

# Canadian Churchman

AND DOMINION CHURCHMAN.

A Church of England Weekly Family Newspaper.

Vol. 17.]

TORONTO CANADA, THURSDAY, JULY 23, 1891.

[No. 30.]

**JOHN STARK & CO.,**  
26 TORONTO ST.,  
Stock Brokers and Real Estate Agents.  
Moneys carefully invested in Stocks, Debentures,  
Mortgages, Etc.  
Members Toronto Stock Exchange.

**STRICKLAND & SYMONS,**  
ARCHITECTS.  
11 and 12 Masonic Hall, Toronto Street,  
TORONTO, ONT.

WALTER R. STRICKLAND. WILLIAM L. SYMONS.  
R. C. WINDEYER. R. C. WINDEYER, JR.  
**Windeyer & Son,**  
Canada Permanent ARCHITECTS.  
Buildings.  
18 Toronto Street, Toronto.

**R. GILDAY,**  
FELT AND GRAVEL ROOFER.  
Sparham Cement Fire-Proof Roofing.  
New Roofs Guaranteed For Ten Years.  
Old Leaking Tin Iron and Zinc Roofs Coat-  
ed, Made Tight, and Guaranteed.  
Fire-Proof Paint. Orders Promptly Attended to.  
16 LOMBARD ST., TORONTO.

**WANTED**  
A PRIEST. Definite Churchman. Stipend  
\$840 per annum. Must be a good rider.  
Country healthy and delightful. Address  
REV. A. S.,  
P. O. Box 48, Kamloops, B. C.

**CURATE WANTED.**  
For the Parish of Weymouth, N. S. Young,  
single, musical. Applications mailed to the Rev.  
Dr. Filleul, Rectory, Weymouth, not later than  
September 15th.

**WANTED.**  
Priest (of experience) desires charge or curacy.  
Address E., CANADIAN CHURCHMAN, Toronto.

**GUESTS WANTED.**  
A lady having taken the management of  
"Sidbrooke," the beautiful residence of Col. and  
Mrs. Vance Gravelly, is prepared to receive ten  
or twelve adult guests. Terms moderate, refer-  
ences required. Address "GAMBIER,"  
Sidbrooke, Cobourg, Ont.

**Church Embroidery.**  
To help in relieving the debt on St. Saviour's  
Church, East Toronto,

**Mrs. Gammack**  
solicits orders for Church Embroidery, Clergy's  
Vestments, etc. She imports her material from  
England, and has had many years' experience in  
Ecclesiastical Embroidery. As the object is a  
worthy one, she hopes that all good Church peo-  
ple will patronize her.

**Norway P. O., Ont.**  
**TO THOSE BUILDING OR ABOUT TO BUILD.**  
Call on, or write for quotations on Lumber and  
all kinds of Building Material to  
**Toronto and Midland Mfg. Co.**  
WHOLESALE AND RETAIL LUMBER DEALERS  
Foot of Spadina Ave., TORONTO.  
Most complete stock in city.

**JAMES PAPE**  
FLORIST:  
Greenhouses—Carlaw Avenue, King Street East.  
Plants for Table Decoration always in stock  
Bouquets for Weddings and Floral Decor-  
ations for Funerals a Speciality.  
TELEPHONE 1461. 78 YONGE ST., Toronto

C. P. LENNOX, L.D.S. C. W. LENNOX, D.D.S.  
**Chas. P. Lennox & Son,**  
DENTISTS  
Room B, Yonge St. Arcade  
TORONTO. TELEPHONE 1846.

**Central Canada Loan and Savings Co.**  
10 KING STREET WEST, TORONTO.  
Interest allowed on saving accounts from day  
of deposit to day of withdrawal. Special rates  
on term deposits. Money is obtainable from  
this Company on approved real estate security  
at the LOWEST CURRENT RATES OF INTEREST.  
GEO. A. COX. FRED. G. COX,  
President. Manager.  
E. R. WOOD, Secretary.

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

**DR. G. STERLING RYERSON, OCUList**  
and AURIST  
60 College Street, Toronto.

**Geo. Harcourt & Son**

CLERGYMEN visiting our city during  
the summer months, be sure and  
call on us. We shall be pleased to  
show you what we are doing in Clerical  
Outfitting and Robe Making, though you  
may have no intention of purchasing at  
the present time.

57 King Street West. - - TORONTO.

**HAWKINS' & BARTON'S**  
PATENT SELF-REGULATING  
**GAS BURNERS**  
Are being adopted by all the leading  
churches in Toronto.  
They Save from 30 to 50 Per Cent.  
May be obtained from all the leading  
plumbers or from  
**The Gas Apparatus Co., 69 Adelaide St. E.**  
TORONTO.

**HO! FOR MUSKOKA.**

**PAIGNTON HOUSE**

Beautifully Situated at  
**CLEVELANDS, LAKE ROSSEAU,**  
Commanding a Fine View of  
the Lake.

Splendid Fishing, Safe Boating and Bathing.

**DAILY MAIL.**  
Good Table, and terms very moderate. Special  
rates to families.  
SECURE YOUR ROOMS EARLY.

**J. F. PAIN, - PROPRIETOR,**  
CLEVELANDS, MUSKOKA.

**MACDONALD & CHITTENDEN,**  
(Successors to J. J. Cooper & Co.)  
MANUFACTURERS AND IMPORTERS OF  
**MEN'S FINE FURNISHINGS,**  
COLLARS, CUFFS,  
SCARFS, TIES, UNDERWEAR, GLOVES, ETC.  
The Archbishop, Rector, Oxford and Priest  
Clerical Collars, in stock and to order  
Special Discount to Clergy and Students  
109 Yonge St., Toronto

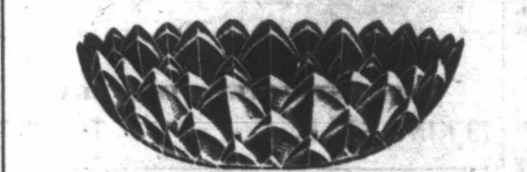
**I. J. COOPER** Has Re-opened his  
NEW STORE,  
18 Leader Lane.  
Very convenient for Visitors and  
Business Men.  
A NEW AND VERY FINE STOCK OF  
**Shirts, Collars & Cuffs**  
Men's Fine Furnishings, &c.  
CLERGY COLLARS mailed to order. Oxford,  
Clerical, Rector, Priest, Archbishop, &c.  
Order "INDEX SHIRTS," perfect fit.  
8 Leader Lane, TORONTO.

**MISS DALTON,**  
356 1/2 YONGE STREET, TORONTO.  
**ALL THE SEASON'S GOODS NOW ON VIEW.**  
MILLINERY,  
DRESS AND MANTLE MAKING.  
The Latest Parisian, London and New  
York Styles.

**NEW BOOKS.**

1. Introduction to the Johannine Writings. By P. J. Gloag, D. D. \$3.50.
2. Messianic Prophecy, and its Relation to New Testament Fulfillment. By Edward Rihm. \$2.50.
3. The Servant of the Lord. In Isaiah, chaps. 40-66. By John Forbes, D. D. \$1.75.
4. Life and Writings of Alexander Vinet. By L. M. Lane. \$2.50.
5. The Apocalypse, its Structure and Primary Predictions. By David Brown, D. D., \$1.50.
6. Every-day Miracles. By Bedford Pollard. \$1.25.
7. The Literature of the Second Century, short studies in Christian evidences. \$1.50.
8. The Church in the Mirror of History. By Karl Sell, D. D. \$1.25.
9. The Kingdom of God. By A. B. Bruce, D. D. 3rd edition. \$2.50.
10. The Living Christ and the Four Gospels. By R. W. Dale, L.L.D. \$1.50.
11. Reasons for the Hope that is in us. By Arthur E. Moule. \$1.25.
12. Our Sacred Commission. By F. R. Wynne, D. D. \$1.25.

**JOHN YOUNG,**  
Upper Canada Tract Society,  
102 YONGE ST., TORONTO.



A Choice Selection of the Latest Designs  
In

**FRENCH CHINA.**  
A. D. Coffee Cups and Saucers. A. D. Chocolate  
Cups and Saucers. Tea and Breakfast Cups  
and Saucers. Afternoon Tea Sets and  
Goods Suitable for WEDDING GIFTS.  
WHITE CHINA for decorating. China Fired  
Daily on the Premises.

**WILLIAM JUNOR,**  
109 KING ST. W., TORONTO

**J. YOUNG,**  
THE LEADING  
UNDERTAKER AND EMBALMER,  
Telephone 673. 347 YONGE ST.

**Reduced Sale of Summer Hats**  
W. & D. Dineen

OFFER bargains in all kinds  
of Summer Hats, which  
include Gents' Drab Shell Hats, Gents'  
Light Color Derbys, Gents' Soft Hats,  
Gents' Fine Straw Hats, Gents' Fine  
Manilla Hats, Gents' Travelling Caps,  
Ladies' Straw Hats, Ladies' Tennis  
Hats, Ladies' Travelling Caps.

**W. & D. Dineen,**  
Corner King and Yonge Sts.

**CLERICAL  
BLACK COATINGS  
SUMMER WEIGHTS  
VERY FINE.**

**R. J. HUNTER,**  
MERCHANT TAILOR,  
COR. KING AND CHURCH STS.,  
TORONTO.

**A. GARDNER & CO.**  
Eureka Concrete Sidewalk  
FOR  
STABLES, CELLARS, FLOORS, COW HOUSES, ETC.  
Room D, Yonge St. Arcade,  
TORONTO.  
TELEPHONE 2147.

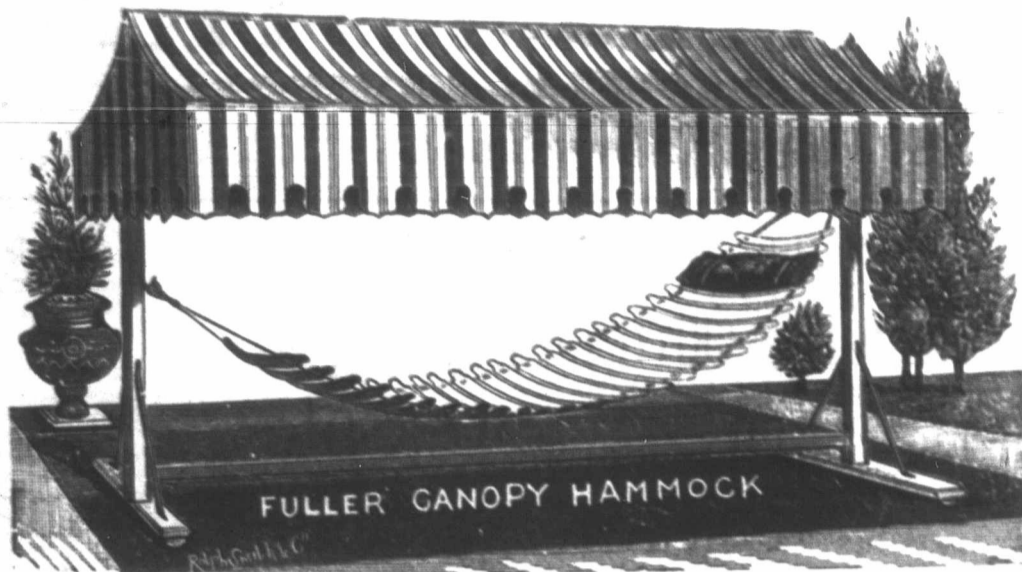
**THE NEWER PUBLICATIONS.**

- The Oxford Movement—Twelve years,  
1833-1845. By the late R. W. Church, M.  
A., Dean of St. Paul's..... \$3 75
- The Bible and Modern Discoveries. By  
Henry A. Harper, with map and illustra-  
tions. Fourth edition, revised, with  
notes, errata and appendix ..... 2 75
- Pastor Pastorum, or the Schooling of the  
Apostles by our Lord. By Rev. Henry  
Latham, M. A., Master of Trinity Hall,  
Cambridge ..... 2 25
- The Missionary's Foundation of Doctrine,  
with Practical Reflections, By Edward  
T. Churton, D. D., Bishop of Nassau..... 1 75
- The Holy of Holies.—Sermons on 14th, 15th  
and 16th chapters of the Gospel of John.  
By Alexander MacLaren, D. D..... 1 50
- Some Central Points of Our Lord's Ministry.  
By Henry Wace, D. D., Principal of  
King's College, London, etc ..... 2 00
- Sermons.—Second series. Preached in Clif-  
ton College Chapel, 1888-1890. By the  
Rev. J. M. Wilson, M. A., headmaster... 2
- God's Heroes.—A series of plain sermons.  
By H. J. Wilmot Buxton..... 2 00
- Through Fast and Festival.—A complete  
set of plain sermons for the Christian  
year. By J. B. C. Murphy, 2 vols..... 3 50
- God Incarnate. By the Right Rev. H. T.  
Kingdom, D. D., Bishop Coadjutor of  
Fredericton, N. B. Being the Bishop  
Paddock Lectures for 1890..... 2 00

**ROWSSELL & HUTCHISON,**  
76 King Street East, Toronto,



# CANOPY HAMMOCKS



PATENTED MARCH 25, 1888.

Consists of a strong Hammock, made of thin elastic slats, so strung on galvanised iron cable as to make them flexible and yielding like a spring bed. The frame work is strong, though light and portable, and is surmounted by a beautiful striped awning, impervious to the glare of the sun and waterproof against ordinary summer rains. Ladies can recline on the hammock without the slightest risk of disarranging the dress. The slats do not close up like the ordinary netted hammock, so that it combines the convenience of a lounge or sofa with the coolness and comfort of a very easy and perfectly sheltered hammock. Gentlemen find it exactly what they want. It is strong enough to sustain five or six hundred pounds' weight, and proves a great attraction on either lawn or verandah. For children it is the best; they can climb into and out of it with the greatest ease and safety, and half a dozen may swing in it at the same time. This Canopy Hammock is well suited for taking to seaside and other summer resorts. It is packed in small compass, and only weighs 100 lbs. It can be easily set up anywhere, and is proof against wind and rain. Send for catalogue and prices. New canopies supplied on order any time very cheaply.

FULLER MANUFACTURING CO, TRENTON, ONT.

## Niagara River Line.

PALACE STEAMERS

## CHICORA and CIBOLA

in Connection with Vanderbilt system of rail-ways, leave Toronto four times daily (except Sunday) for Niagara and Lewiston, connecting with express trains on New York Central and Michigan Central Railways for Falls, Buffalo, New York, Philadelphia, Cleveland and all points east and west.  
Leave Yonge-street Wharf 7 a.m., 11 a.m., 2 p.m. and 4.45 p.m.  
TICKETS at all principal offices.  
JOHN FOY, Manager.

## STEAMER LAKESIDE

PLYING DAILY BETWEEN

### ST. CATHARINES AND TORONTO

Leaving St. Catharines, Lawrence's wharf, 7.30 a.m., Port Dalhousie 8.45, arriving at Toronto 11.15. Returning leaves Toronto, MILLOY'S WHARF, foot Yonge St., 3.30 p.m., arriving at Port Dalhousie 6 o'clock p.m., St. Catharines 7 p.m., making close connections for Welland, Niagara Falls, Buffalo, Rochester and New York. For further information and tickets apply to ROBINSON & HEATH, 604 Yonge St.; Milloy's Office, foot Yonge St., or on board steamer. Every Wednesday and Saturday at 2 o'clock p.m., returning at 10 p.m. Tickets good to return Monday, only 50c.

## ISLAND PARK

For Sunday School and Society Picnics.

The Steamers of the Island Park Ferry Co. make regular trips to this Beautiful Summer Resort, from

### CHURCH AND BROCK ST. WHARFS.

Are open to charter for Sunday School and other picnics, and guarantee satisfaction. Get our terms before closing elsewhere, very favorable rates. Seven large steamers on the line. A boat leaves the Park every five minutes.

ISLAND PARK FERRY CO.

A. J. TYMON, Manager.

Office, Church St. Wharf.

## Confirmation, Marriage and Baptismal Certificates.

We have a variety of choice, original designs—moderate in price. Samples cheerfully sent.

## Timms & Co.,

OXFORD PRESS. 13 Adelaide St. East, TORONTO.

Printing in Every Department.

## THE Accident Insurance Company, OF NORTH AMERICA.

HEAD OFFICE, - - MONTREAL.

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

MEDLAND & JONES,

General Agents Eastern Ontario,  
Mail Buildings, King St. W., TORONTO.

## Bates & Dodds,

UNDERTAKERS,

931 Queen St. west,

Opposite Trinity College.

SPECIAL.—We have a connection with the Combination or Ring of Undertakers formed in this city. Telephone No. 513.

## LADIES WHO PREFER AMERICAN FOOT WEAR



WHO PREFER AMERICAN FOOT WEAR

CAN obtain the finest makes of the Gray Bros Mfg. Co., Syracuse, N. Y., at our retail store.

GOODS STRICTLY FIRST CLASS.

79 KING ST. E., - - - TORONTO.

## THE Canadian Churchman,

A Church of England Weekly Family Newspaper.

SUBSCRIPTION.—Two dollars per year, \$1.00 if paid strictly in advance. Single copies 5 cents each.

THE CANADIAN CHURCHMAN is an ably edited Journal devoted to the best interests of the Church in Canada—and should be in every Church family in the Dominion. Send in your subscription to

FRANK WOOTTEN,

Box 2640, Toronto

Office 32 and 34 Adelaide

# Do You Know

THAT it will pay you to purchase your requirements in the Jewellery Line

From the large, new and reliable stock of

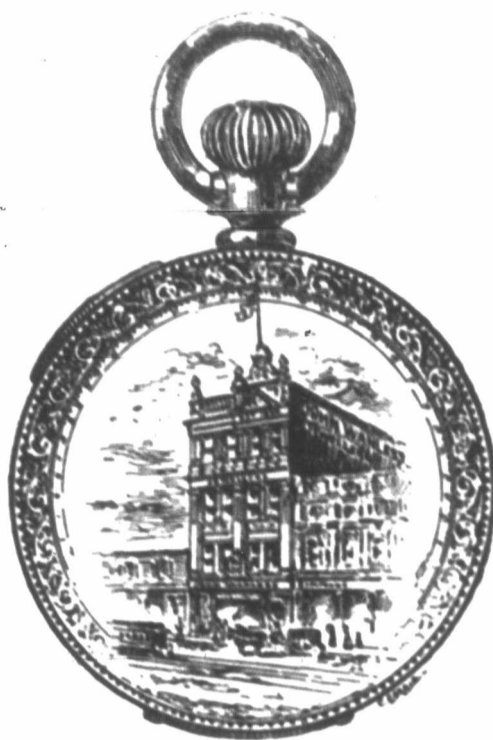
## John Wanless & Co.

172 Yonge St.,

Toronto.

Established 1840.

Send for Free Illustrated Catalogue.



## Toronto Pressed Brick & Terra Cotta Co., -

R. C. DANCY, Managing Director.

52 ADELAIDE STREET EAST,

One Million Bricks now in Stock

PLAIN, MOULDED & ORNAMENTAL PRESSED BRICK.

GREAT VARIETY OF

Fancy Brick from \$3 to \$10 per 100. Facing Brick from \$10 to \$15 per 1000. Hard Building Brick \$8 per 1000.

These prices are F. O. B. cars at Milton, Ontario.

CATALOGUES AND SAMPLES ON APPLICATION.

# Heintzman & Co's. SQUARE & UPRIGHT PIANOS

ALL STYLES.

Send for Illustrated Catalogue.

117 King Street West, - - - TORONTO

## The Canada Sugar Refining Co., Ltd. Montreal

OFFER FOR SALE ALL GRADES OF REFINED

## Sugars and Syrups

OF THE WELL-KNOWN BRAND OF

# Redpath

Certificate of Strength and Purity.

CHEMICAL LABORATORY, Medical Faculty, McGill University.

To the Canada Sugar Refining Co.

GENTLEMEN,—I have taken and tested a sample of your "EXTRA GRANULATED" Sugar, and find that it yielded 99.88 per cent. of pure sugar. It is practically as pure and good a sugar as can be manufactured.

Yours truly, G. P. GIRDWOOD.

McSHANE BELL FOUNDRY, BALTIMORE, MD. Best quality Copper and Tin BELLS for Churches, Schools, &c. Also CHIMES AND BELLS. Price and terms free. Name this paper.

## UNFERMENTED Juice of the Grape

SACRAMENTAL PURPOSES.

This article is used in most of the city churches of all denominations and also throughout Ontario and Quebec.

FOR MEDICINAL PURPOSES

It is highly recommended, declared by H. Sugden Evans, Chief Analyst of the Dominion, to be perfectly FREE FROM ALCOHOL in any form.

Prices—Pints, 35c.; Quarts, 60c.

Boxing 1 or 2 bottles, 10c. extra. 3 or more bottles, 20c. extra.

## WILLIAM BRIGGS,

29-33 Richmond St. W., TORONTO.



BAILEY'S Compound light-spreading Silver-plated Corrugated Glass REFLECTORS. A wonderful invention for lighting Churches, Halls, Satisfaction guaranteed. Catalogue and prices list free. BAILEY REFLECTOR CO. 708 Penn Ave. Pittsburgh, Pa.



# Canadian Churchman.

TORONTO, THURSDAY, JULY 23rd, 1891.

Subscription, - - - - Two Dollars per Year.

(If paid strictly in Advance, \$1.00.)

ADVERTISING RATES PER NONPARIEL LINE - 10 CENTS.  
Liberal discounts on continued insertions.

ADVERTISING.—The CANADIAN CHURCHMAN is an excellent medium for advertising, being by far the most widely circulated Church Journal in the Dominion.

BIRTHS, MARRIAGES, DEATHS.—Notices of Births, Marriages, Deaths, etc., two cents a word prepaid.

THE PAPER FOR CHURCHMEN.—The CANADIAN CHURCHMAN is a Family Paper devoted to the best interests of the Church in Canada, and should be in every Church family in the Dominion.

CHANGE OF ADDRESS.—Subscribers should be careful to name not only the Post-Office to which they wish the paper sent, but also the one to which it has been sent.

DISCONTINUANCES.—If no request to discontinue the paper is received, it will be continued. A subscriber desiring to discontinue the paper must remit the amount due at the rate of two dollars per annum for the time it has been sent.

RECEIPTS.—The label indicates the time to which the subscription is paid, no written receipt is needed. If one is requested, a postage stamp must be sent with the request. It requires three or four weeks to make the change on the label.

CHECKS.—On country banks are received at a discount of fifteen cents.

CORRESPONDENTS.—All matter for publication of any number of the CANADIAN CHURCHMAN, should be in the office not later than Friday morning for the following week's issue.

AGENT.—The Rev. W. H. Wadleigh is the only gentleman travelling authorized to collect subscriptions for the CANADIAN CHURCHMAN.

Address all communications.

NOTICE.—Subscription price to subscribers in the City of Toronto, owing to the cost of delivery, is \$2.50 per year, if paid strictly in advance \$1.50.

FRANK WOOTTEN,  
Box 2640, TORONTO.

Offices 32 and 34 Adelaide St. East.

## Lessons for Sundays and Holy Days.

July 26.—9 SUNDAY AFTER TRINITY.

Morning.—1 Kings 10 to v. 25. Acts 25.

Evening.—1 Kings 11 to v. 15; or 11 26. Matt. 13. 24 to 53.

NOTICE.—Subscription Price to subscribers in the City of Toronto, owing to the cost of delivery, is \$2.50 per year, if paid strictly in advance, \$1.50.

## OUR NEXT ISSUE AUGUST 13th.

In consequence of taking our annual Holiday, our next issue will be the 13th of August.

BROAD.—A Kingston preacher lately paid his respects to broad theology, which he compared to a shallow pond or morass, with a bottom of mud, too broad to be deep, too shallow to be clear. He would rather have a river that would float a navy than a large expanse of water in which only a toy boat could sail. Force is better than mere size without strength.

CHANGES ARE LIGHTSOME.—Recently—*apropos* of the general change of base among Methodist ministers—a secular daily suggested a transmigration or itineration of whole congregations. Some New York preachers could easily manage such a move, their congregations being rich enough to organize an excursion to Alaska, pastor and all, for the summer season or longer.

LAY BROTHERS.—The success which has attended the now famous "Brothers of Nazareth" in New York, and the St. Paul's Brotherhood in London, proves that a long-felt want has been filled in those cases. The Church having drifted away from the right use of the apostolic diaconate, must use what makeshifts she can to patch up the rents and tears in her fabric in consequence.

EVANGELICALISM DEGENERATES INTO LATITUDINARIANISM.—The *Church Eclectic* describes the easy descent from scouting the sacraments to despising the scriptural ordinances of Leviticus, &c. They are two kinds of scepticism on the same plane of thought, but it is an inclined plane. Within the lowest depth of Churchism a lower deep opens wide, once a schism is made in the Catholic faith.

LOVE-FEAST OR SACRAMENT?—Earl Nelson in *Church Bells*—*apropos* of the recent New Orleans incident—argues that the communion of dissenters should not be regarded as rival of that in the Church, because they so minimize eucharistic doctrine as to reduce their communion from the level of a sacrament to that of an ordinary meal wherein they associate religiously. There may be something in that.

"LOST ALL HIS SERMONS."—When the Church of England rector who piles his sermons in a barrel till it is full, and then turns up the other end for use, gets burnt out, barrel and all, he feels it. But when a man who has a three year's stock, calculated to serve 10 or 12 different congregations in rotation, loses his precious hoard, what a gap is there! Moral: Keep *two* kegs, barrels, or boxes to provide for contingencies.

THE NIGER DIFFICULTY with the C.M.S. people has taken the form of a proposition—apparently approved by Bishop Crowther—to withdraw the Delta region from the Niger diocese and from the sphere of the Society's interference, forming a diocese with a bishop of its own. A meeting was recently held at Lagos in West Africa, and resolutions passed to this effect. It may prove the most practical solution of the trouble.

LA MESSE BLANCHE.—The spectacle presented by the schism at Maskinonge on account of the site of a chapel, whereby a section of the French Romanists had to be content with a service without a priest—no celebration of mass—is one which convinces people of the humanity (good or bad) of the French people, usually supposed to be as utterly submissive as unthinking tools, and incapable of rebellion against ecclesiastical authority.

TIRED.—The recent letters of "William Cleland" in the *Toronto Mail* have an undertone of exhaustion, and seem to presage an early retirement from the unequal contest of Sectarianism against Catholicity. Why men should deny the *historical fact* of apostolic succession, and, scouting its form at first in episcopacy, begin to reconstruct a quasi-episcopacy of presiding elders, presidents, &c., passes comprehension and reason.

TWO HUNDRED YEARS AGO.—Somebody has unearthed a letter of 1682 written by Cotton Mather, wherein he commends a Puritan order to waylay a ship called "Welcome" carrying 100 Quaker heretics, including William Penn, to America. The idea was to sell the whole lot at Barbadoes for rum and sugar, so as to keep the "ungodly crew" from staining the soil of this new continent with "their heathen worship." Those were stirring days!

"CHEAP AND NASTY" COFFEE HOUSES.—A very strong and trenchant indictment is brought by the *St. Louis Christian Advocate* against American coffee houses, as contrasted with those in England, which are the acknowledged most formidable foes of saloons and intemperance. The charge is that in America these houses are the mere annexes of Church or Y.M.C.A., furnish poor stuff for food and drink, and are shunned by the public as hoaxes.

"UNSTABLE SOULS" is the title of a good article in the *Church Review* on Prof. Momerie's vagaries.

"And now a worse calamity than all previous assaults seems to be approaching the Church. Men of undoubted ability, of holy lives, of profound learning, are tempted to give up the citadel at the approach of the army of cities. If we subjected European history and classical authors to one-half the attacks made on the Bible, not a shred of history or literature would be left!"

"CHRISTIANITY IN ITS LOWEST TERMS" is the *desideratum* which Nobuta Kishimoto commends in the *Boston Andover Review* as a cure for the present distracted condition of Japanese religion—distracted by the diversity of Greek, Latin, Jewish and Protestant traditions. They are trying to get to the bottom of all these systems, and find out what is really essential and common to all—what is really fundamental Gospel, in fact.

HERETICAL POPES.—Among these practical disproofs of the modern dogma of papal infallibility are Liberius the Ariar, Honorius the Monothelite, Zephyrinus the Montanist, Vigilius the Monophysite, Nicholas the Copernicite. Those were lively times for papal faith when half a dozen popes excommunicated one another for rival thrones; and dark days for devotees when debauchery vice and assassination revelled in John XII., Boniface VII., Sixtus IV., Julius II., &c.

THE CHURCH AND LABOUR.—The very interesting and ably conducted *Labour Advocate* of Toronto has much to say on the way in which Synods and Conferences treated the *joint petition* on the subject of labour. So far as we see, there is no grievance, the petition being ruled out in most cases as being beyond the sphere for which such bodies were constituted. The Church assembling otherwise than synodically might well take up this important subject—in a Church congress, for instance.

"FREE EDUCATION" continues to occupy a vast amount of space and interest in Church papers and meetings. Bishop Walsham How writes a very practical letter, advising a sliding scale of Government grant in lieu of the proposed 10 shillings per pupil, which is too little for towns and too much for country schools. He proposes that each grade of schools should have an amount of grant assigned to correspond with and cover the amount of fee charged.

COLONIAL CHURCH EDUCATION.—The Bishop of Qu'Appelle writes to the *English Guardian* about the great difficulty of educating children in the colonies in Church principles on account of the secularity of the public schools. He advises the liberal use of Church literature, and also the establishment of numerous Church boarding schools. The latter expedient is already becoming an extensive remedy; but such schools require endowment to do much good.

THE CHURCH-HOUSE is really a great undertaking, though comparatively little is said about it. Devised by the Church in England as a Church memorial of the Queen's Jubilee, its mission is to form a rallying centre and *rendezvous* for all the great interests of the Church in Britain and the colonies. The site and preparations for building in Dean's Yard, Westminster, have already cost nearly \$400,000. The corner stone was laid by the Duke of Connaught.



"IS PROTESTANTISM THE GREAT APOSTACY?"—Such is the title of a well written article (to be continued) in the *Church Eclectic* for July. We have not heard such a very startling idea broached since Dr. Ewer published his clever brochure, "Protestantism a Failure." It all depends on what you mean by Protestantism. We shall watch the *Eclectic* articles with interest, for they promise some original thoughts for the public mind.

GLADSTONE AND THE COLONIAL BISHOPRICS.—The appearance of the G. O. M. at the Jubilee Anniversary of the Colonial Bishoprics' Fund has been hailed with enthusiasm and delight by the Church at large. For 50 years he has stood by the Church of his fathers at home and abroad. His speech on this occasion was a magnificent effort, well worthy of the occasion, full of religion, loyalty and Catholic feeling. Yet to deliver it, he literally rose from a bed of sickness.

SPURGEON A NECESSITY.—Recent paragraphs in reference to the alarming illness of the great Baptist preacher, suggest some reflections in connection with his late very trenchant and independent utterances on the downgrade controversy. One cannot help wondering—so high does he tower above his fellows—what will be left of the Baptist denomination when he dies. To build around any central pillar of humanity is a foolish plan of building.

NO ELDERS NEED APPLY.—A recent rejection of an elderly minister by a certain city congregation and a demand for a *young man*, brings into strong relief some of the glaring evils of the modern system of competition among rival congregations for the liveliest preacher or the flashiest music—to attract a crowd. Mature age—the characteristic qualification, the safeguard of office, for the priesthood of the primitive Church—is now regarded as a positive drawback and disadvantage.

"THE MAPLE LEAF FOREVER."—Many of our readers will remember the pretty national song, with the above title, composed by Rev. Dr. McCaul some years ago. Rev. Dr. Scadding has furnished a paper on the *national emblem* (read lately before the "York Pioneers" by D. B. Read, Q.C.), giving interesting historical notes on the subject. The tradition seems to have come to us from the aboriginals, through the French Canadians. So the usage is deeply rooted.

WILDCAT INSURANCE GAMBLING.—Whatever be the exact rights and wrongs of those companies, which were lately refused Dominion licenses, there can be no doubt—bitter experience has taught it again and again—that there is a great deal of criminal speculation in large insurances at a small premium. The competition has become dangerously keen, so that some companies make promises which they cannot reasonably expect to be able to perform. Then, the poor dupes!

ADVERTISING SERMONS, ETC.—This horrid practice lately received a well deserved rebuke from the new pastor of a Methodist congregation. "Christ should be enthroned in the church, the home and the heart. Then there would be no need to herald forth announcements on great placards. He had been almost shocked to see for the first time his name ornamenting a placard in front of the church he served." A preacher not long ago

at Victoria College spoke splendidly in the same strain.

MORTMAIN.—It has always been somewhat of a puzzle why Church and charity objects should be so strictly discriminated against by the laws of mortmain. The first regulation was passed in 1786, apparently to protect the fund known as "Queen Anne's Bounty," and secure it a monopoly. Since then it has been only a tradition without any reason. *Church Bells* says that "vast sums have thereby been diverted and lost from religious and charitable uses." The law is being amended at last in England.

"THE YANKEEIST MAN."—The clever writer of English Notes in the *Living Church* lately made use of this phrase to describe one of the leading spirits of young Oxford whom he found most congenial to his own American soul. Rev. John Carter, however—to whom he referred—is a Canadian of thorough English parentage and is now visiting his father in Toronto. We suppose the American writer used the phrase as a climax to describe the man whom he found most alive among the quiet English dons.

LIMITATION OF FORTUNES.—The New York *Volkzeitung*, a social democratic organ, calculates that there would be little benefit from re-distributing the 43 billions of dollars which belong to 182,000 rich families in the United States, because the men who crush the poorer classes most are those with small fortunes. The very rich ones are too rich to be stingy or hard taskmasters. If the 62 billions belonging to the 13 millions of best-off families were equally divided among all, it would only be \$4,000 a piece!

HOIST WITH THEIR OWN PETARD.—One cannot avoid a certain degree of amusement at the account published of an encounter between Eva Booth and the Mayor of Eastbourne. The authorities had come down on the local Salvationists as law breakers, and Eva interviewed the Mayor to expostulate. That failing, she resorted to prayer there and then for his conversion. The Mayor (a devout Scotchman) was equal to the occasion: prayed for her and hers so loud and long, that Eva retired discomfited. Moral—don't try to catch a tartar!

RECKLESSNESS OF LIFE.—Recent drowning accidents on the lakes and rivers of Canada seem to prove the existence of a peculiar carelessness about the preservation of the precious boon of "life and breath and all things," which is neither wise nor reverent to the Almighty Father and Giver. This feeling—extending from Atlantic to Pacific—is but a branch of the *gambling mania*, but a fearful one: and calls for most energetic treatment and repression. Why should people be permitted to trust themselves to skimming-dish yachts and bark canoes in treacherous waters?

"GENUINE IMPARTIAL SCIENTIFIC CRITICISM."—"That is all very fine," says Dr. Clarke, of Nashotah, "but the man who in sober earnest applies these epithets to the Kuenen-Wellhausen school, simply gives himself away. . . . I object to people *being cowed* by noise and bluster about modern scholarship and scientific criticism and the consent of the learned, when in fact there is no such universal consent, and much of what there is about as valuable as the suffrage of the sheep that follow after the bell-wether!"

#### MARRIAGES EARLY AND TOO EARLY.

The question, Is marriage a failure? was not long ago hotly debated in all prominent English and American journals, as well as reviews and magazines, and the echo scarcely dies away when one asks for the result, with the apparent answer—nothing. We are not quite sure that this apparently natural, off-hand answer would be quite correct. We fancy that there lurks somewhere in the public conscience a resultant conviction now that marriage is not a failure when the conditions are properly observed. These are various, and age is one of them.

##### EARLY MARRIAGES,

properly so called, are no doubt the best for many reasons; but they too have their own set of conditions for success, which not being observed, failure becomes the result. It must be premised—to put it in a general way—that the two persons are well suited to live and work together through life, suited in mind and heart as well as body. Not opposite in ideas, qualities, powers; but so far alike as to be the natural complements or help-meets of each other. When two such meet it is best that they should unite, and the sooner the better for many reasons.

##### TOO EARLY

may, however, be said both as to the inner and the outer man. The hearts of boys and girls should be well trained "in the nurture and admonition of the Lord" before they can be pronounced fit to mate and originate a new family life. Their minds should be not merely crammed with facts, but well educated, their natural mental faculties brought into full play, their intellectual capacity ascertained, tested and thoroughly well exercised. All this cannot be said to have been solved until

##### THE BODY IS FULLY DEVELOPED,

and sometimes not even then. But to put the matter on its lowest ground—how wrong it is (supposing for the sake of argument both mind and heart well prepared) to have a union corporate—twain one flesh—before those bodies are in full maturity. There is no aspect of modern physical life more pitiable than the sight of two children, evidently not full grown themselves, wheeling their baby carriage along—chiefly because actually too weak to carry the little burden which they have dared to take upon themselves so soon. They are really mere children trifling with a living doll.

##### THEY ARE TOO YOUNG TO TRAIN OTHERS,

yet they have taken upon themselves the vows and duties connected with the three-fold care of an immortal soul. They have a hundred things yet to arrange between themselves in the way of differences, discrepancies, deficiencies: how can they train up another child in the way he should go. They have probably done exactly that which the Church marriage service forbids, married "like brute beasts that have no understanding," instead of in the ideal state, "reverently, discreetly, advisedly, soberly and in the fear of God, duly considering the causes for which matrimony was ordained."

##### WHO IS TO BLAME?

The State is to blame—we say it again and again fearlessly. The State should not leave to the parents themselves, generally ill informed and practically helpless, the means of consent to such a degradation of this sacramental rite as we have described. There should be a limit of a year beneath which it would be impossible, legally, for men and women to unite in marriage. Physicians



should ascertain and define the limit, and the law should fix and insist upon it. Then we should have a great and efficient check to disease in the puny offspring of puny parents.

#### OBITER DICTA, ET CETERA.

The pages of the *English Guardian* have been lately swollen by the very interesting verbatim report of the proceedings in Read v. Bishop of Lincoln before the Judicial Committee of the Privy Council. The Lord Chancellor, Lord Herschell, Lord Esher, the Bishop of Lichfield, and the Bishop of St. David's show every disposition to assist Sir Horace Davey in the unravelment of his ponderous case; and some of the other law lords seem inclined to take a hand in occasionally, and prove that they are keeping abreast of the discussions among the higher lights of the committee. The proceedings are naturally somewhat tedious—even for lawyers, who are paid on time—and occasionally relieved by an innocent joke, resulting in general laughter; so the atmosphere is cleared of dangerous asperities. It is ominous that so far we have been treated to only the beginning of the beginning—the “beginning of the end” must be a long way off. The officers of the case have been engaged in fact only in clearing away underbrush and laying some kind of rough roadway (a kind of corduroy causeway) by which they may proceed in company to the more minute and particular investigation of the interior of this intricate forest of argument.

#### THE MOZARABIC LITURGY

adduced by the Archbishop as an early example of the Mixed Cup in the western part of Christendom, has been studied quite carefully by the Board in this case. It carries us back to at least the 6th century, but why so-called (“Mozarab” meaning one who has adopted the Arabic mode of life) is quite unknown. The Roman Liturgy generally displaced this ancient national Liturgy of Spain about the 11th century. It was revised and revived by Cardinal Ximenes in the 16th century, and its use established at Toledo. It occupies, therefore, a position much like the Ambrosian Liturgy in North Italy, the Gallican Liturgy in France, and the Sarum Liturgy in England. The question raised against Archbishop Benson's judgment now is whether the preparation in this Liturgy as well as those of St. Chrysostom and St. Basil in the Eastern Church, is not really a part of the Communion service, rather than a preface, as the Archbishop contends.

#### THE CEREMONY OF ABLUTIONS,

as it has been called, raised a very similar question, viz., whether the consumption of the remaining elements after the Benediction, and the cleansing of the vessels, is not an additional ceremony attached to and forming part of the service proper. Sir Horace has been so closely pressed on this point as almost to admit that the remaining elements could not be adequately consumed without some such careful ablutionary cleansing; and that unless great care is taken in this respect, some of the consecrated material would be sure to be (contrary to the rubric) carried out of the church. It was well brought out in the course of the discussion, that the Reformers had really a twofold object in all that they did in revising our Liturgy, viz., both to guard against superstitious practices, as in reserving the crumbs or the drops of wine for outside use as charms or talismans, and also to guard against profanation—as in the common carelessness from which we are only now escaping, of giving the remains to the sexton or throwing

them among rubbish. The ablution proceeding (whether ceremony or not, it is rendered practically necessary by the rubrical prescription) is the only effective way of guarding against these two extremes of evil—superstition and sacrilege.

#### END OR SIDE.

One of the humours, so to speak, of Archbishop Benson's judgment—the irony of history, one might call it—was the neat way in which he made out that the north-end position, which is now thought quite too undignified and insignificant for the use of High Churchmen, was in fact the very refuge *par excellence* of High Churchmen in the days of Laud, thus depriving that position of all essential symbolical significance as a suitable position for the ultra Protestant to take! It is a curious study—not yet wholly developed—to investigate all the causes which have led to the change of front on both wings of the Church; those who used to contend for the end now preferring the side, and *vice versa*. The rationale probably is that Low Churchmen finding High Churchmen disposed to evacuate the north end at last as being less worthy of the occasion, began to suspect that there must be some worse popery in the side than the end after all. It is, in fact, only another illustration apparently of one side of the Church trying to avoid irreverence and finding themselves opposed by the other side, who have more fear of superstition than they have of irreverence. So the *via media*, the true and wise way of the Church Catholic, is ever found—as it was at the Reformation period conspicuously—in keeping the balance between these two parties, each in its way moderated by the other, wholesome and useful to the cause of Christ.

#### CONVOCAION SERMON.

PREACHED BY REV. PRINCIPAL ADAMS, D. C. L., BISHOP'S COLLEGE, LENNOXVILLE.

“For this cause I bow my knees unto the Father of Our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that He would grant you according to the riches of His glory to be strengthened with might by His Spirit in the inner man.”—Ephesians iii. 15, 16.

To give a full commentary on this text would require much more time than is generally given to the University Sermon, which is only one of many necessary functions of a crowded day. It will perhaps suffice if some of the more obvious thoughts in the passage are brought before us, and if an application suitable to the occasion can be gathered, it will be well.

The corporate life of a religious educational institution such as that which holds its annual Convocation, prize giving and closing exercises to-day—what it resembles, what it should resemble, its ideal, its possibilities, its sustaining power, its end—let us consider these points briefly to-day. May that Holy Spirit who dwells in the body of the Church as no lodger or visitor, but as one who dwells in a permanent abode (*katoiketerion*), enable us not only to see Him in prosperity, not only to see individuals filled with the Spirit, but especially to see the corporate life of the institution we belong to—Bishop's College—replenished with the Spirit of God. May He enable us now to speak, and think, and resolve such things as shall be conducive to the permanent good of the institution, as well as your own individual character, and the permanent good of the Church, towards which total all individual contributions of good will help.

“For this cause”—resumed, as the notes tell us—from verse 1—because ye are so built in, have such a standing in God's church; and because we are members of this Church, University and School, we are spoken to to-day in our corporate capacity. We are reminded that our franchise in the institution we belong to depends greatly on our franchise in Christ's Holy Church. This time the doors of the institution are open to others besides the members of the Church of England in

Canada, and these others have been welcomed here from time to time; still the hard fact remains that the institution was founded by Churchmen and for Churchmen, in no sectarian, but in a catholic spirit. The governing body of the institution is elected by the bishops and synods of Quebec and Montreal, hence our very existence, our government, our corporate life, depends on our integral connection with and membership in the Church of Christ as determined in that pure and reformed part of it which is found in this country. We are Christ's freemen in His Church. Notice too the attitude of the apostle: “I bow my knees”—the attitude of humility, reverence, supplication, adoration, worship. It is only in the spirit underlying that attitude that such an institution as this can be carried on. Only by constant dependence upon and looking up to the Divine Head of the Church, can those who have to govern broadly or minutely, from outside or inside, hope to carry on such an institution successfully. Prayer is the secret—not only of harmony with God, but also of the promise of receiving the Divine guidance: hence the daily prayers of the college, as well as the prayers offered at meetings of the Corporation. It is felt that the principle of daily collective worship, according to the forms of the Book of Common Prayer, is one of the foundation principles of the institution; humility, reverence, supplication, intercession and adoration all have daily to be used. What a provision here for daily, spiritual and mental growth! Prayer will bring us into close relation with our Father, who answers prayer, who enriches us with more and more of His Holy Spirit in answer to prayer, who enlightens not only our spirits, but quickens our intellects. May the spirit and practice of prayer be increasingly a mark of our college! We pray to the Father, the Father of our spirits, the Father of the Lord Jesus Christ. Though the words “of the Lord Jesus Christ” appear in the Syrian and Latin versions, St. Jerome expressly says that the Latin copies are in error, and the evidence of Greek MSS. and of quotations found in some of the Fathers, preponderates in favor of the omission. But though we omit these words, the meaning is not altered, the Father who is spoken of is the Father of our Lord Jesus Christ. It is the relation between the two words father and family, which is one of the points of the text (*pater* and *patria*). Our English translation, in giving father and family, does not catch the full meaning of the relation. Father and fatherhood have been suggested, but fatherhood does not, in usage, convey the collective sense that brotherhood does. The words creator and creature would have the sameness of root necessary to parallel the Greek, and it is true that God as the Creator is our Father, but yet as Alford says, “it is not in virtue of God's creative power that the apostle here prays to Him, but in virtue of His adoptive love in Christ.” Hence it is because He is “the Father of our Lord Jesus Christ.” The idea of the *patria*—or the family—the *gens*—is an idea from which we may learn much in connection with the corporate life of our institution. That too is a *patria*—a family. We have an allied idea in the words *alma mater* as applied to a college, a school where we have received our education. Those who belong to the same *alma mater* naturally belong to the same *patria*, and the wider *patria* of God's Church is wide enough to admit of smaller *patrias* within it, or allied to it, to which we may belong in conjunction with our higher and deeper membership in God's *patria*. The same word signifies fatherland, and this suggests to us that our patriotism, as well as our collegiate life and family life, should subserve and illustrate and be in harmony with our life as members of God's family or *patria*. This should be the object of all our relationships, and my especial message to-day is that the *patria* of the college, of the university, should be of such a kind, whole-hearted, true, humble, faithful, trustful, affectionate, loyal, industrious in character, as to subserve, illustrate and harmonize with and conduce to the completion of the Christian character in the community and in the individual.

One expression of the corporate life—that in common worship—or family worship—I have already alluded to. This service is a special illustration and proof of the doctrine I have laid down, and the underlying principle which will cover this



expression and all other true notes of the life will be duty and religion, the religion of worship and the religion of work, the religion of unselfish devotion, the religion of regular effort, the religion of steady, even monotonous industry, not a matter of impulse and emotion, but of careful calculation and steady, determined will. If this religion were all subjective, all, on our side, a matter of our will, it would fail. It is objective as well as subjective. It is a divine indwelling, a divine gift, something granted to us, as well as something done by us—or rather, something to be done by and determined by us in consequence of the gift granted to us. Our religion is not something to be originated by ourselves, but something to be received; we must of course be willing to receive it. It is also not only to be received, but to be used—the gift that is in us is to be stirred up—to be utilised, not to be kept hidden like the talent in a napkin by the slothful servant; the existence of the gift does not depend on us, its well being does. It can be quenched by our neglect, or smothered and suffocated by our wilful and impenitent sin; it can also be cultivated and made to bring forth abundant fruit; it can be enriched and strengthened and developed. In whatever brotherhood of men you find yourself, be sure that the underlying thought of that collective union is the thought of the fatherhood of God—the bond, one of duty and loyalty, not only to one another, but to Him. Thus will the spirit of true religion be not only the origin and the end of such an institution as ours, but also the pledge of its health and continuance. At all times is this true—and it would be true, however this institution might branch out in different directions, and however prosperous or wealthy it might become; it is especially and most helpfully and encouragingly true in times of trial, and adversity, and difficulty. Then do we most feel the need of the inward strength, when created things fail us; then we flee instinctively for help—we then realise what the true wealth is, what the true strength is, and we build our endurance, our courage, our renewed hope for a brighter future upon our faith in God—upon our being strengthened with might by His spirit in the inner man.

If the simple touchstone of loyalty to Christ, to God the Father, were adopted by us as the test of all human relationships, as the spirit and model of all the *patriæ* to which we can belong, then our life would be homogeneous and translucently pure—we should be then perfect and whole-hearted as our Master—and there is nothing better, or higher, or nobler than this. An ideal educational institution is one in which the ideal of a Christian family is kept up by the organization and cooperation of loyal Christians and loyal Churchmen. The ideal of the Christian family with the principle of authority—firm, temperate, generous, but not yielding nor irresolute, with the principle of mutual dependence and the bond of respect and love, the mutual principle of trust and unselfishness, working for the interest of the whole, sinking personal ambition in a desire for the general good—let us in this place strive to work out this sublime but simple ideal.

The possibilities are great—in learning, in public service, in spending and being spent for our Master. A religious education is the most elevating power in a life.

The sustaining power of this life is the indwelling of the Holy Spirit, whereas one of its gravest difficulties is the way in which the average feeling and tendency of a body of men drags us down. Christ, it is said, shows a startling contempt for majorities and did not follow the average. A Christian, it has been said, can think of nothing less than of taking his standard from those about him. In this Christian family take your standard from Christ. Dare to follow Him and you will lead others. You will not follow a low average of public opinion.

Remember that many parts of the code of common life are founded on selfishness, and this is the spirit which the spirit of Christ and the Christian family most antagonizes. In the power of the Holy Spirit present in the ordinances of the Church you will not have a standard unfurled only. You will have the power whereby to live up to it imparted. "He who protects" will sustain us in our hour of need, in our hour of trial, in our hour of bereavement, in the hour of mortal peril. Let

us not ask for the gift of God's Holy Spirit, for we have it; but let us ask that the work of His Spirit in us be stirred up, kept alive, and that it bring forth fruit.

The end of our life here will then be gained by the raising up of noble and self-denying men to fill important positions in this country by the simple devotion to earnestness, religion, duty, fatherland, *alma mater*, on the part of the citizens of this commonwealth.

Some "we have lost awhile"; that loss emphasizes the fact that the families are in Heaven as well as on earth. May our lives be so pure that the thought of Heaven shall not jar upon them.

May our lives here and hereafter be strengthened and purified by the Holy Spirit—the spirit of love and illumination. Let your prayer be: "Lord, illuminate me," "Lord, strengthen me," "Endow us with thy power and bestow upon us thy saving health." AMEN.

#### REVIEWS.

THE ENGLISH CATHEDRAL OF QUEBEC. Monograph by Fred. C. Wurtele. Price 50c. Quebec, Box 1044.

We can wholly recommend this monograph, as the work is very carefully done and the author has the necessary information at hand. It gives a strange glimpse into the Church's position and duties in former days, and short accounts of individual churches are always welcome. They gather up the information that is in danger of passing out of sight, and we hope the time will soon come when every diocese has its own handbook of historical records.

### Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

#### TORONTO.

NEWHOLM.—Mrs. Ferguson begs to acknowledge with thanks the following subscriptions towards social in aid of new church: Mrs. Browne, Toronto, \$1; Mrs. O'Brien, Shanty Bay, \$1.

PETERBOROUGH.—*Parochial Notes.*—The Lord Bishop of Toronto administered confirmation in this parish on the 25th ult., when sixty candidates were presented. A noticeable feature was the large proportion of elderly candidates, ranging from over sixty downwards. Rev. G. Warren also presented two from the parish of Lakefield. The course of preparation had extended over four months, and ended in a personal interview of each candidate with the rector immediately before the confirmation. A paper of searching questions was issued and answered in writing by each. This careful preparation resulted at all events in a good beginning being made, as 59 out of the 60 received the holy communion together on the following Sunday at 8.30 a.m. The total number of communicants was 190, the largest number which St. John's has ever seen assembled at this solemn service. Rev. C. B. Kenrick, senior curate of the parish, has been absent in England since the middle of May recruiting his health, which had become run down. He will return to his duties, however, within the next fortnight. Mr. Kenrick has been much missed, especially in his particular department of work amongst young men and boys. Mr. W. M. Loucks, M.A., who has been in active work as lay reader during the past year, was among those ordained by the Bishop of Toronto in St. James' Cathedral on the 28th ult., standing first in the preliminary examination. Mr. Loucks will continue to work in this parish. The two Sunday schools of the parish held their annual excursion on July 1st to Chemong Park, a beautiful resort six miles from here on the northern chain of lakes. In spite of the downpour of rain over 400 persons participated in the excursion. St. Luke's Church, Ashburnham, held theirs on the following week. On Sunday, July 12th, a series of Sunday morning services was begun at Chemong Park in connection with St. John's, to be continued during July and August. A congregation of 75 adults attended the first service, which was held in the fine new pavilion. Mr. C. W. Hedley, of Trinity College, is assisting Rev. J. W. McCleary at St. Luke's, Ashburnham, for the summer. The population of this town has been rapidly increasing of late and the evident advantages of the town are bound to attract many more. We would like to see more Churchmen among those coming in to share our prosperity. The Church privileges offered here should be one incentive to them. We

have two churches and one bright, commodious mission building within reach. Few churches in the diocese are more beautiful or better equipped than St. John's, and none, probably, with its grand situation. The services, too, at both churches, are numerous, bright and hearty, and church workers have a wide and interesting sphere of usefulness before them. Young men are coming from all parts of Canada to avail themselves of the openings offered by Peterborough's large manufacturing concerns, especially by the Edison General Electric Company, whose already large staff is receiving almost daily additions. As yet only two of the twelve machine shops required by this company are in use, but others will be soon opened. In addition to business openings, Peterborough possesses drawing attractions from its situation. The centre of seven lines of railway, the town has not only easy communication with other Canadian cities, but it is brought within half an hour's ride of one of the most beautiful and extensive lake regions in Ontario, which can be reached at Chemong, Lakefield, or by river to Rice Lake. But beauty can easily be found without going outside Peterborough, in the surrounding hills, tree-lined streets, picturesque park and well kept cemetery, in its lovely situation on Little Lake. These are not by any means all the privileges that we are thankful to enjoy, but we mention them on the chance that they may interest fellow-Churchmen who from one cause or another are looking out for a new place of residence, where in pleasant surroundings and in useful work they may serve God in His Church.

#### HURON.

POINT EDWARD AND PERCHE.—The Rev. Wm. Stout, Chaplain of the Orange Association, county of Lambton, conducted divine service and preached the annual sermon for the brethren at St. John's, Perche, on Sunday, the 12th inst., to an immense congregation. The discourse dealt pointedly with the *differentia* of Romanism as compared with the truly catholic and scriptural doctrines of the Church of England, and was received with deep attention.

NEW HAMBURG.—*St. George's Church.*—A garden party arranged by the ladies of the congregation was held in the public school grounds on Monday evening, July 6th. Although the weather was damp and showery, the townspeople turned out liberally, and had the evening been fine, a large patronage was expected. The grounds were lighted by electric light and colored lamps, and at the numerous gaily decorated tents the young ladies of the congregation dispensed ice cream, strawberries, etc., and the coolness of the evening induced a good business at the coffee tent, where more substantial refreshments were to be had. The town band kindly gave their services and several glees were sung by the choir. Taking into consideration the unpropitious weather and the disappointment of a previous postponement, the Ladies' Aid Society are most grateful for a result of fifty dollars towards their work of extinguishing the church building debt, which will soon be reduced to under three hundred dollars. It is hoped that before very long this will be paid off, the church consecrated and their efforts directed to the appropriate furnishing of this pretty and well designed little church. The latest gift to the church is the filling in of a small oriel window with stained glass, which now bears a St. George's cross, records the date 1835, when a church congregation was first formed in Hamburg, and subsequent building of the present church in 1888. The cost of this was defrayed with part of the Lenten savings of the girls' Bible class, through Mr. S. G. Holley.

ST. MARYS.—The first annual Sunday School Convention of the deanery of Perth was held in St. James' Church on Tuesday, July 17th. The morning was an exceedingly unpropitious one, the rain steadily descending, after a continuous downpour all night. Despite this fact, however, there was a good attendance at the holy communion at eleven a.m., when the Revs. Canon Patterson and D. Deacon officiated. At 2.30 p.m. the convention assembled for the afternoon session, which was commenced with a hymn, reading of Scripture and prayer. Then followed an address of welcome by the President, the Rev. W. J. Taylor, in which he said how rejoiced he was to see so many members of his late congregation from Mitchell, and how pleased he was, in spite of the bad weather, to find such a goodly number of delegates present from various places.

The minutes of the meeting held in the memorial church, Stratford, in May, were then read by the Rev. A. Dewdney, who gave a detailed statement of the numbers attending the various schools in the Deanery, the amount contributed for Home and Foreign Mission work, and many other most interesting matters of information. The report was a clear, comprehensive and useful one. After the



singing of a hymn, Mr. T. D. Stanley, of St. Marys, read a paper on "How to make our Sunday Schools more efficient." In it the writer strongly emphasises the duty of parents to train and teach their children, and the guilt they incurred if they relegated this work to any one else. The need was also shown of church officers taking part in Sunday School work. Then the co-operation of the Sunday-school teacher with the parents and with the clergyman was practically dwelt upon, the paper being a useful and helpful one. A discussion, which was very general, followed; it proved to be of a most profitable nature. After singing by the congregation, the Rev. G. R. Beamish read a paper on "The relationship of the Sunday-school to the Church." The reader laid special stress upon the need of training for Sunday-school teachers, and for the necessity of the young being taught the principles of the Church to which they belong. The paper brought out a good deal of discussion that proved most interesting. After some matters of business had been attended to the convention adjourned until the evening.

At eight o'clock there was a short service of prayer and praise, after which the question drawer was opened. This proved an interesting feature of the day. Each question was answered by the President, after which any one who chose to do so could also give an opinion. The election of officers for the ensuing year followed. As it had been decided already that the next convention should be held in St. James' church, Stratford, the Rev. Canon Patterson President, Mrs. W. J. Taylor, wife of the rector of St. James' church, St. Marys' was chosen Vice-President, Mr. Baker, of Stratford, Corresponding Secretary, Miss Cheesman, of Mitchell, Recording Secretary, and the Rev. A. Dewdney, Registrar.

The singing of a hymn followed, after which the Rev. Mr. Dewdney gave an address, "How can parents help the work of the Sunday-school." A short address from the President followed, in which he said that despite the drawbacks of bad weather and the inability of some to attend through sickness, the convention was a success. He was particularly gratified with the attendance and with the large gathering there that evening. He trusted that the blessings of this convention would be wide reaching. The singing of the doxology and the pronouncing of the benediction brought a most interesting day's proceedings to a close. All visitors and delegates were entertained for the day at St. James' rectory, the ladies of the congregation having provided most bountifully for their needs. They appeared to enjoy strolling around the grounds, which have been so greatly improved by the rector.

#### ALGOMA.

ILFRACOMBE.—The Rev. L. Sinclair will feel much obliged to any kind friend who will send him a copy of the Saturday daily *Mail* for June 27th, 1891.

ILFRACOMBE.—The Rev. Alfred Chowne, B.D., Rural Dean of Parry Sound and Nipissing, had a kind and welcome reception on Sunday, July 5, by the congregations of Christ Church and the Church of St. Jude, in the Rev. L. Sinclair's Mission, where he celebrated Holy Communion and preached with much acceptance to the people.

NOVAR.—On Sunday, the 5th July, the service in St. Mary's Church was conducted by the Rev. L. Sinclair. A large congregation was present, and Mr. Sinclair, after the sermon, congratulated the people on the advancement of the Church of England in Novar since service was first held in the village three years ago. On the following Thursday a garden festival was held for the benefit of the organ fund at the farm of Mr. George Harris, and a good attendance and several friends from Huntsville were present. The following ladies and gentlemen took part in the entertainment: the Misses Harris, Bessie Brown, Foster, Large and Miss Brown of Novar; the Misses Lottie and H. Hunt, of Huntsville; Messrs. White, Teesdale and McEwan, and a duet by Mr. and Mrs. William Large, of Bay Lake; a call for repetition was accepted by Miss Bessie Brown and Miss Hunt on each occasion of their appearance. The Rev. L. Sinclair presided in the absence of the Rev. Rural Dean Chowne, and highly commended the entertainment. About \$12 was realized.

ELMSDALE.—The Rev. L. Sinclair preached in St. Mark's Church on Sunday, July 5, and was hospitably entertained at the Parsonage till Tuesday.

### British and Foreign.

All Saints' Sisterhood was established in England by the Rev. Upton Richards in the year 1851, under the title of "All Saints' Sisters of the Poor," and is at present in charge of not less than twenty-six separate works of mercy.

CALIFORNIA.—On the morning of St. John Baptist's Day an interesting service was held at Grace Church, San Francisco. It was the anniversary of the coming of Bishop Nichols to the diocese, and was a service of thanksgiving for the great blessings that have attended the beginning of his work in California. Many of those interested in Church work were present.

The Rev. W. W. Webb, whose attainments as a scholar have drawn considerable attention to him, has been elected to the chair of Biblical Literature, Exegesis and Hebrew by the trustees of Nashotah Seminary. Mr. Webb has done good work at St. Elizabeth's mission, where he now is.

The popular performances of sacred music in Gloucester Cathedral have been resumed for the season, and there was an immense attendance on the opening night. Choral pieces, vocal solos, organ music, and hymns, sung by the entire congregation, made up the programme as usual, and had an impressive effect. Were not cathedral authorities so slow to move, we should wonder why the example set at Gloucester is not generally followed.

During the past winter the Bishop of Maryland assisted at the installation of the first American Superior—Mother Frances Helen—and the community may now be considered as rooted in Baltimore. The new convent, corner of Eutaw street and Madison Avenue, will therefore be the novitiate, where those women wishing to join this band of Sisters of the Poor, will be trained for their life-work among the friendless and unfortunate, while, at the same time, learning the necessary lessons of humility and entire devotion to Him whom they serve.

The Bishop of Christchurch, N.Z., recently paid a visit to the Chatham Islands, which form part of his diocese, although they lie 500 miles from the mainland. The visit which, including the journey, occupied three weeks, caused quite a sensation among the islanders, who presented an address of welcome to the Bishop, expressing their great pleasure at his coming. Twelve candidates were confirmed and a church at Te One was consecrated.

The vested choir movement progresses in England with surprising velocity, taking into account the stereotyped conditions and manners of ecclesiastical as well as social life. We read in an English paper: "It is chronicled as a notable fact that whereas, 20 or 25 years ago, there were vested choirs in only 7 of the Liverpool and suburban churches, now there are no less than 53. The fact is, of course, that a vested choir is one of those moderate and modest improvements which have ceased to be a party badge, being adopted by reverent clergymen of all schools."

At the recent triennial visitation of the deaneries of East Devon, the Bishop of Exeter stated that 150 churches were left open for private prayer all day, or during specified hours. His lordship added: "There is something depressing in a church closed from Monday morning until Saturday night. On the other hand, the fact that the house of prayer is open all day gives the Church a deeper influence than it would otherwise have. There is a large number of men so circumstanced that they could scarcely make private and solemn devotion in their own homes, but who could at intervals in the day snatch a few moments for prayer in a corner of the Lord's house."

The hospital belonging to the Waccamaw colored mission at Brook Green, South Carolina, was formally opened by the bishop of the diocese, during his visitation of All Saints' parish. The occasion was full of interest to the little gathering of residents assembled; while the old "Maumas," women and little children grouped about the broad veranda in their bright homespuns, kerchiefs and turbans, formed a very striking picture. After a few appropriate prayers, Bishop Howe made a brief address, invoking God's blessing upon the little edifice and its future inmates. Then, calling the children about him, he listened to their recitation of the Creed, the Lord's Prayer and the ten commandments, closing these services with a few words of kindly admonition and advice.

The Sisters of St. John Baptist, Seventeenth street and Stuyvesant Square, are now receiving their summer relays of mothers and children at St. Anna's Cottage, Farmingdale, L. I. It is a pleasure to see how these city toilers and city waifs enjoy themselves in the pure air, on the lawns and under the trees. Last summer the sisters received 482 in all. The contributions entrusted to them for that purpose amounted to \$1,894.89. Never was money better bestowed, better spent and productive of more hap-

piness to the poor and neglected. We understand that this season the sisters have had a large number of these city visitors during June, and many are asking to come. The expenses for August are yet unprovided for, and we hope that none who have it in their power will refuse to aid this admirable and truly Christian duty.

The *Church Missionary Intelligencer* says many inquiries are being made as to the results of the appeal of Bishop Tucker for forty missionaries to return with him to Uganda and eastern Equatorial Africa. Mr. Ashe's party of six is the first instalment; for when the Bishop, still in Africa, named forty, he knew nothing of that party. Five others have just been allotted by the Committee to the Mission—viz., Mr. J. Redman, of Reading, and four ladies. Nine Cambridge men have definitely given in their names to the Bishop, and twenty others had offered to go up to June 27th, making, just three weeks after the Bishop's arrival in England, exactly forty.

In the manifesto which Monsignor Fava, the Bishop of Grenoble, has addressed to the clergy of his Diocese, he declares: "We accept the form of Government which exists to-day in France, namely, the Republic, but we wish for a head who is a Catholic; it is the law of our country. We wish for a Government which is inspired in its laws and action by Catholic beliefs, the religion of the great majority of Frenchmen, and not by any masonic errors whose basis is naturalism, and which are professed by only a small number of the French people. . . . The Diocesan Bishop is at the head of this association, which will take the name of 'the Catholic party,' because its end is the defence of the interests of the Church and the support of it in all questions which concern it."

*Ecclesiastical Revenue.*—A return moved for in June, 1888, by the late Lord Addington, before his elevation to the Peerage, has just been laid upon the table of the House of Commons. It shows the property and revenues of the archiepiscopal and episcopal Sees, and the cathedral and collegiate churches of England and Wales, including the property of the minor canons, vicars-choral, and others; of ecclesiastical benefices, including donatives, perpetual curacies, and chapelries; of the Ecclesiastical Commissioners for England, and the Corporation of Queen Anne's Bounty. The work of collecting and arranging this information has occupied exactly four years. According to the return the total revenue of the Church of England is £5,469,171 from ancient endowments, and £284,886 from private bounty since 1703. The ancient endowments of the archiepiscopal and episcopal Sees amount to £87,627; of cathedral and collegiate churches, £192,460; of ecclesiastical benefices, £3,941,057; of the Ecclesiastical Commissioners, £1,247,827. The income of the archiepiscopal and episcopal Sees from private bounty (since 1703) is £11,081, that of the ecclesiastical benefices being £372,605. The income from Queen Anne's Bounty is £700.

The chapter of St. Andrew's Brotherhood connected with the Holy Trinity chapel, Harlem, has completed a very vigorous season of work. Special services were conducted on the last Sunday evening of each month during the fall and winter, and by a well-directed effort a goodly attendance of young men was secured. A meeting has been held also every Thursday night for the boys of the neighborhood, and simple entertainments provided. An average attendance of over 40 attests the interest taken by the boys, and the zeal and patience of the workers. A Penny Provident Fund Bank has been established, and more than \$200 in small sums was deposited during the winter. The Bible class of the chapter has outgrown the room assigned to it. Largely through the influence of the Brotherhood, four young men have begun studying for Holy Orders. The only thing that stands in the way of the work now is lack of room. During a large part of the year it was found necessary to refuse the admission of additional children to the Sunday-school, on account of the limited quarters in which the school is compelled to meet. All this has been done in what was but a few years since a small East side mission.

IRELAND.—The Dean of Cork (Dr. Madden) died recently at his residence, the deanery. He was sixty years of age. The Dean had for some time been unwell, but his friends had every hope of his recovery. He entered Trinity College, Dublin, in October, 1848, and passed through a remarkable undergraduate course, obtaining six first honours, four second honours, and two moderatorships in 1858—one in mathematics and the other in ethics and logic. The following year he was awarded the first of Bishop Law's mathematical prizes, and took his B.A. degree. In the year 1875 he was appointed to the rectory of Christ Church, and in 1878 he was



made rector of St. Finbarre's and dean of the Cathedral. He also held many other offices of importance and responsibility in the diocese. The funeral was attended by a large number of the clergy and laity, among whom was the bishop of the diocese and the Bishop of Killaloe.

*Race Bishops in the Roman Catholic Church.*—Again there is an evidence that the sense of nationality is growing in the Roman Church in this country. It is well known that for many years there has been an almost bitter feud between the Irish and German clergy. The Germans have maintained that, since the German adherents of the Church are more numerous than the Irish, a proportionate number of the bishops ought to be Germans. The Irish, on the other hand, have maintained that, while it is desirable for the Germans to have German priests, it is also desirable that the bishops should be men whose native tongue is that of this country. Moreover, they have maintained as against the Germans that the children of Germans, born in this country, should be permitted, as they grow up, to leave the German congregations to which their parents belong, and attach themselves to English-speaking congregations. It has been a very pretty quarrel all along, and the amusing part of it has been that the Irish priests have not called themselves Irish, but Americans. Thus far the action of Rome has been prudently conciliatory. Some Germans have been appointed to bishoprics, and some German bishops have been promoted; but the great majority of the Roman bishops and archbishops are Irishmen. A very few, of course, are native born Americans.

*The Church in Wales.*—The Bishops of Llandaff and St. Asaph, the Dean of St. Asaph, and Mr. Stanley Leighton, M.P., were present at St. David's College, Lampeter, on Degree Day. Mr. Stanley Leighton, in proposing "The bishops and clergy of the four Welsh dioceses in the Province of Canterbury," showed what benefits, secular as well as religious, the Church had conferred on the Principality; the Bishop of Llandaff said that the Church's enemies would like to see her bishops sent to imprisonment and penal servitude, but he would not allow his mouth to be stopped by being called an "ecclesiastical burglar"; while the Bishop of St. Asaph pointed to the singular fact that at Aberystwith College, whose principal was burning with zeal for the education of Welsh youth, and who said that "the Church had all the money, and the Non-conformists all the brains," the majority of scholarships were awarded to Englishmen. The Bishop said that during the short time he had been at St. Asaph sixteen Nonconformists—some of them of the first rank—had applied to him for Holy Orders; and he stated emphatically that he would not hold up a finger for the Establishment if he did not believe that it was for the highest spiritual interests of the Welsh people. The Dean of St. Asaph spoke of the great work done by Welsh grammar schools with poor endowments.

SCOTLAND.—Bishop Blyth, Anglican bishop in Jerusalem, has been visiting Scotland to plead for his work in the East. In Edinburgh meetings have been held and sermons preached in aid of the work. The Bishop, unfortunately, had a third relapse of influenza after his arrival, and all his engagements had to be cancelled; but in the churches where he should have preached the rectors took his place, and all the meetings except one came off as arranged, the addresses being given by the city clergy and the Bishop's secretary. In a letter to the *Scottish Guardian*, the Bishop emphasizes the importance of the work which has just now to be done in Palestine, and remarks: "The return of the Jews to their own land has come within the range of political calculations; and the fact that, when the numbers which I have heard of within the last three months are added to those already in Palestine, their total will be three times the number of those who returned from the Captivity in Babylon, must show us that the missionary as well as the statesman has work before him." The Bishop refers in his letter to the mistake which is often made of calling him Bishop of Jerusalem, instead of Bishop in Jerusalem. The difference, the Bishop says, is easiest seen by an illustration. "There are many members of the Greek Church in London, and should it ever please the heads of that Church to send to England a bishop to superintend them, he would receive as cordial a welcome as I have had from them as a bishop of the Greek Church in London; but should he assume the title of 'Bishop of London,' or 'Bishop of Edinburgh,' his position would be schismatical."

*Lichfield Cathedral.*—The annual Church Mission festival was held in Lichfield Cathedral on Monday, when some 2,000 working people from all parts of the diocese attended. After a procession through the streets, during which "Onward, Christian Sol-

diers" was sung, the service began with hymns from the mission hymn book. In the course of the service the Ten Commandments were solemnly recited and responded to by the *Kyres*, and this was followed by the recitation of the Beatitudes, the latter half of each being said as a response by the great congregation. A lesson, read by Canon Bodington, was followed by hymns and a few selected collects, and the general thanksgiving concluded the service. The Archbishop-designate of York preached from 2 Peter iii. 18. At the close of the sermon, he reminded the people how, in two previous years, he had asked their prayers for the diocesan lay-missioner, in a long and serious illness; he now had to ask their thanksgivings for his wonderful recovery. At the Bishop's suggestion, the whole mass of worshippers rose to their feet, and with one voice, repeated after him a fervent "Thank God." "When I survey the wondrous cross" followed, and, at the close of the service, the Bishop, with Archdeacon Scott and the cathedral clergy, passed down the nave out of the Cathedral. An open-air mission service in the market place concluded the festival.

*Oxford Mission to Calcutta.*—The annual meeting of this mission was held at the Grosvenor Hall, Buckingham Palace-road. The Rev. Dr. E. S. Talbot presided, being supported by the Bishop of Calcutta, Archdeacon Atlay, Archdeacon Maples of Masasi, Canon H. S. Holland, Mr. J. G. Talbot, M.P., Sir W. Phillimore, and many others. After the opening remarks from the Chairman, who said the Oxford Mission was being carried on almost on the lines originally laid down by Mr. Willis, its first superior, the Bishop of Calcutta gave a long and interesting account of the progress of the work. The new mission-house in Calcutta was, he said, approaching completion, and their first bequest, that of Canon Liddon of £250, would be devoted to the lecture-hall, which would ever be called after Dr. Liddon's name. The Society for the Propagation of the Gospel had handed over the Bishop's College to the mission, which, of course, had led to a widely extended educational work, with the eventual object of the mission becoming entirely an Indian body. The Oxford Mission was endeavouring to solve a great problem how far the Brotherhood system could be used in mission work. But to do that, when their new central mission house was completed they must have four, if not six, more men. At present the mission brotherhood were scattered over Calcutta at their various works, so where was the community life? To establish community life they must always have at least four men at headquarters, and their cry was for more men.

TULLAHOMA, TENN.—A vigorous chapter of the Brotherhood of S. Andrew has been recently established in St. Barnabas' church that bids fair to become an efficient agent in extending the important missionary work of which this parish is the centre. The young men will co-operate with the rector, the Rev. Dr. H. R. Howard, and his assistant, the Rev. Edmond Phares, in opening the field and carrying the Church to new points in the neighborhood. A chapter of the "Daughters of the King" (the Alpha Chapter) has also been organized in this parish, and has its hands full of good work assigned to it. By appointment of the Bishop, it is the central chapter of the diocese, and will extend a helping hand to chapters far and near as required. This parish fully equipped with its numerous guilds—associations of men, women and children—is thoroughly alive and earnestly at work for the Master.

OMAHA.—On Sunday, July 5th, in St. Matthias Church (Episcopal), the Apostolic rite of confirmation was administered by Bishop Worthington. The class, which was a very interesting one, had been duly instructed and prepared by the rector, Rev. A. W. Macnab, as the first fruits of his labour in the parish. At the conclusion of Evensong the candidates were ushered into the chancel, where they were addressed by the Bishop. Then came a pause for silent prayer, followed by the singing of the "Veni Creator," all kneeling. The Bishop then taking his chair at the sanctuary gate, the candidates were brought forward one by one, and kneeling before him, received the "laying on of hands." Returning to their places at the rail, the service was concluded with the hymn "Thine for Ever," and the Bishop's address, which was a practical and forcible sermon on the privileges and responsibilities of the Christian life. The service throughout was most solemn and impressive; the singing of the hymns kneeling added greatly to the effect. The ladies of the class wore very pretty white muslin caps, thereby carrying out the Bible precept that a woman should have her head covered in church.

*The Archbishop's Mission to the Assyrian Church.*—In connection with this Mission, a meeting, very largely attended, was held recently at Bailey's Hotel, Gloucester-road, the Marquis of Lothian pre-

siding. A report was submitted, which set forth:—  
"1. The Call for the Mission.—The Chaldean, Assyrian, or East Syrian Church is a National Church, dating from Apostolic times. At the times of the Nicene Council, which gave us the Creed of that name, this Church was ruled by a Chief Bishop called the Catholicos of the East. In the fifth century after Christ one of the great controversies arose respecting our Lord's Incarnation, and Nestorius, Patriarch of Constantinople, was condemned and deposed by the Ecumenical Council of Ephesus for refusing to accept the true faith. The Assyrian Church unhappily threw in its lot with Nestorius, and from that day has been cut off from communion with the rest of Christendom. After this, it existed as a great missionary Church, spreading over Persia, India—even to China; but in the fourteenth century it was broken to pieces by Tamerlane, and various Mohammedan persecutions have reduced it to its present dimensions—a small community of about 150,000, holding desperately to Christianity amidst the bitterest enemies of our holy faith, in the almost inaccessible valleys of the Kurdish mountains, on the frontiers of Persia and Turkey, between Lake Urmi and Lake Van, and in the plains of Urmi and Mosul. The Episcopal sees, reduced to about ten in number, lie partly in Turkey and partly in Persia. The dioceses of the Catholicos and of the Matran or Metropolitan, the second ruler of the Chaldean Church, are both in the dominions of the Sultan. They felt at last that, through ignorance from within and persecution from without, they could no longer stand alone, but without some assistance must eventually succumb, though with deepest repugnance, to external organizations at work upon them. The Patriarch, Mar Shimun, still bears the title, 'Catholicos of the East'; his Bishops still govern the feeble remnant of the once powerful Church; and the Assyrian priests and deacons, though many of them have to labour for daily bread, sometimes on the lands of Musulman masters, still in their isolation maintain their native version of the Scriptures, their careful observance of the Lord's Day, their great congregations, their primitive customs, liturgies, and services at dawn and sunset, though ignorance may compel some to repeat the words by rote, and extreme poverty prevent the employment of all but the meanest adjuncts.

*Unveiling of the Memorial Bust of Archdeacon Hannah at Brighton.*—The leading part of the ceremony devolved upon the Bishop of Chichester, who said that though he could have wished that some more distinguished person had been chosen to unveil the bust, he had one qualification for the duty in which he yielded to no man, namely, an intimate knowledge of the late Archdeacon's character and a profound veneration for it. Major Lane had rightly said that the Archdeacon was the very right hand of the Bishop of the Diocese. He was a man of profound ability, of immense learning, and of a memory unrivalled. All he learned remained in his mind and was always ready for use classified and arranged. At this point His Lordship broke off to unveil the bust, which up to this time had been standing on its pedestal in front of the platform, covered with a curtain of crimson plush. Escorted by Mr. Bruce Joy, Dr. Durnford removed the covering, whilst the Mayor and Prebendary Hannah and some few others, came forward to look upon the remarkably accurate and vivid likeness which the sculptor had conjured forth from the marble. The likeness is not that of Dr. Hannah in his last days, but before time had traced its furrows on his features, and thus the bust presents him as his friends would best desire to remember him, in the fullness and vigor of health. The characteristic expression has been caught with a cleverness little short of surprising, when it is remembered that the sculptor had no cast of the features to assist him, and had to depend on photographs and such hints as the friends of the Archdeacon could give him when the bust was in the clay. The bust stands on a pedestal of black marble, on the front of which appears in white marble the crest of the late Archdeacon, with the motto "Memor et fidelis," below which was incised in gilt letters the inscription:—

"JOHN HANNAH, D. C. L.,  
Vicar of Brighton,  
A. D. 1870 to 1887.  
Archdeacon of Lewes.

Presented by public subscription to the Corporation of Brighton."

Having removed the covering, the Bishop returned to the platform, when he remarked that they must all be of opinion that the sculptor had reproduced the Archdeacon's features with painful fidelity. One could not see it without being deeply touched, for the very man seemed to stand before them. There was not a feature but what was reproduced in full perfection; and Brighton could have no better or more perfect resemblance of a very great Vicar. He said "a very great Vicar," for such Archdeacon Hannah was. He did not underrate the long services



of Mr. Wagner, who was a man of singular ability and great determination, and animated without doubt by a great desire to do his best for the people, but he left a very imperfect work behind him, which Dr. Hannah had taken up and perfected. It was not only as a great ecclesiastic that he was known, but as a citizen of Brighton, and he rejoiced to be called upon to present this memorial of him to the municipality in the name of the subscribers. The Mayor, in receiving the bust, assured the Bishop that the town would greatly appreciate the memorial of one who had been so much esteemed, and congratulated Mr. Bruce Joy on the skill with which he had produced a likeness in which all the good qualities of the late Archdeacon seemed to live again. He thanked the Bishop and the Committee for presenting to the municipality the very beautiful bust that the subscribers had provided. The Bishop was afterwards thanked by the Mayor for taking part in the ceremony, and a vote of thanks was also passed to the Chairman, on the proposition of Rev. Dr. Hamilton, who assured the Bishop that the ceremony was not merely a Church ceremony, but was one of a public character in which all classes in the town desired to share.

### Notes and Queries.

SIR—Is it necessary in the Church to have her teachings supplemented or rather overshadowed by the various orders and societies that appear to serve as props for her walls? It is far more likely that those strong walls are often lost sight of in the numerous props around her. Is any pledge more sacred, more binding, than the one taken in baptism? Yes, the child might well forget that he has been "signed with the sign of the cross," pledged to be temperate in all things, when he hears so much more of his being a member of the Band of Hope than a member of Christ, a child of God. Are the little ones who form the Ministering League taught that in their baptism they promised to do unto others as they would have others do unto them, that kind words and actions should be the rule of their whole life, that they are God's children? Do the members of the White Cross Army, the Iron Cross Brotherhood, need any other pledge than the one which years ago made them soldiers and servants to fight against the devil and all his works, and surely to keep themselves pure and unspotted is included in that pledge. I cannot think it edifying to see men who ought, and perhaps have been fighting for many years, kneeling at the altar and pledging themselves anew. Is a second pledge of temperance helpful in any way? If so, why have we promised it in our baptism? I know little of these various orders or the good they may be doing, but it is very evident, and many must see the tendency they have of putting aside the teaching of the Church for that of the order, even though the same, one hears so constantly of the temperance of the one, the purity of the other. Asking a friend a short time ago a question, she declined answering, giving as a reason that in a society she had lately joined, she had pledged herself to say no unkind thing of any one, yet she had all her life been a member of the Church—a Christian woman—one who had tried earnestly to do her duty, had passed through many bitter trials most patiently—well educated, a gentlewoman in the truest sense of the word; yet she, "a member of Christ, a child of God," had actually forgotten, in the glamour of her new society, the old, old pledge made in her baptism, the teaching of the Church all her life. "King's Daughters" is a fanciful name; "Willing Workers" only suggests, after all, what we all have promised to be, but the old one is best, the one that has gone down through the centuries, age after age: A mighty army of "soldiers and servants."

B.

Ans.—We can say nothing as to the special teaching inculcated by these societies, or the character and amount of work they do. We shall only consider the simple question, as to whether societies and vows are found to assist the Church's spiritual work, or to hinder it. Starting at the initial fact that each person is by baptism "made a member of Christ, a child of God, and an inheritor of the Kingdom of Heaven," we must look at the Church as it now is, in itself and amid its surroundings. On the one side "I can do all things through Christ that strengtheneth me," but on the other side I must daily confess myself a "miserable sinner." If we were all whole-hearted in the doing of our Christian duty and avoiding all appearance of evil, we should probably be above the taking of all bonds and obligations. But "in many things we offend all." We do require many props to support and assist our fallen nature, and the real question at issue is as to their selection and use. Spectacles, for instance, may assist or injure our eyes, and we all resort to spectacles as we require them. The soldier is no less a loyal citizen that he has taken the special oaths of

service to Her Majesty and cause. We begin our Christian course at confirmation, where we renew our covenant "in the presence of God and of this congregation," and we may add to it the vows of holy matrimony and the priesthood for our spiritual good. The State does not doubt our word and good intentions, but it requires our signature to the bond. Thus there are at least two sides. There is a possibility of guilds and agencies being so multiplied as to obligation of individual duty, or again, individuals may come under so many of these rules and obligations, as to lose sight of their particular sacredness, and weaken the conscience by a habitual neglect. Some bishops have seen it necessary to warn their younger clergy against this danger, because every vow should be a sacred obligation. But on the other hand, the work before the members of the Church is wide and many sided. It must be carried on upon the principle of division of labour, and where any part is weak or neglected, some means must be taken to restore its energy. Thus the generous enthusiasm of boys is apt to be lost or turned into evil courses, but some judicious Christian gathers it up and utilizes it by means of a Boy's Guild. Ladies have sometimes a little spare time, or a few spare cents. For want of a definite object both are running to waste, and the owners feel that there is somewhere something wrong. But a friend organizes these units as a band of "Willing Workers," and they work with a will and to some purpose. All the time there are good Christians trying to do their duty and carry out their baptism vows, but in the end they have found some means of giving expression and direction to their Christian promises. We must remember that ten men under military discipline are worth twenty times as many in the form of a crowd. And if any class of men or women feel that they are drawn to some particular form of sin, we do not see why they should not adopt all possible means to counteract it. It may be said with perfect truth that they should not be drawn away, but all sin is a drawing aside from the straight aim, and who is there that sinneth not? Which of us requires no help to perform the whole duty of man in carrying out our baptismal vows? By his "purifying himself with them," St. Paul had evidently great respect for the "four men which have a vow on them."

### Sunday School Lesson.

9th Sunday after Trinity. July 26, 1891.

THE NICENE CREED.

The Church of to-day has every reason to be most thankful to the Church of early days for the Nicene Creed. It appears to be the most perfect form in which the Christian Faith can be expressed—proof of which is perhaps to be found in the fact that widely-differing Christian bodies outside the Church of England are beginning to see in this venerable Confession not only a bond of union, but an admirable and exalting form of worship. The Nicene Creed has been formally adopted by more Church councils than any other. The Greek Church gives it the highest place. In the Roman Church it has been used in the Liturgic Service since the sixth century. In the Lutheran Church it is similarly used, and it is substantially adopted by all Protestants. "It is therefore," says Schaff in the 'Creeds of Christendom,' "more strictly an œcumenical creed than the Apostles' or Athanasian, which have never been fully naturalized in the Oriental Churches."

#### I. HISTORY OF THE CREED.

The Nicene Creed in its earliest form was drawn up in opposition to the heretical teaching of Arius. This man was a presbyter of Alexandria, who put forward a doctrine denying the Eternal Divinity of the Second Person of the Trinity. He taught that the Son of God had a beginning—"once He was not,"—and that, although the first-born of every creature, He yet was created by the Father. As this was a clear denial of the true Divinity of Christ, the Bishop of Alexandria attempted to convince him of his error. After all such attempts had failed, the Emperor Constantine the Great, in A. D. 325, summoned a council of the whole Church, so that by general conference among the bishops and presbyters a remedy for this heretical teaching might be devised. This council, composed of 318 bishops, besides presbyters and deacons, assembled at Nice in Bithynia. Among the members of this council now best known were Athanasius, at that time a deacon of the Church of Alexandria; and Eusebius, the earliest ecclesiastical historian, who gives the Creed on which the Council in the end agreed. The Creed, as authorized, ended with the words, "And we believe in the Holy Ghost." Additions were made to the Creed at the second general Council held at Constantinople, A. D. 381, and at the fourth general Council held at Chalcedon, A. D. 451. By the year 540, the extended Creed, in very nearly the form which is found in

our Communion Service, had become the generally-accepted form. Only one addition was made afterwards, but that, in its results, was of a serious character. In the article on the Holy Ghost, after the words "proceeding from the Father," the Western Churches added "and from the Son." This "Filioque" clause (as it came to be called) produced the great breach between the Eastern and Western Churches, which continues to this day.

#### II. CONTENTS OF THE CREED.

In form, the Nicene Creed is tri-partite, its three-fold divisions describing the three Personalities of the Godhead. In form and substance this Creed, which is of Eastern origin, resembles the Apostles' Creed, the outgrowth of Western Christianity. The latter, however, is simpler, confining itself more to the historical facts of the Faith, while the Nicene is more doctrinal and better adapted to refute the heresies which threatened the Church, when persecutions ceased. The Nicene Creed, though formally put forth as the Faith of the Church by the First General Council, is really much older than A. D. 325. It is almost the same as the Creed which Eusebius presented to the Council, and which he says that the Church of Cæsarea received from the bishops of former times. The chief additions made to it by the Council were the word "Homo-ousios," of one substance with the Father, in order to establish the absolute Divinity of Christ: and the words "begotten, not made," to define His eternal generation.

#### III. NOTES ON THE NICENE CREED.

1. *One God*; "One," to refute the Gnostic heresy of two Creators, one who made the good, and one who made the evil.
2. *The only-begotten Son of God*; that is, that He alone is begotten of the Father; so that there is no other being entitled to be called Son, in that sense; of which we know no more than He Himself revealed when He said "He gave His only begotten Son." St. John iii. 16.
3. *God of God*; "of" is emphatic, and means from, derived from, God derived from, yet not divided from the Father; so "Light of Light," Light derived from, yet not divided from God, the Source of Light; ("God is Light," 1 John i. 5). *Begotten, not made*: not created, like angels and men.
4. *Of one substance*; of one nature or essence with the Father; "I and My Father are One."
5. *By Whom*, that is, by Christ "all things were made," not as a mere instrument, but by co-operation with the Father. "All things were made by (i.e. through) Him, and without Him was not anything made." St. John i. 3.
6. *Who for us men*; that is, for all human persons, male and female.
7. *The Lord and Giver of Life*; not meaning the Lord of life and Giver of life, but, "the Lord; and Life-giver."
8. *One Baptism*; administered once only to each infant and adult, for the pardon of all past sin in penitent adults; and of original or birth sin in infants.

### Family Reading.

Sark.

BY MRS. COLIN G. CAMPBELL.

She sits a queen among the isles,  
Her beauty little known;  
While winter storms, and summer smiles,  
At witching Autumn's varying wiles  
Adorn her for their own.

She sits a queen and holds her court  
With homage gladly paid  
By sea and sky, whose treasures brought,  
From Paradise, in Joyous sport  
Low at her feet are laid.

And night and day with loving care  
The balmy breezes blow;  
Bright insects gem the perfumed air,  
And brilliant flowers sweet and rare,  
In wild luxuriance grow.

But in her lone and wondrous caves,  
Bloom flow'rets still more gay;  
Nursed by the restless, wandering waves,  
Whose spray their jewelled palace laves,  
Where sunbeams never play.

Strange forms of rainbow tints are seen,  
Spread like a fairy fan;  
Bright red, and pink, and olive green,  
Pale blue are some with silver sheen,  
A mystery to man.

Queen of the Opal Isles! may'st thou  
Long in thy beauty reign;  
Heaven's pity guard thee, nor allow  
The touch of greed to soil thy brow,  
Polluting thee for gain.



## Ninth Sunday after Trinity.

## PETER ON THE SEA.

The disciples in the boat on the stormy sea. You remember the story of last Sunday. But there is one bit of the story we did not touch upon; in fact, it is a little story in itself.

It is about Simon Peter. How well we seem to know Peter! In every picture of the Apostles, how strongly one gray-headed, eager figure stands out. And in all the stories in which the Apostles are mentioned, Peter is generally the first to speak, the first to *do*. Haven't you noticed that?

I think we rather like him for this sort of boldness. Nobody can admire a man who is always waiting for some one else to lead the way; who hesitates, and can't make up his mind, and perhaps while he is hesitating a golden opportunity slips by.

No, we all like people who are bold and prompt, even if they are a little over-hasty sometimes.

Peter was one of these quick, bold spirits. Of course if he had been quite perfect he would have been bold and yet not over-hasty. But as nobody is perfect (if he is a real person, and not merely a figure in a story-book), so Peter isn't perfect either. I think we feel as though we knew him all the better, on that very account.

When Jesus came near His disciples, walking on the sea, and spoke to them, we do not find that any one answered Him except Peter. The other disciples huddled together in the boat, and whispered to one another it was a spirit, a ghost, and not a living person at all. But if Peter was afraid too, he soon recovered himself, and called out boldly across the boisterous sea,

"Lord, if it be Thou, bid me come unto Thee on the water."

Yes, he spoke out in a fearless, manly way. The sea seemed terrible enough just then; but Peter felt he could brave it, and go to Jesus, if only his Master would let him.

What does Jesus say? One word, and it is—"Come."

Was it foolhardy then of Peter to step down out of the boat and touch the waves with his feet? (Foolhardy means doing something that is pretty sure to be dangerous.) It seems so, perhaps, just at first sight. And yet it was not foolhardy in reality, when Jesus Himself had said "Come."

Don't you think there is something even grand in the sight of the Apostle on that raging sea simply obeying his Master's call? And at first all went well. Peter found he could walk on the water; but in a minute or two a great gust of wind came, a strong wind, that buffeted him and took away his breath. Ah! that is too much for him. He is afraid. And being afraid is fatal. His power ends; he begins to sink.

"Afraid!" you say. "That is natural; surely it can't be wrong. Anybody would have been afraid in Peter's place."

Yes, but it is wrong in *him*. Jesus had bidden him come, and that was enough. Nobody need be afraid who is obeying Christ's voice. If He says "Come," we may do the hardest things in the world—things quite as hard in their way as walking on the sea. It is *fear* that stops us, *fear* that spoils our work. Yet you hear people say, "I am afraid," pretty often.

Here is a teacher with a class. He says, "My boys are very idle and inattentive; I'm afraid they'll never be any better."

"Of course not one is inclined to answer. They never will if you are afraid. Suppose you say instead—"With God's help I will make them better." Would not that be a wiser plan? Do you suppose that God called you to that work of teaching, and means you to fail? Certainly not. It is you that are afraid, like Peter, and, like him, you are beginning to sink.

But there is still the end of the story. Peter began to sink. What then? Did he give himself up for lost? Some people would, as they felt the cold waters closing round them. But Peter is not the sort of man to despair. He cries out—"Lord, save me."

Only three words! But they hardly could have been more to the purpose. People don't waste words when they're in danger, but say the first that come, and it generally happens that those are just the ones to express best what they want. "Lord,

save me." They were quite enough. Jesus put forth His hand, and caught him, saying, "O thou of little faith, wherefore didst thou doubt?" And so Peter was safe after all.

What was it that saved him? It was his faith. It wasn't the strong faith it ought to have been, but then faith in Jesus is faith, even if it is not strong, but poor and feeble, remember that.

Will faith in Jesus save a man now-a-days? Oh, yes. Get those three words into your mind, for I believe saying them in good earnest has saved many a one in danger.

A lad in a strange big town. Let us think of him for a minute. All is new to him, and though he is strange and dull at first, he soon makes friends of his own age, and they seem to him twice as jolly and chatty as the folks in the old village at home. He drifts on, going out a little most evenings, for they say, "One must have a little pleasure," and by and by there comes a night when he finds himself in actually bad company, where—ah me!—he would not like his mother to see him!

And then something whispers, "You're in for it now; you must go through with it." Is that true? is it ever true? No, a thousand times no. He has slipped, but he can recover himself. Or rather, there is a Hand that can recover him, pull him back, if he only calls.

A half-doubting, faint call is all he can manage. "Lord, save me." But it is enough. Something helps him to turn his back on the evil place; and though it seems very flat to give up a pleasure he has hardly tasted, still there comes the feeling of safety and peace which every one has who allows the Mighty One to hold him up.

How many times a-day do we slip? Or (to be quite correct) *begin* to slip? *begin* to be sulky? *begin* to be teasing? *begin* to be idle? Ah! a great many times. But why do I lay such a stress on "*begin*." Because *beginning* isn't the same as *going on*. Never let yourself think that because you have begun you must go on. There is no worse mistake. If you had no Saviour, if there were no such words in the Bible as "Lord, save me," it might be true. But as things are, it is utterly and totally false.

So make those words your own. Use them whenever you are in need of help. They saved Peter, they saved many a man, they will save you.

## Sorrow.

Sorrow came to him with a pleading face;  
He would not rise and bid her enter in;  
She seemed to claim in him too large a space,  
And he was careless, full of mirth and sin.  
So passed she onward. Then it chanced one day,  
When Autumn winds in woods were making moan,  
Again did gentle sorrow fare that way,  
And heard him mourning, for his love had flown.  
So once again she sought him. Reckless, rude,  
He bade her enter. Then with stately mien  
She passed, and took possession like a queen,  
And seemed not sorrow, but a joy subdued:  
Bringing a shadow, yet, as shadows are,  
A blessing, cast from some great light afar.

A. G. B.

## The First Thing in the Morning.

Cleanliness, not only next to godliness, is a part of coolness, and the woman who understands how to bathe and dress herself is the one who is going to be comfortable all day. If you can have a plunge bath, take it, letting the water be tepid and giving yourself a cold shower afterwards; for just a little while this may make you warmer, but after you have carefully powdered yourself, and are dressed, you will be surprised to find how delightfully cool your entire body is. Don't be afraid of the powder-puff, using with it a fine infant powder, such as is sold in packages and is not expensive. Then arrange your hair, not in too much haste, for haste makes heat; arrange it smoothly, so that annoying little curls and flying tendrils may not come about your face and neck. Do not, on any account, wear clothes in which there is much starch. Indeed, if you follow my plan, you will instruct your laundress to omit starch altogether from your summer frocks and underwear. A gingham, or cotton gown of any kind, is much cooler, much more comfortable to assume, and much prettier to look at when it is entirely unacquainted with the stiff compound. A full glass of cold water immediately after your bath, may be

pleasant, but I should not advise you to drink much water during the day, as it induces perspiration and seems to keep you continually thirsty. Eat a light breakfast. Greasy food, or a great quantity of it, taken in the morning, will most certainly heat your stomach for the entire day. The experience of a woman who had to spend the summer in the city, and who said she was always cool, was that a cup of coffee in the morning, with a bit of bread and butter; a luncheon at which she had cold beef and a baked potato, with a glass of lemonade, and a dinner after sunset, where a little soup, a bit of meat, and one hot vegetable, a cool, green salad, a cold dessert, and a small cup of black coffee constituted her bill of fare, is worth knowing about. Remember, you will not be cool all day long unless you govern that little fiend called ill-temper. You can make the thermometer go up to 196° in the shade if you are fretful and irritable. There is no better preventive against heat than good-temper, when you combine good bathing, proper food, and evenness of disposition with it.—*Ladies' Home Journal*.

## They Loved Cats.

Many eminent men in European countries have been very fond of cats. The famous Dr. Johnson of England seemed to think quite as much of his cat as of any human friends. The famous Cardinal Wolsey of England used to receive the nobles of the land with his favourite cat perched on the arm of his state chair, or at the back of his throne. The great statesman of France, Richelieu, once excused himself from rising to receive a foreign ambassador because his favourite cat and her kittens were lying on his robes.

In Eastern countries cats have been more highly esteemed than in Europe or America. In Egypt, where it is supposed tame cats were first used, they were considered sacred, and, when they died, they were embalmed and placed in niches in the catacombs.

It is said that a Persian king once, before going into battle with the Egyptians, gave each of his soldiers in the front ranks a live cat to carry before him; and the Egyptians surrendered to the Persians rather than injure the cats, which they considered sacred. It is related that the Eastern prophet, Mohammed, was so fond of his favourite cat that, when it fell asleep on the sleeve of his robe one day, he cut off the sleeve rather than disturb the slumber of the cat; and to this day almost every Mohammedan in those Eastern countries has a cat in his house, which he loves and makes to share all his comforts.

It is said that the great Italian poet, Dante, trained his cat to hold a candle in her paw for him to read; but one night a friend turned a mouse out of a box on to his table, when the cat at once dropped the candle, and rushed for the mouse.

## Keep Life Pure.

An Arabian princess was presented by her teacher with an ivory casket, exquisitely wrought, with the instruction not to open it until a year had rolled round. Many were the speculations as to what it contained, and the time impatiently waited for when the jeweled key should disclose the mysterious contents. It came at last, and the maiden went away alone and with trembling haste unlocked the treasure; and, lo! reposing on delicate satin linings, lay nothing but a shroud of rust: the form of something beautiful could be discerned, but the beauty had gone forever. Tearful with disappointment, she did not at first see a slip of parchment containing these words: "Dear pupil—May you learn from this a lesson for your life. This trinket, when enclosed, had upon it a single spot of rust; by neglect it has become the useless thing you now behold; only a blot on its pure surroundings. So a little stain on your character will by inattention and neglect, mar a bright and useful life, and in time will leave only the dark record of what might have been. If you now place within a jewel of gold, and after many years seek the result, you will find it as sparkling as ever. So with yourself; treasure up only the pure, the good, and you will ever be an ornament to society, and a source of true pleasure to yourself and your friends."



## A Legend.

There has come to my mind a legend, a thing I half forgot,  
 And whether I read it or dreamt it, ah, well, it matters not.  
 It is said that in heaven at twilight a great bell softly swings,  
 And man may listen and hearken to the wonderful music that rings,  
 If he puts from his heart's inner chamber all the passion, pain, and strife,  
 Heartaches and weary longing that throb in the pulses of life—  
 If he thrusts from his soul all hatred, all thoughts of wicked things,  
 He can hear in the holy twilight how the bell of the angel rings.  
 And I think there is in this legend, if we open our eyes to see,  
 Somewhat of an inner meaning, my friend, to you and me;  
 Let us look in our hearts and question, "Can pure thoughts enter in  
 To a soul if it be already the dwelling of thoughts of sin?"  
 So, then, let us ponder a little; let us look in our hearts and see  
 If the twilight bell of the angels could ring for—you and me.

—Household.

## Curious Trees.

The butter-tree was first discovered by European travellers in the centre of Africa; from the kernel of the fruit is produced a nice butter, "which," says Livingstone, "will keep for a year." On a par with this is the manna-tree, found in Calabria and Sicily. In August, when it is the custom to tap the tree, a sap flows out. It is then left to harden by evaporation, after which the manna, of a sweet but somewhat sickish taste to any but those accustomed to it, may be gathered. In Malabar there is the tallow-tree. From the seed of this, when boiled, is produced a firm tallow, which makes excellent candles. The guava-tree of the Indies bears a fruit giving large quantities of rich and delicious jelly. But the most remarkable tree yet discovered flourishes on the Island of Fierro, one of the largest of the Canary group. The island is so dry that not even a rivulet is to be found, yet there is a species of trees the leaves of which are narrow and long, and continue green throughout the year. There is also a constant cloud surrounding the tree, which is condensed, and, falling in drops, keeps the cistern placed under them constantly full. In this manner the natives of Fierro obtain water, and, as the supply is limited, the population must of necessity be limited, too. In Japan and some islands in the Pacific there is the camphor-tree. The camphor forms in the trunk of the tree in concrete lumps, and some pieces have been found as thick as a man's arm. There is another curious tree in Jamaica, known as the life-tree, on account of its leaves growing even after severed from the plant. Only by fire can you entirely destroy it.

## "I Believe in the Holy Ghost."

"I believe in the Holy Ghost." Every time we go to church we repeat or listen to these words; but do we realize their meaning?

Do you, who were baptised into the name of the Holy Ghost, who at your confirmation received, by the laying on of hands, the pledge and promise of His constant presence, do you know who and what He is?

Do you believe that this Comforter, Teacher, Guide is also God? That He is one with the Father and the Son? Do you believe that he is all-holy, all-powerful, ready to take your side against the world, the flesh and the devil, and to ensure you victory over them? Ready to "help your infirmities," to "teach you all things," even to "shew you things to come," and by that blessed revelation to give you hope and strength to persevere?

Ah! no. If we did truly and heartily believe this article of the Christian faith half, nay nearly all of our difficulties would vanish; for once assured of victory we should fight with renewed ardour, and the Holy Spirit by His help, His teaching, and His revelation would place a weapon in our hands by which we should certainly prevail, even

the Word of God, "quick and powerful, and sharper than any two-edged sword." By that sword our Savior and Example signally defeated the evil one, and by it alone, "the Sword and the Spirit," can we hope for success.

Perhaps you are ready to acknowledge that your faith in the Holy Spirit has been weak or almost dead, and you may ask, How am I to strengthen it? How am I to realize the living power of an unseen Spirit to help me to resist temptation?

I would answer: First study with prayer all that our Lord said about the Holy Spirit. Secondly, look for proofs of His power (a) in the history of the church, (b) in the lives of men whom you know to have been led by Him.

Picture Him in the upper chamber! No thought of tomorrow's sufferings overwhelms him now. His whole soul is filled with love and pity for his grieved and bewildered followers. He tells them of the Comforter, of His love, of His power, but there is no brightening of their anxious sorrow-stricken faces. No words will explain to them, nothing but experience will convince them that Christ, the risen and glorified King, will be far nearer, far more actually present with them than Jesus of Nazareth, their Master.

Look on a few weeks. See, on the Day of Pentecost, St. Peter and the rest, no longer cowering with fear, doubting, bewildered, but joyful, triumphant.

That one day's experience proved to the Apostles the truth of the Savior's words. And the Church founded on that day has lasted nearly 1900 years! How strong shen our faith ought to be in the power of the Holy Spirit! In all those centuries evil has been ever taking new forms, every art and device of the wicked one has been employed to overthrow God's Church. But it stands stronger than ever, and year by year making fresh conquests.

—The Ontario Ladies' College at Whitby is generally regarded as one of our most progressive and efficient institutions. We direct attention to the advertisement in another column.

## Learn to Forgive.

Learn how to forgive. Do not carry an unforgiving spirit with you through all your life; it will hurt you more than anything else. It will destroy the happiness of many around you, yet its chief feeding-ground will be found in your own heart. You hate your neighbour. Yonder is his dwelling, one hundred and fifty yards away. Suppose you pass a wood fire, and as you pass you pluck a half-consumed brand from it, flaming and gleaming, and thrusting it under your garment to hide it, you start for your neighbour's dwelling to burn it. Who gets the worst of it? You find your garments on fire and your own flesh burned before you can harm your neighbour. So is he who carries an unforgiving spirit in his bosom. It stings his own soul like an adder shut up there. I know of some who call themselves Christians who are miserable because of their own revengefulness. Forgive your enemies and get down on your knees and pray for them, and salvation will come into your own soul like a flood. "Father, forgive them." Sweet prayer and blessed example.

## A Delightful Result.

Archdeacon Moule, of Ningpo, China, has given in the *Church Missionary Intelligencer* some reminiscences of his thirty years' life and labors among the Chinese. Here is one of them which illustrates the good results of open-air preaching in the towns and villages, a method of propagating the gospel of which the Archdeacon is a great advocate:

One delightful, and to me ever-memorable result, from open-air village preaching, I will in a word relate, especially as it illustrates another point which my reminiscences emphasize, namely, not the apathy, but rather the energy and devotion of many of our Christian brethren and sisters in China. One autumn day in 1875 we had been preaching all day long from 7 a. m. till 5 p. m. I turned to my native brethren and said, "There is time to visit one more place; let us press onwards to the large town of 1,000 inhabitants in front of us." "Why so?"

they replied; "is not our command clear to preach the gospel to every creature? Why pass by this little village close at hand?" "Be it so," I said, and we turned in; and immediately as I began to speak, an old man came to listen; one who had sought peace, he told us, and rest for his soul, in different temples for years, in vain; a man notorious, as his sister told me, for bad language and quarrelsomeness, and despairing then as to the possibility of correcting faults of sixty years' growth. Then with joy and actual clapping of the hands he received the truth; he prayed and strove in triumph against his besetting sin; he burnt a cross into his wrinkled hand that he might remember his Saviour's love at all times; he set himself to exhort others to come to the mission house; and then he died in the full hope and peace of the gospel, leaving an example which has stirred up many a veteran Chinese Christian in those districts and a memory which is green and fragrant still.

## "Neither."

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

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

"Neither," was the solemn reply.

"Just so; and, therefore, the moral man stands no better chance than the outbreking sinner. But now, suppose a kind and rich friend who saw our perplexity, presented a ticket of admission to us at his own expense! What then?"

"Well, then we could go in alike; that is clear."

"Thus, when the Saviour saw our perplexity, He came, He died, and thus obtained eternal redemption for us' (Heb. ix: 12), and now He offers you and me a free ticket. Only take good care that your fifty cents does not make you proud enough to refuse the free ticket, and so be refused admittance at last."

## Sentiment on Wheels.

"My darling." These endearing words, in bright golden letters, stood out in bold relief on the dashboard of a huge four-horse truck in a Broadway blockade of vehicles. They aroused tender memories. The driver looked as unselfish as possible in his coarse raiment and with his rough manners, but he was not profane or brutal toward his horses. Patiently he awaited the loosening of the jam, while his neighbours filled the air with curses. Finally, his horses becoming restive, he climbed down from his box and soothed them with gentle words and caresses. Then a bystander asked why he called his truck "My Darling."

"Why," he said, "because it keeps green the memory of my daughter, little Nellie. She's dead now, but before she joined the angels she clasped her hands around my neck and said:

"Papa, I'm going to die, and I want you to promise me one thing, because it will make me so happy. Will you promise?"

"Yes," I said, "I'll promise anything; what is it?"

"Then fixing her eyes on mine, she said: 'Oh, papa, don't be angry, but promise me you'll never swear any more nor whip your horses hard, and be kind to mamma.'"

"That's all there is about it, mister, for I promised my little girl I'd grant her last request, and, sir, I've kept my word."

Then the blockade was lifted, the big truckman resumed his seat, dashed a tear from his eye, and was soon lost in the muddy tide of travel.

## Purity.

Purity is power. The rose, among the sweetest and most beautiful of God's creations, is armed with thorns, nature's sharp bayonets for warding off attack. Purity is the defense of beauty; modesty is the safeguard of innocence. "Keep thyself pure." The severe chastity which repels familiarity is an absolute essential for the safety of the soul as genial attractiveness is for its beauty.



**The River of God's Love.**

It is a river crystal clear,  
In it is never seen  
Pollution's hand; the banks and near  
Are of most living green.

Full to the brim is o'er the stream,  
The breeze that passes o'er,  
Though scarcely stronger than a dream,  
Flings many drops ashore.

But nature is not there alone,  
Man, laden down, has found  
That sorrow's step is never known  
To pass within the bound.

And all who walk along those banks  
Take into daily life  
An influence that thins the ranks  
Of misery and strife.

July, '91.

F. D. I.

**Cheerfulness.**

Give us, oh, give us, the man who sings at his work! Be his occupation what it may, he is equal to any of those who follow the same pursuit in silent sullenness. He will do more in the same time, he will do it better, he will persevere longer. One is scarcely sensible to fatigue while he marches to music. The very stars are said to make harmony as they revolve in their spheres. Wondrous is the strength of cheerfulness, altogether past calculation its powers of endurance. Efforts to be permanently useful, must be uniformly joyous, a spirit all sunshine, graceful from very gladness, beautiful because bright.—*Carlyle.*

**Walking with God.**

Man was created, not merely in the image of God, but he was created so for a definite object. That was, that he should walk with God; in other words, that he should be religious, *i. e.*, hold communion with God, be companionable, a creature to be loved. For God is love, and love seeks an object. This was man's destination. Now, what do the Scriptures teach us about love? It is the one thing which shall outlive everything else. Gifts and endowments of every kind shall fail, but this never faileth. Love is the fulfilling of the law. It is, therefore, the very essence of religion. Love is of God, for God is love. Therefore, again, it is a fruit of God's Spirit—the more excellent gift, which never faileth. It denotes man's parentage. He that loveth is born of God. Hence man, at his best, is not so merely because he stands at the head of creation, but because he is born of God, inherits God's essential character, and lives in daily communion and fellowship with God. But such a religion as daily communion with God implies is a life. It is the living not by bread alone, but on the manna of heaven. And such a life is an absolute life—what the Scriptures afterwards call "eternal life"—a life above and beyond the sphere of nature. Hence man considered from the standpoint of his creation, was created for immortality. The promise and potency of what he was destined to be lay concealed in his very existence, just as the germ of an oak-tree lies concealed in an acorn.

**Music in Churches.**

In 1559 one of the first acts of the royal supremacy of Queen Elizabeth was to issue injunctions relative to religious services. One is of especial interest from its reference to the musical services in public worship. After directing that "there be a modest and distinct song, so used in all parts of the common prayers that the same may be as plainly understood as if they were read without singing," it is added, nevertheless, "for the comforting of such as delight in music," permission was given "that in the beginning or end of common prayer there may be sung a hymn or such like song to the praise of Almighty God, in the best sort of melody and music that can be conveniently devised, having respect that the sentence of the hymn may be understood and perceived." The hymns here referred to must have been the metrical version of the Psalms, commonly known as the Old Version. Hymns, in general acceptance of the term, there

were next to none to sing. The English Reformation was characterized by no such out-burst of song as that of Germany. Not one of its leaders was ever inspired to move the hearts of the people as the great Reformer of the German Church moved those of his land. The Book of Psalms was the real hymn book of the English Reformation. Bishop Jewel, in a letter to Bullenger, refers to the singing in the St. Paul's Cross services, where he had seen 5,000 persons singing a Psalm together. At Exeter public protest was made against the dean and chapter for hindering the people from assembling to sing psalms in the cathedral before divine service. It was not, therefore, deficiency in popular love of music and song, but ecclesiastical prejudice, which quenched its spontaneous utterance.—*Beeleth's English Reformation.*

**Hints to Housekeepers**

Oil of peppermint in water, diluted even to one part in one million, will kill cockroaches in an hour, they dying in convulsions. One drop of the oil placed under a bell jar covering a cultivation of cholera bacilli, will kill both bacilli and spores in forty-eight hours.

**PALPITATION OF THE HEART.**—Excessive palpitation of the heart can be arrested by bending double, with the head downward and the hands pendant, so as to produce a temporary congestion of the upper part of the body. In almost all cases of nervous or anæmic palpitation, the heart immediately resumes its natural function. If the respiratory movements be suspended during this action, the effect is only the more rapid.

**IMPERIAL FEDERATION** will present an opportunity to extend the fame of Dr. Fowler's Extract of Wild Strawberry, the unfailing remedy for cholera, cholera morbus, colic, cramps, diarrhoea, dysentery, and all summer complaints, to every part of the Empire. Wild Strawberry never fails.

**BANANA SORBET.**—Is delicious and is made by peeling and pounding half a dozen ripe bananas, to these adding a teacup of loaf sugar, the juice of a lemon and a pint of water. A little yellow colouring improves its appearance. Strain and half freeze, then add a wine glass of any liquor preferred. Freeze again and then serve. Sorbets sound a little difficult, in reality they are among the easiest of home produced dishes.

**TO REMOVE STAINS.**—Now that the children are ruining their pretty frocks with fruit stains, the following easy method of taking the unsightly blotches out of the white material may be found useful. Moisten the spot and hold it under a burning match, and the sulphurous gas will cause the stain to disappear. This will not do, however, for coloured goods, as it will take out the colour. But if, while the stain is fresh, you put it over a cup and pour boiling water over it, it will almost always take out the spot if it is done before washing. Soap almost invariably fixes any stain. It is well, too, to remember at this season of the year that you can prevent your pretty new gingham from fading if you let them lie for several hours in water in which has been dissolved a goodly quantity of salt. Half a pint of salt to a quart of boiling water is the rule. Put the dress in it while it is hot, and after several hours wring it out dry and wash as usual.

**MINING NEWS.**—Mining experts note that cholera never attacks the bowels of the earth, but humanity in general find it necessary to use Dr. Fowler's Extract of Wild Strawberry for bowel complaints, dysentery, diarrhoea, etc. It is a sure cure.

**HANOVER POUND CAKE.**—One pound loaf sugar, pounded fine; one pound butter, one pound flour, dried, sifted three times; ten eggs, whites and yolks whipped separately; half-pound sultana raisins, dredged; one-half pound currants, washed and picked; one quart pounded candied citron, very finely minced. Rub the butter and sugar to a cream, add the whipped yolks, then the whites, stirring them in lightly; then the fruit, and lastly the flour very gradually. Pour into well buttered pans, filling them about two-thirds full, and bake the cake from an hour and a-half to two hours in a well heated oven. Ice with a plain icing, flavour-

ed with rose water or bitter almonds. This is a capital cake, always made in North Germany at Christmas time.

**LEMONADE.**—There are cases where bilious summer complaints in adults, aggravated by a constant starch diet of rice, etc., have been entirely cured by drinking freely of lemonade. The upset liver got what it needed in that beverage as a corrective. Here are lemonade directions; Pare five or six lemons very thinly and place this rind in a pitcher or bowl, with one pound of sifted sugar, with enough absolutely boiling water to cover it, and let it all steep till the sugar is dissolved and the water quite cold. Strain the juice of the lemons and mix it with the water strained from the peel, and add cold water (and, if necessary, sugar) to taste. Another way is to prepare a pint of clear syrup and strain the juice of five or six lemons into it. Steep the peel of the lemons, very finely pared, in just enough boiling water to cover them, and when cold add this to the syrup, etc., with fresh filtered water to taste. In some countries the pips are also soaked in a third bowl of boiling water, and this, strained, is added last of all.

**WHAT'S THE REASON?**—The causes of summer complaint, diarrhoea, dysentery, cholera morbus, etc., are the excessive heat, eating green fruit, over-exertion, impure water and sudden chill. Dr. Fowler's Wild Strawberry is an infallible and prompt cure for bowel complaints from whatever cause.

**CURRENTS.**—The currant was one of the earliest fruits cultivated in this country. With good care it is much improved in size and quality and should be found in every garden. Red currants are delicious, when fresh and fully ripe, for table use. Always wash before using. Some prefer them whole, but we think them far superior when mashed. Put them in a new tin pan or earthen dish, and mash with a potato masher and add what sugar you wish, mix well. They are delicious for breakfast.

**Pie.**—They make a good pie. After the bottom crust is on the plate, brush over with white of egg and then mix enough whole or mashed currants with sugar for the pie, and sprinkle flour over before putting on the top crust.

**Canning.**—To prepare them for canning after washing, weigh them, then mash fine and allow one-half pound of sugar for every pound of fruit. Cook five minutes.

**Red Currant Jam.**—Wash currants and weigh after they are looked over; allow three-fourths pound of sugar to one pound of currants and cook fifteen or twenty minutes, when they will be solid.

**Red Currant Jelly.**—Be careful not to use currants that are very ripe. Pick over, wash and place in a porcelain kettle and heat. Mash fine before putting them in a jelly-bag. Do not squeeze too many at a time. After your juice is ready, measure and strain through cheesecloth. Allow one pound of white sugar to every pound of juice. Place in a kettle and boil fast fifteen minutes, or until the liquid will fall in drops off the skimmer in several places. Jelly is lighter coloured and clearer than is not cooked too long, and when made in small quantities. One woman who often makes forty pounds of currant jelly only boils four pounds at a time.

**Currant Catsup.**—Look over, wash and mash red currants, strain through a jelly-bag; take four quarts of juice, two pounds of light brown sugar, two ounces of cinnamon, one of cloves, one-half teacupful of salt, one and one-half teacupfuls of vinegar; cook three-quarters of an hour. Add spices fifteen minutes before taking off the stove.

**Spiced Currants.**—Five pounds of currants, four pounds sugar, two teaspoonfuls of cinnamon and cloves each, and one pint of vinegar. Cook one hour.

**Dried Currants.**—Pick off stems and wash, put in a kettle and add as much or little sugar as you wish (a teacupful for four quarts is a very good rule), scald up and skim out on large platters, cook the juice down and pour on the plates. Dry in a warm oven, turn over the currants occasionally, and when thoroughly dry put them in a stone jar and keep in a dry place until you need them; then put a few to soak over night in cold water and cook.

Black currants make a very rich jelly and are valuable to use for invalids. White currants are not as good for jelly or canning as red ones, but are very nice when fully ripe for table use.



### Children's Department

#### A Trial of Faith.

In Southern India there is a famous Mission, which has the name of Nazareth. In one of the villages in this Mission, called Kuttialakan, several people have lately been converted from heathenism. One of them is a man named Gurubatham, and this is what the native priest says about him:—He is one of the five hundred people who were baptized in 1889. He can read well, is fond of singing Christian songs, and is very regular in his attendance at church. Whether the catechist is present or not, this man never omits going to prayer at the usual times. Some five or six years ago his wife bore him a son, and then she died. Recently this little boy fell sick, and was at the point of death. The father sought a Christian doctor to give medicine, but none could be found, so he got a doctor who was not a Christian. This man gave medicine, but it had no effect, and the boy grew worse. Then the doctor said, "I have tried my best, but it is no use; there is something wanting. If that defect be remedied, then only the doctor's medicines will take effect." He did not say this to the father, but to the relatives, because he knew that the father would not listen to his proposals. Then they asked what it was that was wanting. He said, "The god whom this man formerly worshipped is now neglected and must be propitiated. This is what is wanting." The relatives were afraid to tell the father what the doctor said, so he went away, saying that he would return the next morning, and when he came the boy was very bad, and seemed about to die at once.

Then the doctor said to the relatives, "In the night I saw a vision. The former god came and said, 'This man has stopped the sacrifices which he used to make to me, therefore I am going to strike his son with one blow, and take him away.' I begged him not to do

so. Then the god said, 'Let him now pay me half a rupee, as he used to before.' But I said, 'He will not do so, as he has gone to another religion.' Then the god said, 'Well, you must get the money and spend it on an offering for me; the man can remain in that religion, but simply pay the offering through you.' Therefore now give the half rupee, and promise an oath to give it yearly, and I will recover the child of his sickness." The relatives, who were all heathens, agreed to this proposition of the doctor's, but the father was not in the house. They said, "Anything is better than that the child should die." Then the doctor brought the medicine and laid it there ready to give; the only thing lacking was for the father to take the oath to give the yearly offering to the god. The father soon came in and looked at the child, and when he saw that he was dying, and suffering great pain, he sat down full of grief.

At last one of them arose and said what they proposed, and a greater sadness fell upon the father than even that caused by the illness of his only son. After a little time he said, "Though my son die I will not agree to this." But the relatives became vehement in their demands, and said, "Which is the more important, half a rupee or your son's life? Therefore you must give the money, and save your child's life." Then the father got up to leave their company and to avoid this great temptation, but they seized him and said, "We will not let you go; say only one word, 'I promise.' We will pay this money." He said, "I will not promise, nor shall you give money to the god."

The doctor thinking it was a matter of money, said, "Give a quarter of a rupee only, and I will make it all right." As the father still refused, they brought a quarter rupee and forced it into his hand, and told him to give this to the doctor. Then he went into the house, where he had got a small church money-box; this he took and brought out before his relatives, and he stood up before them all and said, "The God whom I worship now is the one true God. It is in His hand to give my son's life." Having said this he prayed, "Jesus Christ, if it be thy will, Thou canst give life to my son. I will never offer to devils. This offering I make to Thee." So saying he put the offering into the box.

After this he commanded them to take away all the medicine prepared for his son and said, "I will have no such doctor in my house," and he drove him away. He also told his relatives not to speak to him about any heathen practices. Then the father sent for the catechist and they prayed together. Thus they did all through the night. In the morning they looked at the boy; his sickness was gone and he was sleeping peacefully. Then the father went to the church and returned thanks, and showed the people what great things God had done for him.

#### Thirty Drops

Of Clark's Lightning Liniment, taken in a little water, will give instant relief in any case of colic or cholera morbus. No need to suffer pain when this great remedy is at hand. It costs but 50c. a bottle, and if the druggist has not got it, don't take anything else, but insist, and he will get it for you. Clark Chemical Co., Toronto, New York.

## Exhaustion

### HORSFORD'S ACID PHOSPHATE,

The phosphates of the system are consumed with every effort, and exhaustion usually indicates a lack of supply. The Acid Phosphate supplies the phosphates, thereby relieving exhaustion, and increasing the capacity for labor. Pleasant to the taste.

Dr. A. N. Krout, Van Wert, O., says: "Decidedly beneficial in nervous exhaustion."

Dr. S. T. Newman, St. Louis, Mo., says: "A remedy of great service in many forms of exhaustion."

Descriptive pamphlet free.

Rumford Chemical Works, Providence, R. I.

Beware of Substitutes and Imitations.

CAUTION.—Be sure the word "Horsford's" is printed on the label. All others are spurious. Never sold in bulk.

It is a popular fallacy that all good

## MATCHES ARE MADE IN HEAVEN

but an experience of nearly Forty Years has brought the Canadian Public to a realization of the fact that the only matches in which implicit confidence can be placed are those made by E. B. EDDY, and these

## MATCHES ARE MADE IN HULL.

They are the actual perfection of match-making. Made conscientiously, to perpetuate a reputation which has cost 40 years of hard work to build up. They have stood the test of time and of public opinion. Every man, woman and child knows EDDY'S MATCHES. They produce the light which greets the new born babe before it sees the "light of day;" they are a source of light and joy all through life, and they light the tapers which burn around the casket when the "light of life" has gone out.

No. 9.

The E. B. EDDY CO., Hull, Que.

#### A Lesson of Gratitude.

A gentleman making inquiries in Russia about the method of catching bears in that country, was told to entrap them; a pit was dug several feet deep, and after covering it over with turf, leaves, etc., some food was placed on the top. The bear, tempted by the bait, easily fell into the snare.

"But," he added, "if four or five happen to get in together, they will all get out again."

"How is this?" asked the gentleman.

"They form a sort of ladder by stepping on each other's shoulders, and thus make their escape."

"But how does the bottom one get out?"

"Ah! these bears, though not possessed of a mind and soul such as God has given us, feel gratitude; and they won't forget the one who has been the chief means of procuring their liberty. Scampering off, they fetch the branch of a tree, which they let down to their brother, enabling him to join them in the freedom in which they rejoice."

Sensible bears, we should say, are better than some people that we hear about, who never help anybody but themselves.

#### God's Ownership.

When the Scriptures and reason speak of God's ownership in us, they use the word in no accommodated sense. It means all that it can mean in a court of law. It means that God has a right to the service of His own. It means that, since our possessions are His property, they should be used in His service—not a fraction of them, but the whole. When the lord returned from the far country, to reach his servants to whom he had entrusted his goods, he demanded not simply a small portion of the increase, but held his servants accountable for both principal and interest—"mine own with usury." Every dollar that belongs to God must serve Him. And it is not enough

## DONALD KENNEDY

### Of Roxbury, Mass., says

Kennedy's Medical Discovery cures Horrid Old Sores, Deep Seated Ulcers of 40 years standing, Inward Tumors, and every disease of the skin, except Thunder Humor, and Cancer that has taken root. Price \$1.50. Sold by every Druggist in the U. S. and Canada.



No Duty on Church Bells. Mention this Paper

that we make a good use of our means. We are under exactly the same obligations to make the best of our money that we are able to make good use of it; and to make any use of it than the best is a maladministration of trust. Here, then, is the principle always applicable, that of our entire possessions, every dollar, every cent, is to be employed in the way that it will best honor God.

#### One by One.

A few days ago I was spending a day in the country with some friends who had two little girls, the elder of whom was only three years and four months old.

The family had recently moved into the neighborhood, and finding that the garden attached to their house was in a sadly neglected state, the father



of the two little girls resolved to devote an hour or two every evening to the improvement of it; and very pleasant work he found it, while his wife sat upon the veranda with her sewing, and his two tiny girls, each furnished with a toy cart, gathered up the stones as they were raked from the flower-beds and conveyed them to a distant corner whence they could be easily carted off the premises.

It was amusing to see how important these little toddlers considered themselves. Three or four stones generally constituted a load, but sometimes they would only take one, if it was a large one. Several times they tumbled down, when they ran to mamma to have the real or imaginary hurt cured by a kiss, and came back to their work as bright and happy as before.

Their task seemed a hopeless one to me, for the stones were turned out so much faster than they could gather them up, but as their father remarked, it was well to keep them employed if only to train them in the habit of perseverance. Four months later, when the leaves were beginning to fall, I went to visit my friends again, and no sooner was I seated in the house than a little Mona, taking my hand and trying to raise me said, "Tum and see a pile o' 'tones." I went with her and Marianne and saw to my surprise a heap of stones higher than my head. They explained that they did not tilt their carts now, but took the stones out and threw them up. "And sometimes papa throws them up too," said Marianne, "and his stones stay up, and to-morrow a man is coming to take them away to make a road." "A great big piece of road out of our 'tones," chimed in Mona.

Dear little prattlers! What a lesson they taught me. If baby hands could raise such a mound, what might not I do? And are there not others who need to be reminded that life's work is accomplished not by doing great things spasmodically, but by continued little efforts, often so disconnected that they seem to have no bearing upon each other, but which are fragments tending to the great harmonious whole that we may never see until that day when "Every man's work has been made manifest." We want our reward too soon, and are impatient of the long chain of little acts which link our work to its results, but it is by one step at a time that miles of ground are compassed, by one stitch at a time that whole garments are made, by one brick at a time that mansions rise.

**Five Hundred Dollars**

will be given for a case of Catarrh which cannot be cured permanently by Clark's Catarrh Cure. Step right up to the office and prove your case and get the reward. Thousands have tried this remedy, but no one has claimed the reward, because it cures in every case. If you have a cold or are troubled with Catarrh, ask your druggist for Clark's Catarrh Cure, price 50 cents, and see what a pleasant relief it will be instantly. If you are asked to take something else, send to us direct, and we will send you a bottle by mail on receipt of price. Clark Chemical Co., Toronto, New York.

"Whoever would do good in the world ought not to deal in censure. We ought not to destroy, but rather construct.—Goethe.

**A FRIEND IN NEED**



"HERE, Johnnie, your mother doesn't understand why I am able to get out my big washings quicker and nicer than she does. Take this tablet of 'Sunlight' Soap, and tell her to use it according to directions, and she will soon find out why my washings have been done quicker and better than hers. Tell her also that this soap will keep her hands nice and soft, and doesn't shrink flannels, and is so lasting that it is the cheapest as well as the best soap she can buy."

**F. G. CALLENDER M.D.S.**

**Dental Preservation a Specialty.**

**394 YONGE STREET,  
TORONTO.**

**CASWELL'S**

**"Outward and Visible Sign" Charts**

FOR  
TEACHING THE CHURCH CATECHISM.

THIS BOOK is intended as a manual for the use of S. S. teachers, for confirmation classes, for advanced classes in Sunday schools and for family teaching. It will be found very interesting, as it is acknowledged on all hands. So highly did the S. S. Committee of Huron Diocese think of the matter that they recommended their introduction in every Sunday school, and that \$150 worth should be placed in the Synod Depository in order to make them available for the whole Diocese. This was carried by Synod at its last meeting.

Questions will be gladly answered and orders received by the Manager of the

**CASWELL PUBLISHING CO.**  
DRAWER 18,  
REBANTFORD, CANADA.

**For Church Festivals**

Church Precentors, Choir Leaders, and Sunday School Superintendents are invited to write us of their wants for all

**FESTIVAL MUSIC**

Our full stock of Solo and Chorus Music is adapted to satisfy every possible want, and we will take pleasure in fully answering all inquiries.

We send, without charge, a detailed Catalogue of suitable music for every church occasion.

An unequalled stock of Sheet Music and Music Books of every description enable us to cover the entire field of Vocal or Instrumental Church Music.

The United States mail facilities are so developed that we can deliver music at any one's door without extra cost.

**OLIVER DITSON COMPANY,**

453-463 Washington St., Boston.  
LYON & HEALY, Chicago.  
C. H. DITSON & CO. J. E. DITSON & CO.  
887 Broadway, N. Y. 1228 Chestnut St., Phila.

**THE ALDEN PUBLICATIONS.**

The Following Alden Publications will be Mailed Free on Receipt of Price.

**BIG BOOKS FOR LITTLE MONEY.**

Most of the following books are good editions, nearly always large type, fair paper, good cloth binding, and are ridiculously cheap at the price we offer them, 40 cents each.

- |                             |                              |                               |
|-----------------------------|------------------------------|-------------------------------|
| Death of Ivan Iltch.        | Character Sketches.          | Biographical Sketches.        |
| Witch Head.                 | Dark Days.                   | Wild Life in Oregon.          |
| Plantation Jim.             | Romola.                      | Baron Munchauson.             |
| Living or Dead.             | Nickolas Nickleby.           | Carl Bartlett.                |
| Lady Audley's Secret.       | Footprints of Fate.          | Wooing of the Water Witch.    |
| A Mental Struggle.          | Prose Writers in America.    | Bound by a Spell.             |
| Mohawks.                    | The Golden Hope.             | Young Folks' Natural History. |
| Perdita.                    | Perfect Etiquette.           | Charlotte Temple.             |
| Young Man's Friend.         | Russian Fairy Tales.         | Pretty Miss Bellew.           |
| Knowledge of Living Things. | Peep-o-Day Boys.             | American Chesterfield.        |
| Travels.                    | Romance of a Poor Young Man. | Corinne.                      |
| Merry Rhymes and Puzzles.   | Man.                         | The Pioneers.                 |
| Kit Carson.                 | The Picket Line.             | The Spy.                      |
| Maid, Wife or Widow.        | Tangles Unravelled.          | The Deer Slayer.              |
| At Bay.                     | American Humourist.          |                               |
| Bede's Charity.             | Young Adventurers.           |                               |
- 
- |   |        |   |        |
|---|--------|---|--------|
| Yachts and Yachting, over 130 illustrations . . . . .   | \$1 75 | World's Encyclopedia of Wonders and Curiosities of Nature, Art, Science and Literature, by J. Platt, D. D . . . . .   | \$2 25 |
| Flowers of Field and Forest, from original water color drawings . . . . .   | 2 25   | Froissart's Chronicles of England, France, Spain and adjoining countries . . . . .  | 1 75   |
| Beautiful Ferns, from original water color drawings . . . . .   | 2 25   | Moore's Universal Assistant and Complete Mechanic, containing over one million facts . . . . .  | 1 50   |
| Manual of Biblical Geography, illus. (Rev. J. Harbut), a text book of Bible history, maps, charts for the use of students and teachers of the Bible and Sunday school . . . . . | 2 15   | Scott's Beautiful Homes, art of beautifying suburban home grounds, illustrated by upwards of 200 plates and engravings of plans for residences and their grounds, with descriptions of the beautiful hardy trees and shrubs . . . . . | 3 00   |
| Keble's Christian Year, illustrated . . . . .   | 1 00   |   |        |
| Ginevra, or the Old Oak Chest, Christmas story, illustrated . . . . .   | 0 85   |   |        |
| Poetical Wonder Book including Scott, Moore and Burns . . . . .   | 1 75   |   |        |

Also choice collection of stories for little people, beautifully illustrated, post paid for 40 cents each: Bright Jewels; Sparkling Gems; Happy Hours; Rays of Sunshine A String of Pearls; Golden Moments.

**ADDRESS**

**Room 7, Yonge Street Arcade, Toronto.**

Sole Agent for the Alden Publishing Co. in Canada. Send for Catalogue.

**BELLS! BELLS!  
PEALS & CHIMES  
FOR CHURCHES.**



School Bells.  
Clock Tower Bells.  
Fire Bells.  
House Bells.  
Hand Bells.

JOHN TAYLOR & Co. are founders of the most noted Rings of Bell which have been cast, including those for St. Paul's Cathedral, London, a Peal of 12 (largest in the world), also the famous Great Paul weighing 16-tons 14-cwt. 2-qrs. 19-lbs.

**JOHN TAYLOR & CO.,**  
Loughborough, Leicestershire, England.

**HARTSHORN'S SELF-ACTING SHADE-ROLLERS**  
Beware of Imitations.  
NOTICE  
AUGUOGRAPH  
OF  
Stewart Hartshorn  
THE GENUINE  
HARTSHORN

**The Great CHURCH LIGHT**  
Prink's Patent Reflectors for Gas, Oil, or Electric give the most powerful, softest, cheapest, and best light known for Churches, Stores, Banks, Theatres, Depots, etc. New and elegant designs. Send size of room. Get circular and estimate. A liberal discount to churches & the trade.  
Don't be deceived by cheap imitations.  
I. P. FRINK, 561 Pearl St., N.Y.

**John M. Gander,  
PLASTERER, ETC.,**

237 OSSINGTON AVE., TORONTO  
Estimates Furnished for Every Description of Plastering.

**R. FLACK Groceries and Provisions**

Canned Goods in Great Variety.  
CROSSE & BLACKWELLS' JAMS, JELLIES Etc.  
466 GERRARD ST. EAST, TORONTO.

**D. LOW'S WORM SYRUP**  
DESTROYS AND REMOVES WORMS OF ALL KINDS IN CHILDREN OR ADULTS SWEET AS SYRUP AND CANNOT HARM THE MOST DELICATE CHILD

**W. H. Stone,  
The Undertaker.**

All Funerals Conducted Personally.  
No. 349 Yonge St., TORONTO  
Telephone No. 932.



# CONFEDERATION LIFE.

HEAD OFFICE, TORONTO.

## Business in Force, - \$20,000,000

Assets and Capital, \$4,250,000.

INCOME--Over Three Quarters of a Million.

W. C. MACDONALD, Actuary.

J. K. MACDONALD, Managing Director

# PLANTS!

Largest Assortment in the City at

## H. SLIGHT'S

CITY NURSERIES,  
407 YONGE ST., TORONTO.

- Roses - from 25 cts. Each
  - Geraniums " 5 "
  - Dahlias " 10 "
  - Gladioli " 3 "
  - Helianthus " 10 "
  - Pansies " 4 "
  - Daisies " 4 "
  - Hydrangeas 25 to \$2 00
  - Hanging Baskets 50 to 1 00
  - Coleus - from 5 cts. Each
  - Rustic Vases " 75 "
  - Iron Vases \$1 50 "
  - Shade Trees 50 "
  - Norway Spruce 10 to \$1 00
- GRAPE VINES.

Wedding Flowers and Floral Offerings.

FINEST WORK IN CANADA.  
Prices Very Low.

## H. SLIGHT.

# BURDOCK

Regulates the Stomach, Liver and Bowels, unlocks the Secretions, Purifies the Blood and removes all impurities from a Pimple to the worst Scrofulous Sore.

# BLOOD

CURES

DYSPEPSIA. BILIOUSNESS. CONSTIPATION. HEADACHE. SALT RHEUM. SCROFULA. HEART BURN. SOUR STOMACH. DIZZINESS. DROPSY. RHEUMATISM. SKIN DISEASES

# BITTERS

## TORONTO STEAM LAUNDRY

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

York Street (2nd Door North of King), G. P. SHARPE.

## CENTRE ISLAND.

## HEREWARD SPENCER & CO.

TEA AND COFFEE MERCHANTS,  
63 1/2 King Street W., - TORONTO, ONT.

Pure Indian and Ceylon Teas  
40c., 50c., 60c. per lb.

JAMOMA COFFEE  
40c. per lb.

These Teas can now be Obtained at  
I. GRAY'S, - The Hygienic Dairy,  
CENTRE ISLAND.

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

# OLD GOLD :- And SILVER

- REMODELLED -

Welch - & - Blachford's

We also carry a complete stock of Watches, Clocks, Jewelry and Platedware. Headquarters for Repairing.  
171 Yonge Street, Opposite Simpson's.

# BRIDGE'S FOOD FOR INFANTS & INVALIDS

Ridge's Food, for infants and invalids, is the most reliable substitute at present known for mother's milk and a sustaining, strengthening diet for invalids. It is nutritious, easily digested, and acceptable to the most delicate stomach. Its superiority to other similar preparations rests not only on scientific analysis, but on the crucial test of thirty years' experience. It has successfully reared more children than all other foods combined. In cans, 35c., 65c., \$1.25, and \$1.75.

The finest quality of Bells for Churches, Chimes, Schools, etc. Fully warranted. Write for Catalogue and Prices.  
BUCKEYE BELL FOUNDRY,  
THE VAN DOZEN & TIFF CO., Cincinnati, O.

## DOMINION LINE STEAMSHIPS

Montreal and Quebec to Liverpool.  
Superior Accommodation for all Classes of Passengers.

LIVERPOOL SERVICE		
	From Montreal.	From Quebec.
"Toronto"	Wed. July 15	
"Vancouver"	Sat. July 18	Sun. July 19
"Sarnia"	Wed. July 29	
"Oregon"	Wed. Aug. 12	

Steamers will leave Montreal at daylight on above dates. Passengers can embark after 8 p.m. on the evening previous to sailing. Midship saloons and state rooms, ladies' rooms and smoking rooms on bridge deck. Electric light, speed and comfort.

RATES OF PASSAGE.  
Cabin to Liverpool, \$45 to \$60; return, \$85 to \$150. Intermediate, \$30; return, \$60. Steerage, \$20; return, \$40.  
For tickets and every information apply to  
C. S. GZOWSKI, JR., G. W. TORRANCE,  
24 King St. East. 18 Front St. West.  
Or to D. TORRANCE & CO.,  
General Agents, Montreal.

## WALKING MADE EASY.

FOR TENDER, TIRED FEET TRY  
Woods' Walking Made Easy Foot Powders.  
AND FOR CORNS AND BUNIONS TRY  
McCreeley's Corn Solvent.  
Sure Cure in Eight Hours.  
AND LAST BUT NOT LEAST, WEAR  
H. & C. BLACHFORD'S  
FOOT-FITTING BOOTS AND SHOES.  
TO BE HAD ONLY AT  
87 AND 89 KING STREET E., TORONTO



## PELEE ISLAND WINE

Our Communion Wine  
"ST. AUGUSTINE,"  
Registered.  
"Chosen by Special Committee Synod of Ontario, assisted by Analysts Inland Revenue Dept, Ottawa, for use in all the Parishes of the Diocese." For sale in cases, 12 quarts, \$4.50. Purity and quality guaranteed. Catalogues of all our brands of wines on application.  
J. S. HAMILTON & CO.,  
BRANTFORD.  
Sole Agents for Canada.

# LABATT'S NEW BRAND

## Ale! Ale!! Ale!!!

## LABATT'S EXTRA STOCK ALE

In pints and quarts, which we offer to the public and the trade at very close prices.

This special brand is very old and of extra fine quality, brewed from best malt-English and Bavarian hops used in every brew-and is equal, if not superior, to any imported ale.  
Place your Xmas orders early and avoid disappointment. See that every bottle is labelled Labatt's Extra Stock.  
Can be obtained from all wine merchants and at first-class hotels generally.

JAMES GOOD & CO.,  
SOLE AGENTS,  
TORONTO  
Ask for Labatt's Extra Stock.


Geometric and Figure Work, simple and elaborate. Send for Illustrated Hand-Book.

**STAINED GLASS**

J. & R. LAMB,  
59 CARMINE STREET,  
NEW YORK.

## Will Remodel Anybody.

Nov. 3, 1890.  
J. Bliss, Esq., Compton P. O., writes:  
Health seekers travel far to mountains, lakes, seas and springs, but of all the famous places to have the body thoroughly cleansed of health destroying impurities, supple the joints, firm up the muscles and frame, and make one feel fresh life trickling through the veins, give me St. Leon Mineral Water. Have proved for fifty years. By using it heartily for a few months it will remodel anyone.



St. Leon Mineral Water Co.,  
101 1-2 King St. W., Toronto.  
Branch-Tidy's Flower Depot, 164 Yonge St Toronto.

## REMOVAL.

HOUSEKEEPERS' EMPORIUM  
Has Removed from 90 Yonge St. to  
8 and 10 Adelaide Street West

HARRY A. COLLINS,  
8 and 10 Adelaide St. W., Toronto.

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

ALL of the  
Alden  
Book  
Publications  
Kept for Sale at  
Room 7, Yonge St. Arcade,  
Toronto.

DR. FOWLER'S  
EXT. OF  
WILD  
STRAWBERRY  
CURES  
HOLERA  
MORBUS  
COLIC and  
GRAMPS  
DIARRHOEA  
DYSENTERY

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



**TRINITY COLLEGE SCHOOL,  
PORT HOPE.**

**MICHAELMAS TERM**  
Will begin on September 16th.

Forms of application for admission, and copies of calendar, may be obtained from the  
**REV. C. J. S. BETHUNE, M. A., D. C. L.,**  
HEAD MASTER.

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

President, The Lord Bishop of Toronto. Vice-President, The Lord Bishop of Niagara.

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

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

During the vacation the school building has been completely refitted with heating and venting apparatus, and new bath rooms have been erected. The comfort of the boarders has been studied in every particular.

Early application is recommended, as there are only occasional vacancies for new pupils.

Annual Fee for Boarders, inclusive of Tuition, \$204 to \$252. Music and Paintings 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.

The School re-opens on Wednesday, Sept. 2nd. Apply for admission and information to

**MISS GRIER, Lady Principal,**  
WYKHAM HALL, TORONTO.

**Hellmuth  
College**

Education  
Health  
Home

For **YOUNG WOMEN and GIRLS.**  
Large Illustrated Catalogue sent on application.  
Rev. E. N. ENGLISH, M. A., Principal.  
LONDON, ONTARIO, CANADA.

**ALBERT COLLEGE,  
BELLEVILLE, ONT.**

Over 200 students were enrolled last year. Prepares annually the largest number of matriculants of any college in Canada. Thoroughness marks every department of the college work. Nine courses of study. Will re-open September the 8th, 1891. Send for calendar. Address

**PRINCIPAL DYER, M.A.**

**ONTARIO LADIES' COLLEGE  
WHITBY, ONT.**

The Most Elegant of the Ladies' Colleges.

Teachers' certificates and university work up to the third year provided for in the regular course. A thorough conservatory of music and fully equipped schools of fine art, elocution and commercial branches. Apply to Principal Hare, Ph. D.

**BISHOP BETHUNE COLLEGE  
ELLESMERE HALL, OSHAWA.**

For terms, etc., apply to the Lady Principal

**MISS VEALS'  
BOARDING AND DAY SCHOOL**

FOR YOUNG LADIES,  
50 AND 52 PETER STREET, TORONTO.

COURSES OF STUDY:

English, Mathematics, Classics, Modern Languages.

SUPERIOR ADVANTAGES IN MUSIC AND ART.

Home care and refinement, combined with discipline and thorough mental training.  
Resident Native German and French Teachers.

**H. WILLIAMS & CO.,  
4 ADELAIDE ST., TORONTO,  
Slate and Felt Roofers.**

DEALERS IN ROOFING MATERIALS.  
Proprietors of Williams' Flat Slate Roof,  
A Superior Roof for Flat Surfaces.  
Trinidad Asphalt Laid on Cellular Bottoms,  
Stable Floors, Walks, &c.

**CANADIAN BISHOPS AND CLERGY**  
Visiting England Should Place their Orders for Robes, Clothing and Church Furniture with

**Thos. Pratt & Sons,**  
MANAGERS OF THE  
Clergy Clothing and Church Furnishing Stores,  
22, 23, and 24 Tavistock St., Covent Garden,  
LONDON, - - ENGLAND.  
N. B. - NO AGENTS.  
PRICE LISTS FREE ON APPLICATION.

**BARKER & SPENCE'S  
SHORTHAND  
-AND-  
BUSINESS SCHOOL,**  
133 KING ST. EAST,  
TORONTO.

Over "Army and Navy."

**Thos. Mowbray,  
ARCHITECTURAL SCULPTOR**  
In Stone and Wood,



SUCH AS  
Altars, Fonts,  
Reredos, Pulpits,  
Together with general architectural work for public and private buildings.

CHRISTIAN ART  
A Specialty.

A DRESS:  
YONGE ST. ARCADE, TORONTO.

**FRENCH DECORATIVE ART.**

This beautiful accomplishment taught in one lesson.  
A full supply of materials for sale.  
Lady agents wanted. Good remuneration.

SOLE AGENTS:

**THE FRENCH DECORATIVE ART CO.,**  
Room 6, 172 Yonge St., Toronto.

**HAMILTON STAINED GLASS WORKS**  
60 King William St., Hamilton.

**Church and Domestic  
Art Glass**

Glass Glazing and Sand Cut a Specialty.  
**H. LONGHURST & CO.**

**WELLINGTON STOTT,**

MAKER OF  
Office, Easy and Reclining **CHAIRS,**  
**PARLOR SUITS**

Odd Pieces a Specialty. Call and Inspect (New Spring Stock at  
170 KING STREET WEST.

**THE NAPANEE PAPER CO'Y**  
NAPANEE, Ontario.

Manufacturers of Nos. 2 and 3  
White, Colored & Toned Printing Papers  
News and Colored Papers a Specialty.  
Western Agency - - 112 Bay St., Toronto  
**GEO. E. CHALLES, Agent.**

The CANADIAN CHURCHMAN is printed on our paper.

**JONES & WILLIS,  
Church Furniture Mfrs**

AN WORKERS IN  
Metal, Wood, Stone and Textile Fabrics.  
43 GREAT RUSSELL STREET,  
(Opposite the British Museum.)  
LONDON, W.C.  
AND EDMUND STREET,  
BIRMINGHAM, ENGLAND.  
5 Bold St., LIVERPOOL.

**DOMINION STAINED GLASS CO.**  
77 RICHMOND ST. W., TORONTO.

**Memorial Windows,**  
And every Description of Church and Domestic Glass.  
Designs and estimates on application.  
JOHN WILLIS. JOSEPH L. BRADLEY.  
Telephone 14



**N. T. LYON,**



Stained Glass of Every Description  
141 CHURCH ST., TORONTO.

**MERCHANTS' BANK  
OF CANADA.**

Capital \$5,799,200  
Reserve 2,510,000

BOARD OF DIRECTORS.

ANDREW ALLAN, Esq., President.  
ROBT. ANDERSON, Esq., Vice-President.  
Hector McKenzie, Esq. John Duncan, Esq.  
Jonathan Hodgson, Esq. H. Montagu Allan, Esq.  
John Cassils, Esq. J. P. Dawes, Esq.  
T. H. Dunn, Esq.

George Hague, General Manager.  
John Gault, Branch Superintendent.

BRANCHES IN ONTARIO AND QUEBEC.

Belleville	Kingston	Quebec
Berlin	London	Renfrew
Brampton	Montreal	Sherbrooke Que
Chatham	Mitchell	Stratford
Galt	Napanee	St. John, Que.
Gananoque	Ottawa	St. Thomas
Hamilton	Owen Sound	Toronto
Ingersoll	Perth	Walkerton
Kincardine	Prescott	Windsor

BRANCHES IN MANITOBA.

Winnipeg. Brandon  
Agency in New York, 61 Wall St.

The position of this Bank, as to the amount of paid up capital and surplus, is the second in the Dominion.

A general banking business is transacted. Interest allowed at current rates upon deposits in the Savings Bank Department, where sums of one dollar and upwards are received. Deposit receipts are also issued bearing interest at current rates.

Toronto Branch, 13 Wellington St. West.  
D. MILLER, Mgr. E. F. HEBDEN, Ass't Mgr

FOR CALENDARS of Bishop's College, and Bishop's College School, Lennoxville, P.Q., apply to the REV. THOMAS ADAMS, D.C.L., Principal and Rector.

**HOMOEOPATHIC PHARMACY,**  
394 Yonge Street, Toronto.

Keeps in stock Pure Homoeopathic Medicines, in Tinctures, Dilutions, and Pellets. Pure Sugar of Milk and Globules. Books and Family Medicine Cases from \$1 to \$12. Cases refitted. Vials refilled. Orders for Medicines and Books promptly attended to. Send for Pamphlet.

D. L. THOMPSON, Pharmacist.

**THE CHALFONTE,**  
ATLANTIC CITY, N. J.

On the beach with unsurpassed ocean view. Salt water baths in the house.  
Send for circular.  
E. ROBERTS & SONS.

**FULL GOVERNMENT DEPOSIT.**  
POPULAR, VIGOROUS,  
PROGRESSIVE.

**North American  
Life Assurance Co.**

HEAD OFFICE, - - TORONTO, ONT.

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

VICE-PRESIDENTS:  
JOHN L. BLAIKIE, Esq.,  
HON. G. W. ALLAN.

**THE COMPOUND INVESTMENT PLAN**

Combines all the advantages of insurance and investment, and under it the Company guarantees after the policy has existed for ten years if the insured so desires, to loan to him the annual premiums as they mature, thus enabling him to continue the policy in force to the end of the investment period. Should death occur after the tenth year the full face of the policy will be paid, and loan (if any) cancelled.

For agencies and territory apply to  
WM. McCABE, Managing Director

**DEPOT OF THE  
Church Extension Association,**

90 YORK ST., OPPOSITE ROSSIN HOUSE.  
Also at 12 John Street, Hamilton, Ont.

Open daily from 11 a.m. to 5.30 p.m. Mondays to 6 p.m., Saturdays to 5 p.m.

Surpluses made to order from \$3.00 up. Garments for Men, Women and Children, New and Second-hand, at Low Prices.

Also Books, Publications, Sacred Pictures and Photographs, Fancy Work, &c.

READING ROOM OPEN DAILY.