessed Lord founded a society as well as taught a religion and promised to be with the rulers of it even to the end of the world." Next I turned to Holmes' very excellent "Catechist Manual," with the imprimatur of S. Oscon. Then under this article (of the Holy Catholic Church) I find the following statement as to the meaning of the Church. "In the Creed it must be held to signify that Church Jesus Christ came on earth to found," and he refers to St. Matt. xvi. 18, (as the Leaflet does) about Christ building His Church, and further, "In agreement with the Saviour's declaration, His Church was founded on the day of Pentecost. Next I looked into Blunt's key to the Church Catechism, and I find him saying that the Church is "called Apostolic because it was founded by the Apostles," and that "baptized persons continue to be members of the Holy Catholic Church, if not separated from it by great wickedness (the case by the way of the Prodigal Son) or by wilful heresy or schism."

All this may be very "loose theology," "unscriptural" and "dangerous;" but at least it shows that the Leaflet does not stand alone. Little's reasons for being a Churchman is having a great run at present. Perhaps "Country Parson" has met with it. Let him turn to p. 22 and he will read: "The first thing to be proved is that Christ founded a Church, which still exists. That He did found a Church with a self-perpetuating ministry, with definite faith, and with sacraments and ordinances, has been shown from His own words and His own acts." And He quotes the text, "I will build My Church," as "a prophecy of

the foundation of the Church, of its endless duration, and of the name by which it should be called." Again he says, "A still clearer view of the origin of the Church will be obtained if we notice the steps which Christ took to found and organize it." (The italics are mine) If I might venture to quote Newman, though with fear and trembling as the easy charge of Romanism might be flung at me as at the Leaflet, I would refer to his sermon for Tuesday in Whitsun Week as supporting the Leaflet in its teaching. "Christ preached that the Kingdom of God was at hand;" (then it was not yet set up). "He founded it, made Peter and the other Apostles His viceregents in it after His departure." Lastly, I find Canon Liddon in his famous sermon on Episcopacy saying of the Apostles that "they alone were privileged to found the Church of Christ, and while founding it, to exercise a world wide jurisdiction." Liddon is not usually charged with "loose theology."

No doubt there is a true sense in which the Church from first to last is one, holy men of old believing in Christ who was to come, and the Christian Church believing in Christ who has come, and both the Jewish and the Christian Churches make up the one people of God. But to say that the Jewish Church and the Christian Church are essentially the same, seems to me a misuse of terms. The word Church is distinctive of the New Covenant. It does not once occur in the Old Testament. It is used to describe a totally new thing, viz., the Body of which Christ is the Head, and which being formed of His Humanity could not have its being until the Incarnation. The Church, which is His Body, was the creation of the Holy Ghost on the day of Pentecost:—

"It is His New Creation
By Water and the Word."

And was not in existence until that day. On the evening of Pentecost there were in Jerusalem, two churches—the ancient Jewish and that which was the Body of Christ formed by the Holy Ghost. A member of the Jewish Church was not ipso facto a member of the new Society. He had to pass from one to the other by submitting to a new rite of initiation. Not until he was "added to the Church" could a Jew become a member of it. How then could Abraham and John the Baptist be members of the Church of Christ?

Equally "unscriptural and dangerous," and novel, too, does the statement seem to me that Christ always was the Head and High Priest of the Jewish Church. Surely, this is to ignore the Incarnation as modern sectarians and sundry others also do. I have been taught that every High Priest is taken from among men and that our Lord's qualification for that office was that "He was made like unto His brethren." I have also been taught that the Headship of Christ was a result of His Incarnation and session at the right Hand of God. Eph. i. 20-22.

As to the statement of the Leaflet evidently adopted from Sadler that the Church is composed of baptized persons who continue to believe in Christ, it seems to me a careful statement of the truth. Persons are baptized on a profession of faith. As long as they profess the faith they must be counted as members of the Church. The prodigal son is not a case in point. His is the case of a professing Christian, living an immoral life. But what about Bradlaugh and others such who have been baptized and have abjured the faith. Are they to be counted as composing the Church or Body of Christ? I am, yours

July 1, 1887.

A CITY PARSON.

SKETCH OF LESSON.

6TH. SUNDAY AFTER TRINITY. JULY 17TH, 1887.

THE GRAVES OF LUST.

Passage to be read.—Numbers xi. 4-6, 30-35.

Last Sunday we saw Israel starting from Sinal, one year and two months after their leaving Egypt. They were on their way to Kadesh in the wilderness of Paran (ch. xiii. 26), a journey of eleven days (Deut. 1, 2). The journey was difficult and after three days of it they began to murmur. They soon forgot His works (Ps. cvi. 13), instead of trusting Him Who had led them safely so far. See to-day their punishment.

1.—*The Desire Indulged.*—We saw in lesson xi. that a number of Egyptians (probably of the lowest class) had joined the Israelites on their departure from Egypt. The mixed multitude now proved the proverb (1 Cor. xv. 33). "Evil communications corrupt good manners." They induced the Children of Israel to join them in grumbling at the food which God had provided for them. Israel knew that God had promised (Exod. xxxiii. 3) to bring them into a land flowing with milk and honey. They should have known that His promise was sure (Numb. xxiii. 19, Mal. iii. 6); but instead of keeping this firmly fixed in their minds, they, too, began to look back to the variety of food with which Egypt had provided them

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

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

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

LADIES' AMERICAN OXFORD SHOES

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

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

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.

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

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

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

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

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

WALL PAPERS.

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

JOS. M. McCAUSLAND and SON.
 Stained Glass and Interior Decorations.

GRATEFUL-COMFORTING.
EPPS'S COCOA.
 BREAKFAST.

"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected 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 half-pound tins, by Grocers, labelled thus: JAMES EPPS & CO., Homeopathic Chemists, London, England.

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

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

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

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

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

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

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

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

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

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

BALTIMORE CHURCH BELLS
 Established 1844. 1st Prize at the New Orleans Exposition 1884-6. For circulars prices, etc., address
J. Regester & Sons, Baltimore, Md.


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

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

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

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

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

Elias Rogers & Co.

COAL & WOOD.
 HEAD OFFICE—20 King Street W.
 BRANCH OFFICES—409 Yonge Street, 705 Yonge Street, and 552 Queen Street W., 244 Queen St. E.
 YARDS AND BRANCH OFFICES—Esplanade East, near Berkeley St.; Esplanade, foot of Prince St.; Bathurst St.; nearly opposite Front St.

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

Confirmation Cards,
 MARRIAGE AND BAPTISMAL
CERTIFICATES
 Send 2c stamp for samples and prices.

THE OXFORD PRESS,
 23 Adelaide St. East,
 TORONTO:
TIMMS, MOOR & CO., Proprietors.

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

W. STAHLSCHEIDT & Co.,
PRESTON, ONTARIO.
 MANUFACTURERS OF
 OFFICE, SCHOOL, CHURCH.

Lodge Furniture.

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

This leads them to (a) *discontent*—the food provided by God is contemptuously called "this manna," (b) *unbelief*—they doubted God's love and they doubted His power (Ps. lxxviii. 19). Moses was troubled at the sound of weeping (v. 10). "What does he do? Brings his trouble to God. So should we all (Ps. xviii. 6). Look at the message for Israel (v. 18).

II.—*The Desire Gratified*.—Even Moses almost doubts (v. 21, 22), but God has spoken (Numb. xxiii. 19), and now see the fulfilment (v. 31). A strong wind blows, carrying before it large flocks of quails from over the sea. These, wearied by their flight, alight all round the camp. How eagerly the people hasten to secure the prize. For two whole days and a night they are at work gathering them in large quantities, and drying them in the sun for future use. God's warning is quite forgotten.

III.—*The End of the Desire*.—They get their fill of flesh, but at the same time their souls are starved (Ps. cvi. 15). In the midst of their gluttony a fatal disease seizes them; strong healthy young men die in great numbers (Ps. lxxviii. 31). Too late, they remember that God had answered their request in anger. What must have been the thoughts of the survivors as they buried their friends? See how the remembrance of their sin is preserved to them in the name given to the place, *Kilbroth-Hattaavah*—"the graves of lust." Let us heed St. Paul's warning in 1 Cor. x. 6, and learn that it is not always what we long for that will really make us happy.

See, too, how one sin leads to another,—first forgetfulness of God, then discontent and unbelief; all brought on because they thought they knew better than God what was good for them. (See 1 St. John ii. 16).

What is the end of lust? See St. James i. 14, 15, Rom. vi. 23. So with Eve who desired the fruit, and Judas who desired money. They had their desire, but it brought death. Let us try to learn the lesson (which will stand us in good stead through life), to trust God, to believe that He knows best, and let us try to learn the truth of Romans viii. 32.

Family Reading.

"THINK IT NOT STRANGE."

"Think it not strange concerning the fiery trial which is to try you," for "The trial of your faith is more precious than of gold that perishes." And while with gold, the most precious of metals, we may obtain every good of earth which can be bought, so faith, the most precious of spiritual gifts, will bring to us "All things whatsoever we desire of Him."

Then if He test thy confidence in Him, faint not, "Knowing that the trying of thy faith worketh patience, and when patience hath had her perfect work ye shall be perfect and entire, wanting nothing." And heed it not that some will say as did Job's friends, "If thou wert pure and upright, surely now, He would awake for thee, and make the habitation of thy righteousness prosperous." For those who know not God's dealings with His children are always ready to say, "Where is now thy God?" But, oh! remember, it was said of God's well-beloved Son, "His visage was so marred, more than any man; and, He was a man of sorrow and acquainted with grief."

I remember how God taught me a lesson, a few years ago, through a sorely tried and afflicted one, to whom I sought to be a sympathising friend; to her it was sometimes said, "If your Father loves you, as you say, why does He not save you from these trials? It is a strange way to show it." And while I believed in her loyalty, I wondered myself, why, if she pleased Him. But one day I read in His Word, "He will swallow up death in victory, and the Lord God shall wipe away tears from off all faces, and the rebuke of His people shall He take away from off all the earth. And it shall be said in that day, lo! this is our God, we have waited for Him, He will save us."

He brought to my mind, in my own life, a time when my father was away in California, and I, his lonely child, looked many years for his promised return, always longing to see him and to be in the home he was to prepare for me. Sometimes a schoolmate would say, "I think if your father loved you much he would send or come for you, and not leave you here alone. I don't believe he cares about you." But I never doubted his love, and I said, "He writes me long, loving letters, and

he will come." And one day, after eight long years, he came; how proud and happy I was, and to my friends I said, "this is my father I have expected so long, and I have to live with him." While I waited, and trusted his love, my confidence in him was unshaken, but when he came I knew why it was for the best. It is no sign God does not love a child, or is not pleased with him because He does not remove from him sorrow or suffering, but it is our place to trust without knowing. And truly I believe:

"If we could push ajar the gates of life,
And stand within and all God's workings see,
We could interpret all the doubt and strife,
And for each mystery find a key.
But not to-day; Thus be content, poor heart,
God's plans like lilies, pure and white unfold.
We must not tear the close-shut leaves apart,
Time will reveal the calyxes of gold;
And if through patient toil we reach the land
Where we shall shortly know and understand,
I think we then shall say that God knew best."

GOOD AND BAD.

"What are all those black ears among the corn?" asked a little child, as she walked with her mother through a corn field in the early summer.

"Those are the bad blighted ears that will never come to any good," was the answer. "What a pity there are so many, the fields seem full of them."

"Yes, mother, there are more black ears than white ones," said the child. "I should cut them off if the field was mine."

"I don't think that would be easy, dear," answered the mother, "but it is sad to see a corn field so blighted."

They passed on, and neither of them thought again about the blighted corn until some weeks later on, when the corn, now full-grown, was beginning to change color under the hot July sun.

"Mother," asked the child again, "where are all the black ears that we saw in this field before? I can hardly see any now?"

It was true. When the mother looked around, she saw with some surprise that while in the growing time there had seemed far more bad ears than good ones, now that the harvest was at hand, the good were much the most plentiful. And she thought to herself—may it not be also in the world around us? We see as we think nothing but sin and evil in the world, and wonder why God does not take away the sinners. Perhaps, when the great harvest comes, we shall be surprised to see now many are his hidden saints, and how much more good there are around us on earth than we had eyes to see, or hearts to understand. The black ears are easy to see while the corn is growing, but once let it ripen and they will be lost to sight among the thousands of golden good ones.—E. M. B.

"PATIENT CONTINUANCE IN WELL DOING."

The apostle goes on to tell the rewards of so doing, inflaming their minds with so glorious a hope, that the trials of this present life might well be transformed into rays of glory lighting the King's Highway! But I want you to pause and think what in this work-a-day world, at this present time, such words mean to us when we venture to face them, without thinking of the promise that follows.

It is not always difficult to do a good deed. Sometimes it is easier to do right than to do wrong. But to continue doing well all the time, that is quite impossible. We have necessarily a measure of imperfection, and it is well to be exhorted on this point, and to have the commands and encouragements of the mighty ones to urge us on. When you say "patient continuance," immediately we know that there must be weariness and doubt, perhaps opposition, hope departing, clouds closing round, and we running with patience the race set before us, caring not for discouragements, or enticements, or buffets, with one idea in our minds to continue in well-doing, to wait for the Lord. Then the blessed promises are needed

indeed! They are like water to the thirsty soul. While toiling patiently through desert sands we reach spiritual oases which make the journey possible. And in due season we shall reach the glorious city of our deliverance if we faint not.

A PATIENT ELEPHANT.

"Tell my grandchildren," writes the Bishop of Calcutta, "that an elephant here had a disease in his eyes. For three days he was completely blind. His owner, an English officer, asked my dear Dr. Webb if he could do anything to relieve the poor animal. The doctor said he would try the nitrate of silver, which was a remedy commonly applied to similar diseases in the human eyes. The large animal was ordered to lie down, and at first, on the application of the remedy, raised a most extraordinary roar at the acute pain which it occasioned. The effect, however, was wonderful. The eye was in a manner restored, and the animal could partially see. The next day when he was brought and heard the doctor's voice, he lay down of himself, placed his enormous head on one side, curled up his trunk and drew in his breath (just like a man about to endure an operation), gave a sigh of relief when it was over, and then by trunk and gesture evidently wished to express his gratitude. What sagacity! What a lesson of patience!"

THE FARMER AND HIS CHILD.

From the German of Julius Sturm.

BY C. L. BRINE.

The farmer stands before his field
And frowning cries: "With honest seed
I planted here and tilled it well,
But now 'tis little else than weed
My eye can rest upon. Ah me!
It is the devil's work I see."

Now comes his boy with happy laugh,
Bright flowers in each little hand,
Corn flowers, poppies, blue and red,
All gathered from the weedy land.
"How pretty," cries the little son,
"And the good God made every one."

—Poetic Caller (who has just arrived in Bermuda): "What is that balmy, spicy odor that wafts in at the casement, and seems to send the new life spinning through my sluggish Northern blood?" Practical Caller (who had been there three weeks): "Onions."—*Tid-Bits*.

"What do they do when they install a minister?" inquired a small boy. "Do they put him in a stall and feed him?"

"Not a bit," said the father; "they harness him to the Church and expect him to draw it alone."—*St. Paul Globe*.

"WE CAN PRAY FOR THEM,"

BY Y. V. K.

Several years ago, I heard from one of the persons concerned in it, the following story. It interested me very much at the time, and I have since often recalled it as a happy illustration of faith and faithfulness in a relation the duties of which are too often lightly regarded—that of sponsor. Of the two principal actors, a brother and sister, one is now the bishop of an eastern diocese; the other rests from her labours, leaving behind her fragrant memories of a saintly life.

Near the home of their childhood, while the present bishop was still a youth at school, there lived a very godless man, a scoffer at religion. This man's wife had died leaving twins, lovely baby boys. The young people becoming very much interested in their little neighbors, strongly desired that they should be baptized. But the father's consent was refused, and in language that gave little hope that he would relent.

The children were still infants when the father suddenly concluded to remove to Colorado, then the far, far West—a farther West, indeed, than now exists this side of sunset. The youth resolved to

14, 1887.
change.
KERS.
REET,
COMPANY
Y., BELLS
the public since
chool, Fire Alarm
Chimes and Pals
'undry,
e of Bells,
for Churches,
Clocks, etc.
satisfaction guaranteed
and catalogue,
20, BALTIMORE,
this paper.
S & Co.
WOOD.
g Street W.
Street, 765 Yonge
244 Queen St. E.
Esplanade East,
foot of Princess
the Front St.
RRY'S BAL-
AN BLOWER
riely adapted for
Organs, as they
ano.
never over-blow-
for the last four
a most decided
pressure proof-
ible for durability
ony, they cannot
es given to some
and Organ Build-
treat application
er, WM. BERRY
Cards,
TISMAL
ATHES
and prices.
PRESS,
last,
Proprietors.
EN'S
Works,
onuments
IGNS,
ect, Toronto.
DT & Co.,
ARIO.
OF
CHURCH.
niture.
of Desk,
1886.
WICK,
at,
Toronto.

make one more effort, and succeeded in winning the father's grudging consent to the Baptism of the babies. "Do as you please. I suppose it won't hurt them. But mark this, they shall not be taken into a church, and no clergyman shall come into my house."

Hurrying home, the young Churchman told his sister of his success, adding: "And you and I must be sponsors." The sister, though sharing his delight in the prospect of bringing the little ones into the Fold, shrank from the responsibility of a god-parent where there seemed so little opportunity to fulfil the duties of the office. "We can pray for them," was the brother's answer.

And so that very day a clergyman was summoned to the home of the brother and sister; the babies were brought from the neighbor's; and on neutral ground, as the father had stipulated, they were baptized, the two young people being sponsors. A few days later witnessed the departure of the father for the West, taking with him the little ones who, as the father never wrote, were thus lost sight of by those who were to take care that they be brought to the bishop to be confirmed.

"To take care." And so they did. Twenty years past—years of busy usefulness and of added responsibilities. But those faithful sponsors never ceased to pray for their god-children. "We can pray for them, sister," had been no idle word of the young Churchman. Twenty years of prayer! Colorado had ceased to be the far West, when one day taking up his *Spirit of Missions*, the Bishop of — read of two young men, twins, who were especially active and devoted in the work of the Church, cheering the missionary bishop by their loyalty and zeal.

"Jane," exclaimed the bishop excitedly, "*Jane, those are our twins!*" It was the work of but a few moments to write a letter of inquiry to the Bishop of Colorado, and return of mail brought news that confirmed the identity of the active young Churchmen with "our twins." Now was, indeed, a time of rejoicing with the faithful sponsors, a rejoicing that was but increased when, through correspondence with the young men themselves, they were able to trace the finger of God and the answer to prayer in the way those youths had been led to renew the vow that their sponsors had made for them in Baptism.

"Ye are to take care!" Would that all who accept the office of sponsor would seek to do what in them lies to guide aright those for whom they have answered at the font! We who are god-parents may not always be able to use personal influence, or make direct appeal to those for whom we are to take care. But these means failing our honest effort, there remains one mighty resource: *We can pray for them.*

SCATTERING AND YET INCREASING.

As is well known, the late William E. Dodge, of New York, was a most generous contributor to various objects of Christian benevolence, and especially to Home and Foreign Missions. The Rev. T. Edwards tells, as follows, how Mr. Dodge learned to give, and how wonderfully he was prospered: "Henry Obookiah had come from the Sandwich Islands to this country, and was placed at Cornwall in school, there to be educated for the Ministry, that he might go back as a preacher of the Gospel to his native land—a plan which was frustrated by his death in 1818, though the interest his career had awakened ultimately led to the establishment of the Sandwich Islands mission.

"Young Dodge, then quite a lad, was at this same school in Cornwall, and having been prayerfully trained by a faithful Christian mother, was deeply interested in the story of Obookiah and in his plans for doing good, and anxious to do something to aid them. Having, like most schoolboys of those days, but limited means, he scarcely knew how he could carry out his wishes and intentions; but finally proposed to one or two of his associates that they should take their little pocket-money and buy potatoes and plant them, and in the fall sell the crop, and give the proceeds for the benefit of Obookiah or the mission. They did thus; and," said Mr. Dodge, as in later years he told the story, "from that day it seemed as if everything I touched prospered."

"Beginning at this early day, he all his lifetime recognized his stewardship to God, and endeavored to be faithful to it, and all his lifetime he was singularly prospered; and though his benefactions were numerous and most liberal, the bestowments of Providence were larger still."

GOD AND THE SAINT.

It is declared that God is able to keep his saints from stumbling during their journey, and to bestow on them eternal glory in the life to come. But there is one state of mind and heart which is represented in Scripture as crippling even the Divine omnipotence; that state is one of unbelief. Con-Capernaum, which became our Lord's own city after his rejection by the people of Nazareth, it is said that he could there do no mighty work; and the reason that his healing power was thus paralysed is added immediately afterwards, "He marvelled because of their unbelief;" this was the fatal obstacle to the putting forth of his power. It is so still; the man who has no faith in the power and love of God to keep him from stumbling now, and to glorify him hereafter, must face the consequences of his unbelief; it cuts off the communication between him and his God. There is one hand by which we may lay hold on the power of God, and that hand is faith. To the poor man who appealed to Christ's power to heal his demoniac boy, and seemed for the moment to doubt that power when he exclaimed, "If thou canst do anything," the Lord replied, "If thou canst—all things are possible to him that believeth;" and to the two blind men he said, "Believe ye that I am able to do this?" If we, then, would realize the manifestation of the power of God in keeping our feet without slipping as we pursue our pilgrimage here below, and in presenting us faultless before the presence of his glory with exceeding joy on the day of his appearing, away with unbelief; for it is our greatest enemy; it is the most fatal hindrance to our salvation. Cultivate a simple, earnest, childlike confidence in your Heavenly Father's power; cast yourselves wholly on his precious promises, which are firm and unchangeable as the everlasting hills; and you shall know, here in part, more fully hereafter, that he is faithful that calleth you, who also will do it. And the more you know, the more fervently will your experience adopt the ascription of praise "to the only God our Saviour, through Jesus Christ our Lord, be glory and majesty; dominion and power, both now and ever. Amen."—*Bishop of Melbourne.*

THE MISSIONARY SPIRIT.

The Rev. George Brown, a veteran missionary in the South Sea Islands, tells the following story of the missionary zeal and the self-sacrificing spirit of the native young men of the training institution connected with the mission in Fiji.

In 1875 Mr. Brown went to the Fiji Islands to obtain native helpers to go with him 2,000 miles further to preach the gospel to the fierce savages of New Britain. He came to the training school, where eighty-three young men were staying, some of whom looked very pale, having just recovered from the measles. Mr. Brown stated his errand and called for volunteers. Their teacher set the matter before them in its worst light, dwelling upon the peril and danger. The boys were asked to wait, as they seemed excited, and ponder the matter over night. The next day the question was put, and when those who were asked to step forward every one of those eighty-three youths came forth.

Nine was chosen for the arduous task. But the new English governor summoned Mr. Brown and the young men into his presence, told them they were now free English subjects, recounted the perils of the journey, the fever and ague, the savage hostility to be encountered, and told them that if they did not wish to go he would see that they were not made to. One of the nine, after asking if he might, answered for all. He went all over the governor's speech, and then said, in a way the missionary could never forget: "As to our lives, we have decided to do God's work. If we live, we

live; if we die, we die; but we will do God's work in New Britain." So they went on their long journey, the young men taking their wives and little ones with them. After a time a second company went forward. And then, just as a third party were about ready to go, word came that four of the first nine had been killed and roasted and eaten. Their widows and fatherless children brought back the sad news. Did the Fijians waver or turn back? Not at all. They simply said: "If our companions have fallen in the field there is all the more need that we go forward." And they went. That is christian heroism. The fact is, that never has a man fallen in our ranks that there were not twelve ready to take his place. And whenever a man was ready to go, a plucky, God-fearing woman was found ready to go with him.

SOW THE SEED.

Sow, sow the Gospel seed; forget the night of weeping;

For open are the furrows to receive the precious grain;

They that sow in tears, shall yet have glorious reaping, And bearing harvest treasure "shall rejoicing come again."

Work, work, while yet the flowers of spring bedeck the meadows;

While times of blessing linger, and working seasons last;

Before the landscape darken with the evening's lengthened shadows,

The summer sunshine ended, and the joy of harvest past.

Lift, lift the Cross of Christ; tell of grace abounding; In every tribe and kingdom let His banner be unfurled.

Blow, blow the trumpet, loud and lofty sounding, 'Till its tones of jubilee echo round the world!

—*Rev. J. R. Macduff, D.D.*

SHALL TIRED MEN GO TO CHURCH?—Three gentlemen were in conversation.

Said Mr. A. to Mr. B. (who was an editor): "Mr. B., I must thank you for giving us Talmage's sermons in your Sunday morning issue. I enjoy staying home on Sunday morning to read them."

Said Mr. C. to Mr. B.: "My dear sir, can't you arrange to give that sermon in your Monday's issue, so that Mr. A. can go to church on Sunday, as he should, and stay home Monday morning to read Talmage?"

Mr. B. replied: "Go to church? Why, I don't go to church. After such a busy week I need rest on Sunday, and I feel more like lounging about home than fixing up for church."

To which Mr. B. said: "Amen."

Mr. C.'s reply was earnest and practical. Said he:

"Gentlemen, I appreciate every word you say. You both know there is no busier man in town than I am. I grow so weary that I can hardly sleep. And you will always find me at church on Sunday. I go there for absolute rest, where my mind can entirely forget its week-day thoughts in the contemplation of divine truth and love, and where body and soul can unite in the worship of God. It is because we need rest that God bids us worship him, and I advise you to throw Talmage and lounging aside, and enjoy your duty."

The conversation was ended, but we trust not its influence. And we reproduce it here, because it is a thought many a man should consider who makes rest an idleness and a slothful disregard for the commands of and his duty to his God.

Human love, when deep and true, is never ashamed of the lowliness of its object. A truly noble nature recognizes a friend the more he needs help. Though we are mean and low and despised, yet Christ is not ashamed of us, because he loves us.—*Rev. Newman Hall.*

By papal enactment in the middle of the ninth century weather cocks were set upon the steeples of churches as an emblem of St. Peter. In these days the cross is preferred as the emblem of St. Peter's Master.

Childrens' Department.

PETER OF CORTONA.

A shepherd lad was he all through his tender years, but a more restless boy it would be hard to find; pictures and painting were in all his thoughts, and every spare moment was employed in making rude charcoal sketches of lambskins playing in the meadows, and way-side vines and tendrils, leaves, gnarled and knotted sticks, and twigs.

From all these healthful outside surroundings, the boy suddenly resolved to run away in search of what he loved best. He knew he should find the desire of his heart in the beautiful city of Florence, so full of palaces and churches, with crowds of grand and gaily-dressed people thronging the streets; he and his friend Thomas, a comrade from childhood, had heard much of these things, and Thomas had already found there a home and business suited to his mind, so when he was twelve years old Peter followed, feeling sure of greeting and sympathy from his early companion, who was now a scullion in the palace of Cardinal Sacchetti.

How the boys found each other we have no record, but the story has come down to us that the meeting was a joyous one, and that the poor scullion shared with Peter his humble attic and daily allowance of food; nay more—that all gifts of money received occasionally were spent for pencils and paper, that the boy artist might have proper materials for his work.

After Peter had crept awe-struck into grand old churches, he began to decorate the walls of their humble apartment with charcoal sketches. It was wonderful how well he could remember what he had seen; after the first months of such business industry, studies on paper took their place; and he went constantly to copy from monuments in public squares, and from paintings in cathedrals. Day after day, with only a crust in his pocket, he thus worked until dusk, sure to find in their garret home the half of his friend's dinner placed under the straw mattress to keep it warm!

At this point in Peter's career, it came about that the good Cardinal Sacchetti decided upon changes in his palace, and with an architect visited every room, including the servant's premises. Fancy, if you can, the surprise of this great man to find such decorated walls, copies, too, from the old masters, which, though very faulty, gave decided evidence of genius.

"Can they be the work of my scullion, Thomas?" he questioned; so he called the lad, who, overcome with fear lest his master should be angry, stood pale and speechless in the august presence!

The good Cardinal was about to compliment his youthful servitor when the little fellow fell upon his knees, telling the story of Peter's longings, of their comradeship from babyhood, of their faith and trust in each other, adding in broken speech, many pretty enthusiasms of his own about the homeless artist.

Much moved, the Cardinal listened to the touching recital, sobbed out so tenderly, and, placing his hand upon his servant's head, bade him be of good cheer, for neither of them should ever want while he lived!

For two weeks, Peter could not be

found; it was feared that harm had come to the boy, but monks had entertained him, giving him opportunity to copy a picture by Raphael in the chapel of the cloister.

Upon his return the Cardinal placed the little shepherd artist in the school of Rome's best painters, where he more than fulfilled what had been prophesied of him.

From Pope Urban VIII, "Peter of Cortona" received orders to decorate a chapel; also to execute frescoes upon the ceiling of the grand saloon of the Barberini palace.

An oil painting—the conversion of St. Paul—is very celebrated, but his finest work as an architect was the restoration of the Church of Santa Maria della Pace, in Rome.

All boy readers will wish to know if through all these years these two friends, Peter the honored artist, and Thomas, the scullion, ever came together, fulfilling the pledge of boyhood's days of "unflinching faithfulness unto death."

Fifty years from the date of Peter's arrival in Florence, after he had achieved fame and honor—and Thomas, through successful exercise of his gift as cook and caterer in royal houses—these purchased an elegant private dwelling in Florence, living together like brothers, amply provided for through personal industry—two happy old men. Of one of them it has been written, "He is the greatest painter of our day," and of the other, "He will be the model of friends in all future ages."

The artist died in 1670, aged 68 years.

GET THE BEST.—Dr. Fowler's Extract of Wild Strawberry is the best, most prompt and safest cure for cholera morbus, dysentery, sick stomach, cramps, cholera and cholera infantum that has yet been discovered. Its popularity is undimmed by age. All medicine dealers sell it.

A LARGE CITY.

If any one were to walk one way through all the streets of London, he would be obliged to go a distance of two thousand six hundred miles, or as far as it is across the American continent from New York to San Francisco. This will give an idea of what would have to be done in order to see even the greater part of London. In our approach to this city, as well as in our rambles through its streets, we shall not be struck so much by its splendid and imposing appearance as by its immensity. Go where we may, there seems to be no end to the town. It is fourteen miles one way and eight miles the other, and contains a population of nearly four million people, which is greater, indeed, than that of Switzerland, or the kingdoms of Denmark and Greece combined. We are told on good authority that there are more Scotchmen in London than in Edinburgh, more Irishmen than in Dublin, and more Jews than in Palestine, with foreigners from all parts of the world, including a great number of Americans. Yet there are so many Englishmen in London that one is not likely to notice the presence of these people of other nations. This vast body of citizens, some so rich that they never can count their money, and some so poor that they never have any to count, eat every year four

BIG CASH SALE

OF
Parasols,
Umbrellas,
Hosiery,
Gloves,
Laces,
Embroideries,
Muslins,
Prints

AND ALL

Summer Materials,

Will be sold during this Sale at about

HALF PRICE FOR CASH ONLY.

Petley & Petley,

128 to 132

King Street East.

Births, Deaths, Marriages.

Under five lines 25 Cents.

BIRTH.

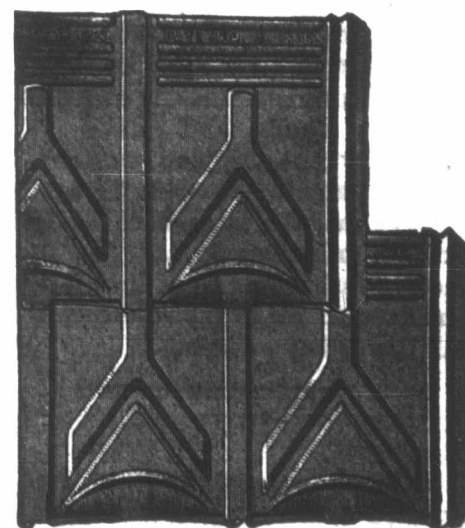
At the Parsonage, Chrysler, Ont., July 6th, the wife of the Rev. J. L. Fraser, of a daughter.

hundred thousand oxen, one and a half million sheep, eight million chickens and game birds, not to speak of calves, hogs, and different kinds of fish. They consume five hundred million oysters, which, although it seems like a large number, would only give, if equally divided among all the people, one oyster every third day to each person. There are three hundred thousand servants in London, enough people to make a large city; but as this gives only one servant to each dozen citizens, it is quite evident that a great many of the people must wait on themselves. Things are very unequally divided in London; and I have no doubt that instead of there being one servant to twelve persons, some of the rich lords and ladies have twelve servants apiece.—Frank R. Stockton, in St. Nicholas for June.

WOODEN SWEARING.

A mini-ter once said, "I hope, dear children, that you will never let your lips speak profane words. But now I want to tell you a kind of swearing which I heard a good woman speak about not long ago. She called it wooden swearing. It's a kind of swear-

Walters' Patent Metallic Shingles



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

Premium Seeds.

Our Collection of Flower and Garden Seeds

given with Clubs No. 1.

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

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

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

FROM MANITOBA.—"I have been cured of chronic diarrhoea by the use of Dr. Fowler's Extract of Wild Strawberry. I used about twelve bottles of it and am now entirely free from the disease." William McLaren, Clearwater, Manitoba.

WORTH REMEMBERING.—In a long letter from John H. Hall, of Baddick, Cape Breton, N.S., he says: "I believe were it not for Burdock Blood Bitters I should be in my grave. It cured me of kidney and liver complaint and general debility, which had nearly proved fatal."

LIKE MAGIC.—"It always acted like magic, I had scarcely ever need to give the second dose of Dr. Fowler's Extract of Wild Strawberry for summer complaints." Mrs. Walter Govenlock, of Ethel, Ont.

ing that many people beside children are given to when they are angry. Instead of giving vent to their feelings in oaths, they slam the doors, kick the chairs, stamp on the floor, throw the furniture about, and make all the noise they possibly can. "Isn't this just the same as swearing?" said she. "It's just the same kind of feeling exactly, only they do not like to say those awful words; but they force the furniture to make the noise, and so I call it wooden swearing."

PLAY.

Play is a good thing in its place. We love to see children play and enjoy themselves, and grown-up people, too, by way of change and recreation from more serious duties. The way people play also shows character. If any one is fair, truthful, honest and good-tempered in play, he is likely to be the same in other things, and so the reverse.

Good, earnest play has its temptations and dangers as well as other things, and our young friends have need to be cautioned against yielding to them. To be cheating, mean and full of ill-temper when beaten, or ugly when things do not go as desired, is very improper. Disputes and quarrels may easily arise, and of these every one should beware. Play, but always play fair; keep in good temper, avoid wrangling and disputes, and play will be a good and healthful thing.

THE WAY TO CONQUER.

"I'll master it," said the axe; and his blows fell heavily on the iron.

But every blow made his edge more blunt till he ceased to strike.

"Leave it to me," said the saw; and, with his relentless teeth, he worked backward and forward on its surface till they were all worn down and broken, and he fell aside.

"Ha, ha!" said the hammer. "I knew you wouldn't succeed. I'll show you the way."

But at the first fierce stroke off flew his head, and the iron remained as before.

"Shall I try?" asked the soft, small flame.

They all despised the flame; but he curled gently round the iron and embraced it, and never left it till it melted under its irresistible influence.

"GOD HEARD THAT."

A little boy, not yet six years old who had been with his father and mother to the country, after returning home in the evening, said to his mother:

"Mother, Willie B. swore!"

He was asked, "And what did you say?"

"He replied, 'I said, God heard that!'"

ROYAL

BAKING POWDER
 Absolutely Pure

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

A NEW DEPARTURE

THE
Canadian Missionary

CHURCH AND HOME MAGAZINE,

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

Highly Approved as the Best Monthly Published for LOCALIZING as a PARISH MAGAZINE.

THE LORD BISHOP OF QU'APPELLE SAYS:

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

One Hundred Copies Monthly for \$20 per annum.

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

CANADIAN MISSIONARY,

Box 259, Toronto, Canada

THE LITERARY
Revolution

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

PREMIUM LIST.

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

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

CLUBS OF THREE.

CLUB NUMBER 1. Any person sending us the names of three new subscribers to the Dominion Churchman with three dollars, will be entitled to either one of the following premiums: Seeker after God. Early Days of Christianity. The Life of Christ. All by F. N. Farrar, D.D. Note book of an Elderly Lady. Round the World. Grandfather's Chair. Our Girl's Chatterbox. Our Boys Chatterbox. Bellford's Chatterbox. Twice Told Tales. Tom Brown's School Days at Rugby. Dora Thorne. Daniel Donardo. Yolande. Shandon's Bells. Shadow and Sunbeams. Young Foresters. Macleod of Dare. Hunting in the Great West. Called Back. Dark Days. A Daughter of Heath. Deep Down. Dickens' Story Teller. Complete Letter Writer. Ivanhoe. Gent's Pocket Knife. Ladies' Pocket Knife. Ladies' Evening Fan. Boy's Knife. Two Silver Napkin Rings, handsomely engraved, gold lined. Solid Silver Scarf Pin, plain or engraved. Solid Silver Ear Drops. Two Misses Solid Silver Brooches. Gold Front Collar Button, very handsome. Ladies' Pearl Handle Pocket Knife. Boy's best Hickory Lacrosse. Ivory Fruit Knife, closing. Pair Solid Steel Nickled Dressmakers Shears, 7 1/2 inches. Pair Gold-plated Sleeve Buttons. Magic Fan with Bouquet. Choice Flower and Garden Seeds to the value of one dollar and fifty cents. See List on another page.

CLUBS OF FIVE.

CLUB NUMBER 2. Any person sending us the names of five new subscribers to the Dominion Churchman, with five dollars, will be entitled to either one of the following premiums: Relations between Religion and Science. By Bishop Temple. Female Characters of Holy Scriptures. By Rev. Isaac Williams. The Characters of the Old Testament, same author. Sermons preached in English Churches. By Rev. Phillip Brooks. Chantry House. Nuttle's Father. The Three Brides. The clever Woman of the Family. Hopes and Fears. The Hair of Redcliffe. By Words, a collection of tales new and old. Love and Life. Stray Pearls. The Young Stepmother. Exiles in Babylon. In the Wilds of Florida. Twice Lost. Old Jack. Voyage round the World. In the Wilds of Africa. On the Banks of the Amazon. The Sea and its Wonders. Ladies' Solid Gold Gem Ring, set with pearls and garnets. Half a dozen, Tipped Silver-plated Teaspoons, A 1 quality. Half a dozen Newport Silver-plated Teaspoons. Half a dozen, Lansdowne Silver-plated Teaspoons. Quarter of a dozen, Lansdowne Silver-plated Tablespoons. Quarter of a dozen Lansdowne Silver-plated Dessertspoons. Set Lawn Croquet. American Knotted Hammock. Gent's Pearl Handle Pocket Knife. Ladies' new, long shape, all leather Pocket Book.

CLUBS OF EIGHT.

CLUB NUMBER 3. Any person sending us the names of eight new subscribers to the Dominion Churchman with eight dollars will be entitled to select any one premium from Club No. 1, also any one premium from Club No. 2.

CLUBS OF TEN.

CLUB NUMBER 4. Any person sending us the names of ten new subscribers to the Dominion Churchman with ten dollars, will be entitled to either one of the following premiums: Macaulay's Essays and Poems, 3 vols. Plutarch's Lives of illustrious Men, 3 vols. Smiles' Biographical series, 3 vols. The Legend of the Wandering Jew. Imperial quarto volume, finely printed, richly bound, gold title and ornamentation. Poems, Stories and Essays, by Henry W. Longfellow and others, with 75 illustrations, one handsome volume. Ladies' Solid Silver Set. Boy's Watch, good time-keeper, strong and serviceable. Half a dozen Silver-plated Tablespoons. Half a dozen, Silver-plated Dessertspoons. Half a dozen, Silver plated Dessert Forks. Half a dozen, Silver-plated medium Forks. Half a dozen, medium, Solid Steel-plated Knives, (Rodgers). Half a dozen solid Steel Plated Dessert Knives, (Rodgers) Ladies' Companion. Ladies' Satchel. Ladies' Work Box. Writing Desk. Large Illuminated Album. Large Plush Album. A Cabinet Album. Leather Jewellery Casket. Card Case (pearl and silver). Rolled Gold Brooch. Meerschaum Pipe in leather case.

CLUBS OF FIFTEEN.

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

CLUBS OF TWENTY.

CLUB NUMBER 6. Any person sending us the names of twenty new subscribers to the Dominion Churchman with twenty dollars will be entitled to select any one premium from Club No. 3, and also any one premium from Club No. 5.

CLUBS OF THIRTY.

CLUB No. 7. Any person sending us the names of thirty new subscribers to the Dominion Churchman with thirty dollars, will be entitled to either one of the following premiums: Eight vols. of Miss Sewell's books. Eight vols. of Mrs. Carey Brock's books. Eight vols. of Charlotte M. Yonge's books. Eight vols. of the Gilt Edge Edition of the Poets; Handsomely bound in cloth. Black's Works, popular edition of seven vols. Library of familiar quotations from the English, American, French, Italian, German, Spanish, Latin and Greek authors. By the Rev. C. F. Ramage, LL.D. and J. C. Grocott, 5 vols. Geikie's Hours with the Bible; or the Scriptures in the light of modern discovery and knowledge, with illustrations—Old Testament series, 6 vols. The first three vols. of The Dictionary of National Biography, edited by Leslie Stephen. English Plate Communion Service (3 pieces) price \$15.00. Ladies' handsome Gold Watch, price \$15.00. Set Lawn Tennis Rats. Ladies' Opera Glass, (Lemaire's celebrated). The books offered as premiums are standard works, and handsomely bound in cloth. The other articles offered as premiums are purchased from reliable houses, and are guaranteed the best quality.

In forwarding money, REGISTER YOUR LETTERS, and address:
DOMINION CHURCHMAN,
 Box 2640, TORONTO, ONT.

The Hair May Be Preserved

To an advanced age, in its youthful freshness, abundance, and color, by the use of Ayer's Hair Vigor. When the hair is weak, thin, and falling, this preparation will strengthen it, and improve its growth.

Some time ago my wife's hair began to come out quite freely. She used two bottles of Ayer's Hair Vigor, which not only prevented baldness, but also stimulated an entirely new and vigorous growth of hair. I am ready to certify to this statement before a justice of the peace.—H. Hulsebus, Lewisburg, Iowa.

On two occasions, during the past twenty years, a humor in the scalp caused my hair to fall out. Each time, I used Ayer's Hair Vigor and with gratifying results. This preparation checked the hair from falling, stimulated its growth, and healed the humors, rendering my scalp clean and healthy.—T. P. Drummond, Charlestown, Va.

About five years ago my hair began to fall out. It became thin and lifeless, and I was certain I should be bald in a short time. I began to use Ayer's Hair Vigor. One bottle of this preparation caused my hair to grow again, and it is now as abundant and vigorous as ever.—C. E. Sweet, Gloucester, Mass.

I have used Ayer's Hair Vigor for years, and, though I am now fifty-eight years old, my hair is as thick and black as when I was twenty. This preparation creates a healthy growth of the hair, keeps it soft and pliant, prevents the formation of dandruff, and is a perfect hair dressing.—Mrs. Malcom B. Sturtevant, Attleborough, Mass.

Ayer's Hair Vigor,

Prepared by Dr. J. C. Ayer & Co., Lowell, Mass. Sold by all Druggists and Perfumers.

Perfect

Health is maintained by correct habits of living, and through a proper action of the Stomach, Liver, Kidneys, and Bowels. When these organs fail to perform their functions naturally, the most efficacious remedy is Ayer's Pills.

For months I suffered from Liver and Kidney complaint. After taking my doctor's medicines for a month, and getting no better, I began using Ayer's Pills. Three boxes of this remedy cured me.—James Slade, Lambertville, N. J.

AYER'S SUGAR COATED PILLS,

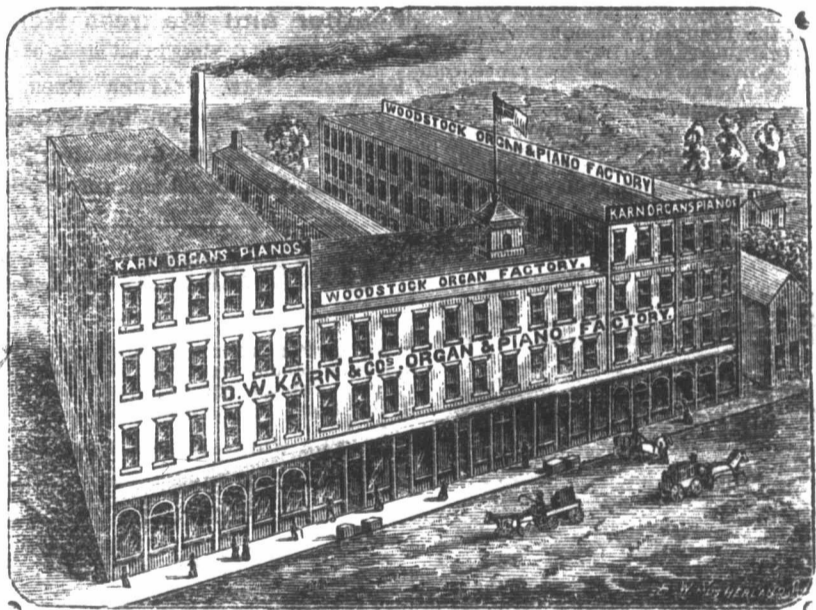
Prepared by Dr. J. C. Ayer & Co., Lowell, Mass. Sold by all Druggists and Dealers in Medicine.

Safety,

Thorough action, and wonderful curative properties, easily place Ayer's Cathartic Pills at the head of the list of popular remedies, for Sick and Nervous Headaches, Constipation, and all ailments originating in a disordered Liver.

As a mild and thorough purgative, Ayer's Pills cannot be excelled. They give me quick relief from Bilious and Sick Headaches, stimulate the Liver, and quicken the appetite.—Jared O. Thompson, Mount Cross, Va.

ORGANS. ORGANS.



Superior Design and Workmanship.

Every Instrument Warranted Seven Years.

Established, 1865!

THE KARN ORGAN TRIUMPHANT.

SUPERIOR TO ALL OTHERS.

3,500 Sold at the Colonial Exhibition, Eng

THIS MAKES 245 CAR LOADS.

Over 75 Styles to Select From,

Suitable for Church, Hall, Lodges, School and Parlor.

SEND FOR CATALOGUES.

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

GURNEY'S STANDARD FURNACES.



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

THE E. & C. GURNEY CO., LIMITED, Hamilton, Toronto, Montreal and Winnipeg.



The Great Church LIGHT.

FRANK'S Patent Reflectors give the Most Powerful, the Softest, Cheapest and the Best Light known for Churches, Stores, Show Windows, Parlors, Banks, Offices, Picture Galleries, Theatres, Depots, etc. New and elegant designs. Send size of room. Get circular and estimate. A liberal discount to churches and the trade. L. F. FRANK, 661 Pearl Street, N. Y.



THE CANADIAN MISSIONARY ADVERTISE

AND IN THE

Church and Home Magazine

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

Dominion Churchman

BY FAR

The Best Medium for Advertising

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

BEING THE MOST EXTENSIVELY CIRCULATED

CHURCH OF ENGLAND JOURNAL

IN THE DOMINION.

Mailed to nearly ONE THOUSAND Post Offices weekly.

RATES MODERATE.

ADDRESS

FRANK WOOTTEN, Publisher and Proprietor, TORONTO, CANADA. Box 2640.

THE BEST MISSIONARY MAGAZINE IN CANADA.

Approved of by the Bishops, and extensively patronized by the Clergy.

PRICE, 50 CTS. A YEAR.

STRICTLY IN ADVANCE.

SIX COPIES FOR \$2.50.

Contributions and literary matter solicited from Missionaries in the Field and others interested in the work.

Advertisements, subscriptions and communications should be addressed to

“THE CANADIAN MISSIONARY,”

BOX 259 TORONTO, CANADA.

THE BOOK OF THE CENTURY!

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

I CURE FITS!

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

MULLIN & MUIR,

SUCCESSORS TO

HENDERSON, MULLIN & CO.,

136 YONGE STREET, TORONTO.

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

We call special attention to our new line of WINDOW BLINDS.

Painting, Graining, Paper Hanging, Coloring, and Fresco Painting in connection with the WALL PAPER Store. Yours Respectfully

MULLIN & MUIR, 136 Yonge Street, Toronto.

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

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

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

GENERAL GROCERIES.
NEW RAISINS, NEW CURRANTS.
CROSSE & BLACKWELL'S
Raspberry, Black Currant, And Green Gage Jams
In lb. Bottles.
R. FLACK
388 Gerrard-st. East Toronto.

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

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.

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

THE BISHOP STRACHAN SCHOOL FOR YOUNG LADIES.
President,—The Lord Bishop of Toronto.

This School offers a liberal Education at a rate sufficient only to cover the necessary expenditure, the best teaching being secured in every department.
At the recent University Examinations (1886) at Trinity and Toronto Universities, several pupils of the School obtained First and Second class honours in the English subjects and in the languages.
The building has been lately renovated and refitted throughout.
The School re-opens Thursday, January 13th. Boarders to arrive the previous day.
Annual Fee for Boarders, inclusive of Tuition \$204 to \$262. 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 GRIEB, LADY PRINCIPAL,
Wykeham Hall, Toronto.

W. H. STONE,
The Undertaker,
ALL FUNERALS CONDUCTED PERSONALLY
No. 349 Yonge St., Toronto.
TELEPHONE No. 982.

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

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

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

LEPAGE'S LIQUID GLUE
THE ONLY GENUINE
TESTED OVER 1600 TIMES IN 1887
Used by thousands of first-class Manufacturers and Mechanics on their best work. Its success has brought a lot of imitators copying us in every way possible. Remember that THE ONLY GENUINE Lepage's Liquid Glue is manufactured solely by the
RUSSIA CEMENT CO., GLOUCESTER, MASS.
Sample by mail 25c stamp.

THE NORTH AMERICAN LIFE ASSURANCE CO.

INCORPORATED BY SPECIAL ACT OF THE DOMINION PARLIAMENT.

PRESIDENT:
HON. ALEX. MACKENZIE, M. P. P.
Ex-Prime Minister of Canada.

VICE-PRESIDENTS:
HON. ALEX. MORRIS,
JOHN L. BLAIRIE, Esq.

MANAGING DIRECTOR:
WILLIAM MCCABE, Esq., F. I. A.

FULL DEPOSIT WITH THE DOMINION GOVERNMENT.

HEAD OFFICE:
22 to 28 KING ST. WEST, TORONTO.

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

Illustrative Sample Free



HEAL THYSELF!

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

SELF-PRESERVATION.

Three hundred pages, substantial binding. Contains more than one hundred invaluable prescriptions, embracing all the vegetable remedies in the Pharmacopoeia, for all forms of chronic and acute diseases, beside being a Standard Scientific and Popular Medical Treatise, a Household Physician in fact. Price only \$1 by mail, postpaid, sealed in plain wrapper.
ILLUSTRATIVE SAMPLE FREE TO ALL, young and middle aged men, for the next ninety days. Send now or at this out, for you may never see it again. Address Dr. W. H. PARKER, 4 Bulfinch st., Boston, Mass.

THE
ACCIDENT INSURANCE COMPANY,
OF NORTH AMERICA

Head Office - - Montreal.

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

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

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

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

N. P. CHANEY & CO.
330 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.

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

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

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

BEST STEEL WIRE
WOVEN WIRE FENCING
55c. PER ROD.
MCMILLAN'S
Twisted Wire Rope Salvage.
All widths and sizes. Sold by us or any dealer in the line of goods, FREIGHT PAID. Information free. Write to
THE ONTARIO WIRE FENCING CO.
PICTON, ONTARIO.