

Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

Vol. 12.]

TORONTO, CANADA, THURSDAY, NOVEMBER 18, 1886.

[No. 46.]

A MONTREAL CITIZEN EXPRESSES HIS OPINION!

—THE—
St. Leon Mineral Water
PROVING ITS VIRTUES.

A Natural Remedy giving Relief when all others had failed.

IMPORTANT CERTIFICATE.

TORONTO, Aug. 27, 1886
THE ST. LEON WATER COMPANY
101 1/2 KING STREET WEST.
Gentlemen,—Being a sufferer from Rheumatism and Dyspepsia, for a number of years, I have found that the use of St. Leon Mineral Water has given me greater relief than any other remedy that I have used, (and I can safely say that I have tried everything from Dan to Ber-sheeba). I firmly believe that a constant use of the St. Leon Water will cure the worst case.

I am, yours truly,
HARRY J. D'AN,
Dealer in Fine Art Novelties,
1361 St. Catherine St.

Circulars containing important certificates sent free on application.

This invaluable Water is for sale by all leading Drugists and Grocers at only Twenty-Five Cents per gallon, and Wholesale and Retail by
THE ST. LEON WATER COMPANY
101 1/2 King Street West.

C. J. E. COTE, Manager.

N. B.—For Dyspepsia or Indigestion drink the water after each meal, and for Constipation take it before breakfast.

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

Best Sets of Artificial Teeth—\$4.00

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

MILLMAN & CO.,

Late Notman & Fraser
Photographic Artists,
41 KING STREET EAST,
TORONTO.

We have all the Negatives of Notman & Fraser

WANTED—
Nurse Girl who will assist in housework. Apply
MRS. W.,
Office of DOMINION CHURCHMAN.

BOOKS.

A Study of Origins; or, The Problems of Knowledge, of Being, and of Duty; by E. Presse se, D. D. \$1 50
Liturgies, Eastern and Western; by Hammond 3 00
Introduction to the Study of the New Testament, by George Salmon, D. D., F. R. S. 5 00
The Christian Ministry. A Manual of Church Doctrine; by Rev. Thomas Farrar 2 00
The Prayer Book—its History, Language, and Contents. By Evan Daniel 2 00
Addresses to Candidates for Ordination; by the late Bishop of Oxford 2 00
Religion—a Revelation and a Rule of Life; by Rev. Wm. Kirkus M. A. Uni. of London 2 00
The Gospel of the Age—Sermons on Special Occasions; by the Bishop of Peterborough 2 00
The Great Question and Other Sermons; by the Bishop of Derry 1 00
Heroes of the Mission Field; by the Bishop of Osorn 1 25
Modern Heroes of the Mission Field; by the same author 1 50
Are Miracles Credible; by Rev. J. J. Lias 1 25
Ecclesia Anglicana—a history of the Church of Christ in England, from the earliest to the present time; by Jennings 2 25
Golden Truths—a course of sermons for the Christian year; by Rev. John N. Norton 2 00
Old Paths; by John N. Norton 2 00
Every Sunday 2 00
Warning and Teaching; by Rev. John N. Norton 2 00
Short Sermons, for families and destitute parishes; by the same author 2 00

Rowell & Hutchison
KING STREET EAST, TORONTO.

I. J. COOPER.

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

Just Received
Clerical Collars
FROM LONDON, ENGLAND.

Full assortment in all sizes and of different styles now on hand.

Geo. Harcourt & Son

MERCHANT TAILORS
AND ROBE MAKERS,

43 KING STREET EAST,
TORONTO.

NEW YORK!

The "Church Press."

The only Independent Church Paper.

50,000 PAPERS DISTRIBUTED EACH WEEK.

The Rev. Dr. Cartwright is the Editor of our Paper, there could not be a finer editor.

The Church Press is the paper you must subscribe to. We are sure you will.

MATTHEW LOW,
Manager.

DIOCESE OF RUPERT'S LAND.

There are a number of vacancies in the Diocese for which, young vigorous clergymen, willing to do pioneer work, are most urgently needed.

Applications, with letters showing good standing, &c., &c., to be addressed to the undersigned, who will give all necessary information.

VEN. ARCHDEACON PINEHAM,
Winnipeg, Manitoba.

October, 1886.

An Illustrated Dictionary of Words

—USED IN—

ART AND ARCHÆOLOGY.

Explaining terms frequently used in works on Architecture, Arms, Bronzes, Christian Art, Color, Costume Decoration, Devices, Emblems, Heraldry, Lace, Personal Ornaments, Pottery, Painting, Sculpture, &c., with derivations, by J. W. Mollette, B. A. Price \$4.75. Mailed free.

CLOUGHER BROS.,
BOOKSELLERS AND STATIONERS,
King Street West, Toronto

Armson & Stone

REMOVED
To 212 Yonge St., Toronto

The new store being much larger, more central and embraces every convenience to purchasers.

A newly fitted show room for mantles and millinery, with fitting rooms.

In the store will be over 800 fixtures, overstocked with the choicest Dry Goods, provided by the Paris, London and New York markets.

FINE GOODS AT LOWEST CASH PRICE.
212 Yonge Street,
Late King Street West.

Armson & Stone

GENTLEMEN,—Your attention is invited to my

Magnificent Stock of Woollens,

—AND—

FURNISHING GOODS.

Clergymen and Students will find my Stock of STANDARD BLACK AND DARK CLOTHS the most select and reliable in the trade.

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



1529 Arch Street, Philadelphia, Pa.

CANADA DEPOSITORY:
WELL TRIED TREATMENT

For Consumption, Asthma, Bronchitis, Dyspepsia, Catarrh, Headache, Debility, Rheumatism, Neuralgia, and all Chronic and Nervous Disorders.

E. W. D. KING, 58 CHURCH-ST.
TORONTO, Ont.

Our Treatise on Compound Oxygen to be had free, at 58 Church Street, Toronto, Ont.

OXFORD PRESS,
23 Adelaide St. East, Toronto.

CHURCH PRINTING,
MERCANTILE PRINTING,
GENERAL PRINTING.

Send 2c. stamp for sample of our Confirmation Marriage and Baptismal Certificates, beautifully got up in colors.

TIMMS, MOOR & CO.

DINEEN'S
FUR SALE.

Our Trade is increasing every day. We have made preparation for it. More Stock, more hands and lots of capital. We are ready for all orders and invite inspection.

Visit Our Show Rooms

and see the grandest stock of Rich Furs ever displayed and for sale in Toronto.

Our Styles in Fur Garments are the latest, our prices the lowest.

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

TWO VACANT CHURCHES, CHURCH-WARDENS AND OTHERS.

A Continental Chaplain of great experience and acknowledged reading and preaching ability, holding good testimonials, desires to hear of a Parish or small Mission in Canada—or would exchange (with permission). Address, at first, E. J. care J. Brown, Esq., 1/2 Obere Carlstrasse, Cassel, N. Germany.

WINDEYER & FALLOON,
ARCHITECTS.

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

STEWART & DENISON,
Architects, &c. &c.

64 KING ST. EAST, TORONTO.

DENISON & ROGERS, PETERBORO.

MURRAY HILL HOTEL,
Park Avenue, 40th and 41st Sts.
NEW YORK CITY.

Only First-Class Hotel in New York.
Both American and European Plan.

Baggage transferred to and from the Grand Central Depot free of charge.
HUNTING & HAMMOND.

BULBS.

Just received and ready for delivery 5,000,000 Hyacinths, Tulips, Crocuses, Crown Imperials, Lilies, Narcissus, Amarillis, Jonquils, Cyclamen, etc. The largest stock in Canada, at moderate prices. Please send for illustrated BULB CATALOGUE, free to all.

J. A. SIMMERS,
SEEDS. 147 King St. E., Toronto. SEEDS

MISS DALTON,

207 Yonge Street, Toronto.

MILLINERY, DRESS
AND MANTLE MAKING.

The latest Parisian, London and New York Styles. All the most recent novelties of the season.

OPIUM Morphine Habit Cured in 19 to 20 Days. No Pay until Cured. J. L. SERRIN, M. D., Lebanon, Ohio

45 to \$20 per day at home. Samples worth 50 Cts. Address SIMMONS & Co., Portland, Me.

Dominion Line

ROYAL MAIL STEAMSHIPS.

LIVERPOOL SERVICE.

Sailing dates from Quebec—
 *SARNIA, from Quebec, 12th November.
 MONTREAL, " " 19th "
 *OBERON, from Portland, 25th November;
 from Halifax 27th November.
 *VANCOUVER, from Portland, 9th Decem-
 ber; from Halifax, 11th December.

BRISTOL SERVICE.

For Avonmouth Dock.
 Sailing dates from Montreal—
 MISSISSIPPI, from Montreal, 10th Nov.
 QUEBEC, from Montreal, 17th Nov.
 TEXAS, from Portland, 2nd Dec.

*These steamers' saloons and staterooms are
 midships, and they carry neither cattle nor
 sheep.
 Passengers per "Sarnia," "Toronto" and
 Montreal, can embark at Montreal, if they so
 desire.

Rates of passage from Quebec. Cabin—\$50 to
 \$80, according to steamers and accommodation.
 Second Cabin, \$30.

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



THE Improved Model WASHER AND BLEACHER.

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

Satisfaction guaranteed or money refunded.

\$1,000 REWARD FOR ITS SUPERIOR. Washing made light and easy. The clothes have that pure whiteness which no other mode of washing can produce. No rubbing required—no friction to injure the fabric. A ten-year-old girl can do the washing as well as an older person. To place it in every household, the price has been fixed at \$3.00, and if not found satisfactory, in one month from date of purchase, money refunded. Delivered at any Express Office in the provinces of Ontario & Quebec. Charges paid for \$3.50.

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

Ladies' Walking Boots.

We offer a superior class of
NEW FALL BOOTS,
 Both Hand and Machine
 sewed, in
 Dongolia, Goat, French Kid,
 Polished and Pebble Calf,
 In several widths
 and half sizes.
PRICES VERY MODERATE.

79 KING ST. EAST, TORONTO.

COX & CO.

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

TORONTO STEAM LAUNDRY.

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

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

Good Pay for Agents. \$100 to \$300 per month made selling our fine Books and Bibles. Write to J. C. McCurdy & Co., Philadelphia, Pa.

AGENTS WANTED for the Best and Fastest selling Pictorial Books and Bibles. Prices reduced 33 per cent. NATIONAL PUBLISHING Co Phila. Pa.

Our Millinery Department

BOOMING THIS SEASON.

Styles are Correct, Admired by Everybody, and Prices Very Low.

The Mantle Boom Continues Unabated.

We are selling lovely little Working Jackets for \$3.
 Heavy Street Jackets, Astrachan trimmed, lang, \$4 50.
 Very Stylish Visites, fur trimmed, only \$6 75.
 Silk and Wool Frise Brocade Visites, only \$15.
 A few of those elegant long Dolmans and Paletots in Corded Silk.
 Frise Brocades and Silk Plush, clearing out at \$25 to \$50.



R. WALKER & SONS

MANTLE EMPORIUM,

33 to 37 King Street, 18 Colborne Street, Toronto.



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

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

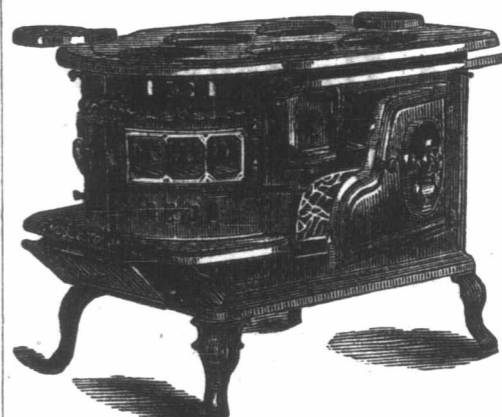
JOHN LABATT, LONDON, ONT
 JAE. GOODM & Co., Agents, Toronto.

THE NAPANEE PAPER COMPANY
 NAPANEE, ONT.

—MANUFACTURERS OF NOS. 2 AND 3—
 White Colored & Toned Printing Papers
 News & Colored Papers a Specialty.
 Western Agency - 112 Bay St., Toronto.
 GEO. F. CHALLES, AGENT.
 The DOMINION CHURCHMAN is printed on our paper.

ONTARIO Steam Dye Works,

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



Cheaper than the Cheapest. Better than the Best. Moses' combination will put it to the test.

Those About To Marry or Re-Furnish should, before buying elsewhere, pay a visit to
F. MOSES' House Furnishing Emporium,
 301 Yonge Street,
 and see his world-renowned **COMBINATION STOVE.**

Also a large stock of Self-Feeders, Cooking Stoves and Ranges always on hand. Hardware, House Furnishings, etc. N.B.—Note the address—301 Yonge St., Toronto.

THE ACCIDENT INSURANCE COMPANY, OF NORTH AMERICA

Head Office - - - Montreal.
 Issues policies on the most liberal terms. No extra charge for ocean permits.
 MEDLAND & JONES,
 General Agts. Eastern Ontario,
 Equity Chambers, 20 Adelaide St. E., Toronto.

THE BOOK OF THE CENTURY!

Ridpath's "Cyclopedia of Universal History." A complete account of the leading events of the world's progress from 4000 B.C. to the present time. 2438 pages; 1210 high class engravings; 75 maps and charts. Agents wanted everywhere. Congenial and profitable employment for Clergymen and Teachers who have leisure. For illustrated specimen pages, descriptive circulars and terms, address
BALCH BROTHERS
 10 1/2 Adelaide St. E., Toronto

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

LE PAGE'S LIQUID GLUE

UNEQUALLED FOR CEMENTING WOOD, GLASS, CHINA, PAPER, LEATHER, &c. Awarded GOLD MEDAL, LONDON, 1883. Used by Mason & Hamlin Organ and Piano Co., Pullman Palace Car Co., &c. Mfd only by the **RUSSIA CEMENT CO. GLOUCESTER, MASS. SOLD EVERYWHERE.** Sample Tin Can by Mail, 25c.

TRADE-MARKS, PRINTS, LABELS.
PATENTS
 Send description of your Invention. L. BINGHAM, Patent Lawyer and Licitor, Washington DC.

Read this Twice.

In addition to our premiums of music and "Mikado" cards, we have just issued a beautiful panel picture, in colors, 14 x 26, a fac simile reproduction of one of the Paris salon paintings for 1884, entitled "Two Sisters." It is a perfect gem, and well worthy a place on the wall of any of the patrons of Dobbins' Electric Soap. We have copyrighted it, and it cannot be issued by any other house than ourselves. The edition is limited, and will be issued gratis to readers of this paper in the following manner only:—

Save your wrappers of **DOBBINS' ELECTRIC SOAP**, and as soon as you get twenty-five mail them to us, with your full address, and we will mail you "The Two Sisters," mounted ready for hanging, free of all expense.
 The soap improves with age, and those who desire a copy of the picture at once, have only to buy the twenty-five bars of their grocer at once. This will ensure the receipt of the wrappers by us before the edition is exhausted. There is, of course, no advertising on the picture.

I. L. CRAGIN & Co.,
 PHILADELPHIA, PA.

The GREAT CHURCH LIGHT

FRINK'S Patent Reflectors, for Gas or Oil, give the most powerful, softest, cheapest and best light known for Churches, Stores, Show Windows, Banks, Theatres, Depots, etc. New and elegant designs. Send size of room. Get circular and estimate. A liberal discount to churches and the trade. Don't be deceived by cheap imitations.
I. F. FRINK, 651 Fourth St., N. Y.

Established 1857.

[Nov. 18, 1886.

rtment
SON.

ges Very Low.

nabated.

ded Silk.

IONS

oronto.

Cheapest. Better
Moses' combina-
it to the test.

arry or Re-Furnish

elsewhere, pay a visit to

USES'

ing Emporium,

ge Street,

orld-renowned

ION STOVE.

ages always on hand.
81 Yonge St., Toronto.

is Twice.

premiums of music
s, we have just issued
cture, in colors, 14 x
roduction of one of
ntings for 1884, enti-
It is a perfect gem,
place on the wall of
of Dobbins' Electric
opyrighted it, and it
y any other house
he edition is limited,
gratis to readers of
e following manner

appers of DOBBINS'
AP, and as soon as you
il them to us, with your
we will mail you "The
unted ready for hang-
ense.

ves with age, and those
of the picture at once,
the twenty-five bars of
nce. This will ensure
rappers by us before
chausted. There is, of
sing on the picture.

AGIN & Co.,
PHILADELPHIA, PA.

GREAT LIGHT
URCH LIGHT

KE'S Patent Reflectors, for dis-
give the most powerful, softest,
st and best light known for
ies, Stores, Show Windows, Banks,
Drapery, etc. New and elegant
Send size of room. Get dis-
and estimate. A liberal discount
ches and the trade. Don't be de-
by cheap imitations.
P. FRANK, 551 Pearl St., N. Y.

Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

DECISIONS REGARDING NEWSPAPERS.

1. Any person who takes a paper regularly from the post-office, whether directed in his name or another's, or whether he has subscribed or not, is responsible for payment.
2. If a person orders his paper discontinued, he must pay all arrears, or the publisher may continue to send it until payment is made, and then collect the whole amount, whether the paper is taken from the office or not.
3. In suits for subscriptions, the suit may be instituted in the place where the paper is published, although the subscriber may reside hundreds of miles away.
4. The courts have decided that refusing to take newspapers or periodicals from the post-office, or removing and leaving them uncalled for, while unpaid, is "prima facie" evidence of intentional fraud.

The DOMINION CHURCHMAN is Two Dollars a Year. If paid strictly, that is promptly in advance, the price will be one dollar; and in no instance will this rule be departed from. Subscribers at a distance can easily see when their subscriptions fall due by looking at the address label on their paper. The Paper is Sent until ordered to be stopped. (See above decisions.)

The "Dominion Churchman" is the organ of the Church of England in Canada, and is an excellent medium for advertising—being a family paper, and by far the most extensively circulated Church journal in the Dominion.

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

FRANKLIN B. BILL, Advertising Manager.

LESSONS for SUNDAYS and HOLY-DAYS.

NOVEMBER 21st—22nd SUNDAY AFTER TRINITY.
Morning—Ecclesiastes xi. & xii. Hebrews xiii.
Evening—Haggai ii. to 10; or Malachi (iii. & iv. John vii.
to 25.

THURSDAY, NOV. 18, 1886.

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

THE SALVATION ARMY IN QUEBEC.—During General Booth's tour in Ontario no little interest was excited by the singing and addresses in French of several members of the Army, who it was said were detailed for service at Quebec. These young people, whose courage and zeal we cannot but admire, made an attempt a few days ago to open their campaign in the old city sacred to the memories of Wolfe and Montcalm. A riot instantly occurred, the "soldiers" of the Salvation Army were driven to their "barracks" and as we write there are signs indicating a determination by the mob to destroy those barracks and make a clean sweep of the Salvationists. This position of affairs is very grave, less troubles have brought on civil war, indeed were the threatened attack to be made on the Salvation Army it would be an act of civil war. We concede the right of any city government to prohibit street displays likely to provoke breaches of the peace. This however is not a conflict between authority and those who are set upon its defiance, it is simply this, whether one set of persons shall peacefully enjoy a liberty common under the law to all citizens, or whether that liberty shall be destroyed by a mob? Those who gave the Salvation Army such a hearty support in Ontario, in Toronto, especially, are very pronounced Protestants. Here is a grand opportunity for them to manifest their principles and their fidelity thereto! Why are they silent when the religious liberties, the right to worship God and to proclaim the Gospel, of their brethren are menaced? Why we ask are the mouths of Protestants closed at such a time? The answer is as we have before indicated, there is a new type of Protestantism abroad, those who follow it are courting favors from the Roman priests and bishops in Quebec, practically they are in alliance with the Papacy, hence when liberty is held by the throat and its life threatened these Protestant champions are dumb, lest their allies who are committing this outrage should deny

them the favours solicited. It is a lamentable spectacle to see Protestants thus gagged by Rome!

THROW OPEN THE CHURCH DOORS.—Canon Hole pleads in his usual witty and wise way for keeping the doors of our Church open through the week. He recently said:

"In a case within my cognizance where the church doors were constructed of hebdomadal doors, but were opened brief whiles on a week-day for purposes of ablution, some children playing in the rectory garden ran with awe and astonishment upon their little faces to the parental study, and exclaimed, 'Oh, pa, there's a man gone into the church!' The butler, instantly went to eject this audacious intruder, but returned in grave perplexity to say that 'the man seemed from his dress to be thoroughly respectable.'—(what a power the tailors have in the formation of our characters!)—'and that, though he did not suppose he could be all there, because he was on his knees in prayer, he was doing it very quietly and he did not likely to disturb him.' It is said that the doors of the church were thenceforth 'open continually.' Answering the objection that if churches were left open there would be the risk of sacrilege, Canon Hole said:—My own church, adjoining the public road, has been open from sunrise to sunset for more than thirty years, and there has been no abstraction nor misconduct. I am well aware that 'the sort of man who would rob a church,' once regarded as the vilest of the vile, is no longer a rarity in our midst, but his desire is to liberate us from tithes and glebes, and not from hassocks and hymn-books; nor would it pay the common thief to take them. 'Insisting on the necessity of more frequent, more convenient, and more congenial services, Canon Hole remarked that the Sunday services should be earlier, later and shorter than they generally are; beginning with the highest act of Christian worship at, say 8 a. m. to last one hour; followed by a service at 11, comprising Matins, Litany, and sermon; also to occupy one hour. Then came a debatable subject—afternoon or evening service? His answer was sharp, short, and decisive—both. He then proceeded:—As to the objection, that these four services, shared by congregation and choir, are too great an exertion for the physical or mental powers of a healthful man, whose heart is in his work. I simply decline to believe it, and they who rise up early and so late take rest after working for 9 or 10 hours share my incredulity. And I am a rank infidel concerning a complaint which goes by the name of 'clergyman's sore throat.' If there is such a malady I have not a soupçon of pity. It is nothing more than the rust of disuse. Who ever heard of a barrister's sore throat, or of an auctioneer's sore throat, or of an Irish member's sore throat? A sure preventive may be found in the freer use of the churches and of our powers of speech—in that daily service which is so distinctly ordered by the Book of Common Prayer. Canon Hole next quoted, and enforced with illustrations, from the religious habits of Papists, Jews, and Mahomedans, the solemn words of Bishop Beveridge, that—'Daily prayers are slighted and neglected amongst us far more, to our shame be it spoken, than among any other sort of people in the world; and also answered the same objections made to daily public prayers, quoting in this connection the quaint lines of George Herbert:

"Though private prayers be of a brave design,
Yet public hath more promises, more grace."

SERVICE HOURS SHOULD BE MADE TO SUIT WORKERS.—It would promote the freer use of churches, says Canon Hole, if there were more services for the working classes at times convenient to them—if "the beginning of this day" were occasionally altered, by kind permission of the Dean and Chapter, from eleven to five a.m., and the

darkness, and perils, and dangers, of the night were postponed (by request) to sunset. Such services are accepted and appreciated. I have seen on several occasions more than a hundred communicants assembled before day-break; I have seen the Northampton shoemakers coming day after day to a midday service, for which they gave up twenty minutes of their dinner hour, knocking the ashes from their unfinished pipes against the walls of the church porch; and most of us have seen large churches crowded with worshippers on the week-day nights.

I believe that it would increase the freer use of our churches if they were not only free and open to all, at all times, for public and private prayer, for more frequent and convenient services, but were themselves made bright and beautiful with "whatsoever things are lovely" to the eye and ear. I think that the builder and the musician, the painter, the carver, the gardener, and she who is skilled in needlework, should pray God to consecrate their work with the spirit of Bezaleel, of the tribe of Judah, and should bring their best unto the sanctuary; and when I see such churches as that which is rising at Truro, or those which are completed at Hoar Cross, and at Liverpool; when I hear the music of which Gounod said that "the midday celebration at St. Paul's was the finest service in Europe;" when I gaze upon the exquisite paintings upon glass by Mr. Kempe—a friend of mine in Cheshire heard two Roman priests expressing their rapturous admiration of a window in his church, as being so superior to post-Reformation work, and was amused by their astonishment when he told them that it had only been there a week; when I see such pictures as Mr. Long's "Anno Domini," I rejoice in the belief that art will soon be again *Ancilla ecclesie*, the handmaid of religion.

We might confidently anticipate a freer use of our churches if we could interest a large number of persons in special work for the Church. I hope to see more deacons, who shall be deacons permanently, sub-deacons, more lay-readers, visitors, teachers, brotherhoods and sisterhoods.

EARTHQUAKES AND EVOLUTION.—Recent earthquakes and volcanic eruptions in the north island of New Zealand have completely changed and desolated a large tract of country. A year or two ago even more extensive transformations from a like cause occurred in Java. Part of an extensive chain of mountains disappeared. A century and a quarter ago just the reverse happened in Mexico, where in a few days the volcano of Jorullo rose from a plain. All over the world are traces of a similar volcanic activity. Yet that school of geologists known as uniformitarian, makes it a postulate that the earth's forces have worked regularly, and with no greater intensity in the earlier ages than now. Hence they calculate the progress of attrition generally from its known recent washings in some special stream or gorge, taking no account of occasional crises. The world whose physical history they figure out bears about the same relation to the real world as does the smooth pasteboard globe of the school-room to the globe that revolves in space. It is quite easy to adapt blind evolution to such an imaginary sphere, but quite another thing to find a solution for the continuance of an earth burning with internal fires. The old geologists may have erred in referring every irregularity on the earth's surface to some convulsion, but their uniformitarian successors have certainly gone to the opposite extreme. It almost seems as if the Creator purposed furnishing a direct refutation of the prevailing scepticism by showing that the world is not a machine wound up at the start to move without superintendence until run down or worn out. Certainly no events are more calculated to arouse the sober second thought in men of science than the recent visitations in the antipodes.—*Western Christian Advocate*.

PRAYER FOR UNITY.

O God, the Father of our Lord Jesus Christ, our only Saviour, the Prince of Peace, give us grace seriously to lay to heart the great dangers we are in by our unhappy divisions. Take away all hatred and prejudice and whatever else may hinder us from godly union and concord; that, as there is but one Body and one Spirit, and one Hope of our calling! one Lord, one Faith, one Baptism, one God and Father of us all, so we may henceforth be all of one heart, and of one soul, united in one holy bond of truth and peace, of faith and charity, and may with one mind and one mouth glorify Thee, through Jesus Christ our Lord. Amen.

DEATH OF THE BISHOP OF SASKATCHEWAN.

WITH sorrow unfeigned we record the death of the Bishop of Saskatchewan. The circumstances of his sudden nipping off were indeed sad, yet he may be truly said to have died like a true soldier desires, on the field of conflict. The Prince Albert *Times* gives this narrative of the accident which had a fatal result.

"His Lordship the Bishop of Saskatchewan arrived home on Tuesday evening last. Since leaving here he has visited Calgary, Fort McLeod, and Edmonton, and he made the journey from the latter point to Prince Albert in a small boat, accompanied by his son, H. B. McLean. Though his Lordship was very unwell when he arrived at Edmonton, and did not feel able to make the return trip by way of Calgary, he determined to do so, but as his conveyance was going down the hill to the ferry landing, it upset, throwing him out and giving him a very severe shaking up. Not feeling seriously hurt at the time, he continued his journey as soon as the waggon was repaired, but, after proceeding about five miles he became so ill that he was obliged to return to Edmonton to procure medical treatment. He was laid up at that place for three weeks, during which time he was nursed by his son, and at the end of which he was so reduced in flesh and so weak that he was compelled to avoid the overland route, and embark for home by the river. He therefore procured a goodsized skiff, spread canvas over one end of it, and placed his bed therein, to which he was confined during the journey. As might have been expected at this time of the year and the low stage of the water, the trip was a very troublesome one."

The deceased was Archdeacon of Manitoba prior to his appointment by the Anglican Church as Missionary Bishop of the North West Territories. He always took a great interest in the settlement of the prairie country, and devoted the energies of a lifetime to the welfare of its people. Some few years ago he addressed the members of the Senate and House of Commons on these matters, and also made three or four trips to England on behalf of his people. His death removes one of the central figures of that new country. He was

about 55 years of age. The deceased entered into rest on the 7th of November.

Others have dishonoured the grave of the lamented prelate by glorifying his party standing. We mourn for one whose indomitable energy and zeal, whose cheerful devotion to duty amid most trying difficulties, whose hopefulness under all discouragements, whose piety and self-sacrificing spirit render his taking off so prematurely a severe loss to the Church of Christ in Canada.

The Dominion Government very thoughtfully ordered a detachment of the Mounted Police to attend the funeral of the lamented Bishop, his death being indeed the common grief of all the land wherein this force symbolises law and order.

WHOSE FAULT IS IT?—A PLEA FOR HEARTY SERVICES.

BY THE REV. DYSON HAGUE, M. A.

Part the Second.

WITH many inside as well as outside of the Church, there is an idea, that for all the purposes of dispiriting and stupefying, of making drowsy and cold and miserable, the Church of England service is peculiarly adapted, that if you want to be benumbed and spiritually frozen you have just to go once or twice to an Episcopalian Church. In many Churches the service doubtless is very dead, or it would be impossible that the Church which seeks heartiness and unitedness should be stigmatized as cold, lifeless, and fit only for a few. When this is the case, then, when the service is dull and dead, where must the blame rest? *Whose fault is it?*

First and chiefly we believe that the blame rests on the clergyman. It is *his* fault. If the service is not hearty and united he should not rest till he has made it so. He can do it. *a.* By continued and earnest pleading and affectionate entreaty. *b.* By giving every opportunity to the people—reading slowly—waiting till they have found the places, speaking distinctly. *c.* By selecting such hymns, and insisting on the choir singing such hymns, tunes and chants, as *the people* can easily take up and cheerfully join in. When the singing in Church is simply the operative or exclusive performances of a privileged few, surely neither the choir nor the choir master are as much to blame for this as the clergyman. It is his fault, and he should not rest until he has abolished this monopoly of the choir, given back to the people their privilege and *right*, the power to join in the service of song, and secured that fit and proper order of things, hearty, united, and congregational worship. This is the only *bright* service that is worthy of the name. A service which is called 'bright,' merely because of an abundance of music that none but the musically gifted can join in, seems but a dull and lifeless affair, compared with the rich and hearty responses of voices sending forth from the heart the simple words of God, and joining with fervour in familiar tunes.

Second. But we are convinced that in many

cases, especially in country congregations, the fault is on the side of the *people*. The service is dead because they kill it. They can make it hearty if they will, but they seem to rest perfectly contented with stillness, or at the best muttering and mumbling in muffled tones. I do think that if our people could realize how delightful and edifying a hearty service is, and how calculated not only to uplift the soul of the worshipper but to attract others to participate in it, they would seek in a practical way to make it what it should be and can be made. If the service is dead and dull, let the heads of families co-operate in happy unity to introduce a change. Let all speak out, and speak together; sing out and sing together; the weakly, and the strong strongly, and marvelous will be the effect! Timorous voices will become audible, faint voices strong, and the whole service will be joyous, edifying, lifting the soul up to the gates of Heaven.

It is really electrifying to outsiders who are accustomed to associate the worship of our Church with deadness and coldness, to witness and participate in such a service. Not an ornate, or a 'high,' or a musical service! Nothing of the kind. I do not mean that. But a simple, plain, good old-fashioned service in which the prayers are *said* not sung, *said* not mumbled, but *said* with such a unity and fervour that the very walls ring again. And there is no reason in the world why such a service should not be in every Church in our land. If the people determine to have it, they could.

Now I am not theorizing here, but speaking from experience. In a Church well-known to me, the service is simple, plain, pure, and yet the people join with such unity and heartiness in the responses, that not long since, a visiting clergyman declared that the volume of sound which swept upon him when the people began the responses in the general confession, so astonished him that in his confusion he lost his place and was unable to proceed. I have heard and seen many an 'ornate' service but none of them to my mind with the 'brightness' and 'heartiness' of such a plain service as the one alluded to. It is a calumny to say that a plain service cannot be bright. It is in such a service that the real glory and beauty of the Church liturgy shines forth, and I would earnestly commend all lovers of our Church to so endeavour and labour, clergymen and people together, that there shall be in every Church, that bright, hearty, happy service which gladdens the soul, and makes when heart and voice accord together the house of God the very gate of Heaven.

UNIQUE POSITION OF THE CHURCH OF ENGLAND.

THE Bishop of Southwell, in the course of a recent address, said:—I desire to present to you one character of the Church of England about which the faith of Churchmen seems constantly bewildered. The Church of England stands the one Church which has never

congregations, the
 ople. The service
 They can make it
 seem to rest per-
 ss, or at the best
 in muffled tones,
 could realize how
 hearty service is,
 to uplift the soul
 ract others to parti-
 c in a practical way
 and can be made.
 ull, let the heads
 py unity to intro-
 ak out, and speak
 together; the weak
 ngly, and marvel-
 morous voices will
 strong, and the
 s, edifying, lifting
 leaven.

outsiders who are
 ie worship of our
 oldness, to witness
 service. Not an
 musical service!
 o not mean that
 d-fashioned service
 id not sung, said
 such a unity and
 ring again. And
 world why such a
 ry Church in our
 ine to have it, they

here, but speak-
 a Church well-
 e is simple, plain,
 e join with such
 the responses,
 ng clergyman de-
 ound which swept
 began the responses
 o astonished him
 t his place and was
 e heard and seen
 it none of them to
 is' and 'heartiness
 he one alluded to.
 hat a ylain ser-
 It is in such a
 glory und beauty
 ines forth, and I
 all lovers of our
 labour, clergymen
 there shall be in
 hearty, happy ser-
 l, and makes when
 ether the house of
 en.

N OF THE
 ENGLAND.

ll, in the course of
 :—I desire to pre-
 the Church of Eng-
 Churchmen seems
 the Church of Eng-
 which has never

separated from any Church or person. I speak of this because, while many points of our Church's position have been cleared up to her people by better information lately, their answers on this point seem still uncertain. The Church of England has never separated from anyone. Some people say, 'This is not true;' others say, 'So much the worse for her.' The first mean, she separated from Rome, and she drove out Nonconformists; the second mean, some that schism is glorious, dissent for dissent's sake is noble, every man is his own Church; others, that Christians ought to form a perfect Church of saints on earth, and come out from the unclean thing, and be separate from the world. Now I fancy that I observe some weakness in Churchmen's replies to such positions. When the Church is called only one sect among many, or is said to have taken the place of a Romanist Church, or is said to have itself seceded from Rome, or is said to have been the creation of Henry VIII., or of Acts of Parliament, these statements are rarely met on the historical facts as fully and directly as they should be. And yet the case of the English Church is as plain and complete in this respect as in respect to its property. The strange thing is that popular delusions have been so far allowed to be created and pass current that it seems incredible that they have been delusions. I think, therefore, that it is wise to repeat, and repeat, and repeat that they are delusions. I will name six. (1). It is a delusion that the Church of England was ever Roman, or ever acknowledged, as a Church, any subjection to the Pope, or any other relation but that of an independent English Church (or churches) established by the preaching of missionaries from Rome, accepted by kings and people of what we call England. (2). It is a delusion that the Church of England seceded or separated from Rome, as indeed she could not if she was always independent of her. She was, in fact, so insular that she had no occasion even to protest, as the German Protestants at Spire. She renounced certain mediæval error promulgated from Rome, and at a certain stage in her reform the Pope desired all English who would follow him to withdraw from attending English Church services, and so the Pope made a (not very large) Roman schism in England, which remains till this day in our English Roman Catholic bodies. (3). It is a delusion that the Church of England was a different Church after the Reformation from before, any more than England is a different country because she has abrogated the slave trade, or had a Reform Bill, or than a drunkard's personal identity is lost if he reforms. (4). It is a delusion that King, Queen, and Parliament either reformed the Church, or ordered that the Pope should no longer be her head. The Church declared, what she had repeatedly testified on occasions of encroachment, that the Pope never had any more authority over her than any other foreign Bishop. Civil enactments maintained that declaration at home and abroad in secular actions upon it. (5). It is a delusion that the recognition of the Royal Su-

premacymean or means any spiritual headship, or anything else than what had always been asserted—that the clergy of England, as well as the laity, are subject to English law, without appeal against it to a foreigner like the Pope; that the last appeal of all alike is to the Sovereign. It is strange in the face of the very strong words of Henry and Elizabeth that any delusion on this exists. (6). It is a delusion that Parliament settled the Church of England, or even that the Church is subject to Parliament now, except in matters affecting personal or property rights. The Church reformed her errors herself; her Prayer Book and her Articles are her own work. The Act of Submission, which is the limitation of her action, is in theory no more for her than for Parliament itself. In these statements of delusions have I been repeating stale and elementary facts of Church history? To all Churchmen they ought to be familiar, and I hope they are. But I repeat, and repeat—the Church of England was never Roman, but always national; has never changed, but has always been herself: has never made any schism from anyone, but every schism from her has been made by others.

UNITY AS A MARK OF THE CHURCH.

THE Bishop of Salisbury in his Bampton Lectures writes: 'The Church alone rests not upon men's ordinances or compact; but upon the Divine unity. In every act and thought it takes us up to God. Its root is the unity of the Blessed Trinity, into Whose Name every Christian is baptised, one in singleness of nature far above all creation, and one in the Divine concord of love, which knows no will and no good outside the will and the blessedness of the common nature. It is unique because there is but one God who has said to His people, "Look unto Me and be ye saved, all the ends of the earth: for I am God, and there is none else" (Isa. xlv. 22); and again, "I will dwell in them, and walk in them; and I will be their God, and they shall be My people" (2 Cor. vi. 16.), &c. It is united in love, because God is "Love, and he that dwelleth in love dwelleth in God and God in him" (John, iv. 16).—(Lecture viii. p. 281.)

In answer to the objection that this beautiful ideal does not exist in divided Christendom, the Bishop shows 'that the visible Church for many centuries showed a power of union, which was a new thing in the world, and that this union lies at the basis of all Church life.'

'The union of the Early Christian Church is a fact which is specially remarkable when we consider the discordant social and religious elements out of which it was compacted. The chasms between Jew and Gentile, between freeman and slave, were greater than any with which most of us are familiar. Yet, in the first half of the second century of our era, within about a hundred years of the Ascension, the Catholic Church was established all around the Mediterranean Sea, under the same form

of episcopal government, and with a doctrine substantially the same as that now held among ourselves.'—(Pp. 283-4.)

Surely, what has once been manifested to the world may and should be again possible. But the hindrances, or 'the main causes of schism,' as the Bishop points out, 'are two, and those intimately connected. 1. The intrusion of the secular spirit into the Church. 2. And its correlative opposite, the Pelagian or individual tendency, which dislikes the whole principle of human mediation. The Church of Rome has been the great offender under the first head, by turning her own spiritual power into a secular one, while the Eastern and Anglican Churches, with the Lutherans of the Continent, have been more in danger of treating secular and royal power as if it were spiritual. The Protestant sects, on the other hand, have resisted this intrusion of secularity, under whatever form, by their tendency to it the contrary error of denying the spirituality of the body and localising it in the individual.'—(P. 287.)

But this cloud of misconceptions is speedily passing away. 'In the first place secular rule, which has been so closely associated with the Church since the time of Constantine, has all but entirely departed from it. The temporal power of the Papacy, which was the most distinct embodiment of this union, passed away about eleven years ago as quickly and quietly as a dream. . . . This revolution which has taken place with regard to the Church of Rome extends more or less to all other Churches having a connexion with secular power. We cannot tell exactly how far the change will go, but it is morally certain that toleration for all opinions not absolutely anti-social must be granted.'—P. 287.

As the outcome of all this, 'it is clear that one great barrier to Re-union will be removed by the loss of any power of persecution on the part of the Church. The transference of power to her enemies and to the enemies also of all dogmatic belief, which has in some case taken place, ought also to strengthen internal union. It is clear that the great conflict of the immediate future will be one on the most fundamental doctrines of religion and morals, on the existence of God, on the truth of a future life of rewards and punishments, and on the supremacy of an external law of conduct. A feeling of agreement on these points, joined to a clearer consciousness of the reason of this agreement, ought to drive all Christians closer together in the face of a common enemy. The value of Unity, and of the blessings which we receive through the Church, must needs grow plainer in the midst of this conflict. Men will learn that without revelation they could not even be certain of these primary truths, and that without the grace which comes from the Body of Christ the highest discipline of society cannot be long maintained. They will cease to cling to their mere individualism, and will no longer think it strange that God should have ordained a continuous ministry from above, when they perceive its value as a guarantee of purity of doctrine and independence of moral teaching. When the great obstacle of Individ-

ualism is removed, it is probable that an independent body like the Anglican Church will grow enormously in strength, and will be able to influence the future of Christendom as a mediating power in a way as yet scarcely conceived.—P. 290.)

And the Bishop concludes:—“In the meantime it is ours to cultivate a spirit of unity, to recognise God’s work wherever it appears, to look upon those that are separated from us with eyes of affection, to admit that they have sometimes gifts and energies that we have not, and that they realise fragments of truth of which we have lost sight. The time has not yet come for a fusion except in some small degree. We have a precious deposit of primitive truth which we have no right to surrender, a heritage of Catholicity and order which we must not part with for an artificially compacted unity. But in God’s good time will come the drawing together of all who really labour for peace.”—(P. 292.)—*Church Bells.*

BOOK NOTICES.

THE TEACHERS’ ASSISTANT; to explain and illustrate “The Institute Leaflets for Church Sunday Schools.” Published every four weeks by the Sunday School Committee of the Diocese of Toronto.

This is a little Magazine designed to furnish our clergy and Sunday School teachers with a cheap and complete series of notes on the lessons given by the “Institute Leaflets.” We have read the first number with care, and we can cordially congratulate the Sunday School committee of this Diocese having fully and successfully met the only objection urged by advocates of the “International Series of Lessons,” to the adoption of the “Institute Series.” Ever since the present Bishop of Toronto, on the beginning of his Episcopate, introduced and commended to his clergy and Sunday School workers, the sound, moderate, and scholarly publications of the Church of England S. S. Institute, they have been steadily and rapidly growing into use and favour, not only in this Diocese, but among moderate Church people throughout the Dominion. Up to this time unity and uniformity even as to a scheme of lessons, appeared to the more hopeful a Utopian dream; but we rejoice to know that already, within a period of five years, the “Institute Leaflets” have come into use in more than 200 Sunday Schools and their weekly circulation is now over 11,500. Again and again they have received the unanimous approval of our Synod and “their sound Church teaching and absolute freedom from party bias, commend them to all Churchmen who love unity.” Those who still use the leaflets of David C. Cook and others on the International Series of S.S. Lessons, generally allege, as a reason for thus separating themselves from their brethren, that “there are so many more Lesson Helps upon the international series,” e. g. the Presbyterian *Westminster Teacher*, the Methodist *S. S. Banner*, the “non-denominational” *S. S. Times*, &c. This objection was never a valid one. The lesson notes of Eugene and Sarah Geraldina Stock, Rev. Cluny Macpherson, Rev. John Watson, Rev. John Kyle and others, published by the Church of England S. S. Institute, and sold in Toronto at from 88 to 58 cents each, are all of them far superior not only in point of scholarship but also in practical utility to anything we have yet seen among the American Lesson Helps on the international Series.

The “Institute Leaflets” for 1886-7 are to be based upon Sarah Geraldina Stock’s “Israel in Egypt and the Wilderness,” and the “Outline Lesson” in the “Teachers’ Assistant” seems to have been largely drawn from Miss Stock, but has been adapted to the wants of Canadian Sunday Schools. Besides the Lesson Scheme we have “Themes for Teachers,” a selection of leading topics in which the teachers may dwell; “Hints on

teaching the lesson” by way of practical suggestion as to the best mode of presenting their leading points; and lastly an “Explanation of words and phrases” so full as to render any reference to a commentary entirely superfluous.

The very low price of this Magazine, (80c. per annum for 13 numbers of 8 p.p. each), can only be maintained by securing a large subscription list, and we trust that every clergyman and lay superintendent of a Church Sunday School will do his utmost to aid the Sunday School Committee by sending in orders at once to Messrs. Rowsell & Hutchison, 74 King St. E., Toronto.

Mission-Room Addresses.—Second Series, by Rev. Charles Mackeson (George Bell & Son, 1886). The success of Mr. Mackeson’s previous volume has, no doubt, prompted the publication of the present excellent collection of addresses. They possess an interest which is both extrinsic and intrinsic. They are good, earnest appeals and instructions, admirably adapted to their purpose in the Mission Room at South Hampstead where they were delivered; and they are interesting specimens of the kind of work which has been done by an educated and devout layman in carrying on a highly successive Mission. We believe that Mr. Mackeson created the work which is carried on in the place where these addresses were given, and we are informed that such remarkable success has attended his efforts that a large number of communicants are now found at the celebrations held in the Mission Room. We have spoken of Mr. Mackeson as a Layman. But recently he has been admitted to Deacon’s orders, although he still carries on his ordinary literary work. Many of our readers may know that he is the Editor of the *Banner* and of other useful periodicals and publications. His Guide to the London Churches is a standard authority, as is his handbook to the English Church Congress published year by year.

THE FINANCES OF THE CHURCH.

Read at the October Meeting, 1886.

At the last meeting of the Ruri-decanal Chapter of West York, I was requested to prepare a paper on the above subject, to be read at the following meeting of said Chapter.

The term “Finances of the Church” is rather a vague one, it certainly covers a very large subject. It might be taken to embrace the income or receipts from all sources, such as endowments, tithes, pew rents, subscription lists, envelopes, offertories and such like. Could it be possible that I was expected to present an essay on the finances; firstly, of the Mother Church of England, with a view to glean wisdom and knowledge from the experience of many past centuries there, to apply it in the carrying on successfully the Church in Canada; and secondly, to undertake the presentation of the whole class of receipts of the Church in Canada, embracing many of those already named, with a view to point out in what manner they could be enlarged or increased, and on what plan or scheme, and also to designate the weak points and unsatisfactory methods generally adopted in gathering of the same. If this be so, if the Ruri-decanal Chapter in its wisdom really intended that I should present such for their edification and enlightenment, I can only say it is indeed a very extensive subject, albeit a very important one, and it will be my endeavor to set it before them in as concise a manner as possible, in the short space of time, generally allotted to such papers or essays. First, then, as regards the Church in England, and here I desire to say I have been assisted by extracts from a paper read quite recently before a Ruri-decanal branch of the “Church Defence Institution” of England.

The Church of England was reduced at the time of the reformation to a state of poverty compared with what it had been up to that time. Nearly all the additions that had been made since the conquest, together with half the great tithes, had been swept away, leaving at that time in round figures:—

Ancient endowments about.....	£1,950,000
To this has been added by voluntary gifts since the reformation “Modern Endowments”.....	2,250,000
Total.....	£4,200,000
The value of tithes for the present year, '86.....	£2,803,000
Glebe rents.....	992,000
Gross income from endowments, 1886.....	£3,795,000

After deducting rates and taxes paid by the clergy..... £700,000
And income tax..... 126,000

Total..... £3,969,000

The net stipends for about 20,000 clergy are £2,969,000, say £3,000,000, and this produces less than £150 each, including bishops, &c., which is equal to \$750. These stipends (which are, of course, very unequally divided, owing to the varying generosity of the original donors, and the necessarily larger stipends paid to the bishops, and cost of keeping up the Cathedral staff of clergy and singers), are being re-arranged so far as possible to meet present requirements, by the ecclesiastical commissioners, and the poorer livings increased in value. The seven richest bishoprics are now contributing to this object upwards of \$110,000 per annum.

As regards the number of clergy in 1841, there were only 5,776 incumbents. In 1885, no less than 14,084. Add to these 33 bishops, 300 deans and Cathedral clergy, 6,117 curates and about 1,600 clergy, engaged in school and college work 8,050; these make a total of 22,084. Of the £780,000 required for the payment of curates, upwards of £400,000 comes out of the pockets of incumbents, the remainder being made up from lay sources. The members of the Chapter will perceive by these statements that the Church in England have been in the past endowed by the pious laity and others. Not, be it remembered, by the State, the present generation, and indeed many past generations there, have not been called upon systematically to support the ministrations of the church, and this re-acted very disastrously on the church in the colonies. For, in the Dominion, the church has had to commence *de novo*, to find and obtain possession of land, to build churches, to educate her sons for Holy Orders, and to find support for her ministry. This in a new country, when most persons are striving their utmost, not only to live, but to found fortunes, has proved to be a gigantic undertaking. Before, however, leaving the subject of the Church in England, permit me to add a few statistics of what the members of that church have done towards carrying on its work. The number of churches built from A.D. 1840 to 1874, was 1717; restored, 7117. Cathedrals restored £25½ millions. During the ten years, 1874 to 1883, there have been 848 new churches built, and 2,394 restored, at a cost of about 7½ millions sterling. The amount expended in 1884, in church building and restoration was £1,163,000. The sums collected by the various missionary societies in the Church of England, amount to £800,000 per annum. There are nine general, and seventy-one diocesan societies, for the relief of necessitous clergy, and widows and orphans of clergy. In addition to these statements, there are many methods of giving to charitable purposes which may be fairly classed as church work. There is the annual hospital Sunday collection, producing £453,000 given by church members alone. There are a number of reformatories, refuges, and penitentiary institutions in connection with the church. There are the sisterhoods; they possess 138 homes. There is also a very large number of nursing deaconesses institutions, which possess many convalescent homes, and cottage hospitals. Should the Church in England have the two millions of her ancient endowments taken away, as is now proposed, the members will have to exert themselves much in raising funds to meet the loss which this would entail upon all her sons, the clergy especially, when we consider the rapid rate at which the population is increasing.

But passing away now from the subject of the finances of the Church in England, let us consider for a short time the finances of the Church in Canada. The finances of the Church here, may be classed under the following heads: endowments, pew rents, envelope system, subscription lists, and offertory. I do not touch the Mission Fund as that may be considered extraneous aid.

First the endowments. There is a class of churches in Canada, that have endowments, in the shape principally of that which remains of the clergy reserve, and likewise by land devised by members of the Church now deceased. They vary in amount, with one exception, namely, St. James’, Toronto, from say \$3,000 a year to \$15. From careful observation during the past thirty years of the general effect upon a parish, I believe that the one-half endowment is most likely to be productive of the largest amount of satisfaction, both to the incumbent and also his parishioners. By this I mean that when it is decided by competent authority that a certain sum ought to be paid to the incumbent of a parish, it would be most desirable that one half of that should be by endowment, the other half to be raised by the members of the Church in that parish. As an instance, suppose it is decided, that a \$1,000 be the stipend of the incumbent, then the parish would raise \$500 a year to meet a like sum of endowment. This, I think, would work better than if the whole of the stipend were the result of endowment; or, on the other hand, if the

[Nov. 18, 1886.]

Nov. 18, 1886.]

paid by the
 \$700,000
 126,000
 \$826,000
 000 clergy are \$2,969,
 which is equal to \$750,
 course, very unequal
 generosity of the original
 ger stipends paid to
 ng up the Cathedral
 being re-arranged so
 requirements, by the
 nd the poorer livings
 richest bishoprics are
 upwards of \$110,000
 gy in 1841, there were
 5, no less than 14,084.
 deans and Cathedral
 1,600 clergy, engaged
 0; these make a total
 required for the payment
 00 comes out of the
 remainder being made up
 of the Chapter will
 that the Church in
 endowed by the pious
 remembered, by the
 and indeed many past
 en called upon systema-
 tions of the church,
 usly on the church in
 union, the church has
 ad and obtain posses-
 to educate her sons
 support for her min-
 when most persons are
 y to live, but to found
 gigantic undertaking,
 object of the Church in
 few statistics of what
 ve done towards carry-
 of churches built from
 estored, 7117. Catho-
 During the ten years,
 48 new churches built,
 of about 7½ millions
 led in 1884, in church
 \$1,163,000. The sums
 ionary societies in the
 \$800,000 per annum.
 seventy-one diocesan
 cessitous clergy, and
 In addition to these
 methods of giving to
 ty be fairly classed as
 nual hospital Sunday
 given by church mem-
 ber of reformatories,
 itutions in connection
 the sisterhoods; they
 also a very large num-
 ber of institutions, which possess
 and cottage hospitals.
 I have the two millions
 taken away, as is now
 ve to exert themselves
 at the loss which this
 the clergy especially,
 ate at which the popu-
 m the subject of the
 and, let us consider for
 the Church in Canada.
 here, may be classed
 dowments, pew rents,
 lists, and offertory. I
 id as that may be con-
 a is a class of churches
 nts, in the shape prin-
 of the clergy reserve,
 d by members of the
 vary in amount, with
 nes', Toronto, from say
 eful observation during
 general effect upon a
 half endowment is most
 argest amount of assis-
 and also his parishion-
 n it is decided by com-
 sum ought to be paid
 it would be most desir-
 ould be by endowment,
 y the members of the
 instance, suppose it is
 stipend of the incum-
 ise \$500 a year to meet
 is, I think, would work
 the stipend were the
 the other hand, if the

whole sum were provided by the members. The half endowment plan would still leave scope for the action of the Christian graces in the minds and hearts of the members, whereas the full endowment system does not call forth the practice of the said graces to the same extent. Again, in places where the whole of the income of the incumbent is provided by the congregation, it is observed that the independent action of the clergyman is generally much interfered with, and his hands tied. The congregations which have endowed churches generally reckon first, the amount of the endowment, and then, if it be considered not enough for the incumbent's income, they propose to make it to the required sum. In some instances, where the congregation thinks the endowment sufficient, they give nothing to the clergyman beyond a few presents. Thus the sources of benevolence are, to a certain extent, closed, in regard to their own church. It would be an excellent thing if every incumbent would endeavour to start an endowment fund for his own parish, when there is none. This would increase from year to year, until a sufficiency was obtained.

Pew Rents. The greater number of congregations, I think, up to 1860, paid pew rents in order to meet the expenses of their respective churches. But the churches which have been built the last quarter of a century, have mostly the seats entirely free, and great enthusiasm has been evoked in reference thereto as being the more Scriptural plan. While there is a great deal that may be said in favour of free churches, there is also something to be said on the side of paid seats. Free churches may be carried on successfully no doubt, in cities and towns, and where there is a large and earnest congregation, but I have found that in the country (and I have had experience in three dioceses in Canada) where the churches are free, the amount paid by the congregation, does not in general, by any means meet the expenses, and the incumbent in consequence suffers. I am, therefore, decidedly of opinion, that if the two systems could be united, every case may be met. And in order to do so I would divide each church longitudinally into equal parts, thus all the seats on the north half or side should be rented to those who prefer to worship undisturbed by others, and to retain their own particular seats, and the other or south half should be free, or *vice versa*. In adopting this method of dividing the church, no charge of exclusiveness should be brought against a seat holder, for the seat on the other side of the church in the same position would be free. In parishes where the churches were entirely free, I have known respectable families pay little or nothing towards the support of the church services year after year, and consequently others were forced to pay more than their share, or the church must be closed. The envelope system must be spoken of with praise. If this system were faithfully carried out, it would enable every member of a congregation to add his portion regularly to the amount of the stipend of the clergyman that he could conscientiously apportion to that object from his own income. The system entails a certain amount of time and labour on the part of the churchwardens to carry it out, but it amply repays for all such trouble. Subscription lists are used mostly by country congregations. Farmers are generally supposed to have cash in hand at least once a year (the fall), and a farmer subscribing twenty dollars a year to his minister's stipend, easily meets this payment at that time. Some pay their subscriptions quarterly, some monthly, some, I am sorry to say, never.

The offertory is in some cases used to pay all expenses. In these cases no stipulation is made beyond a general one to pay a certain sum, and the result is that the stipend is very poorly met. In all these instances I have dealt with the stipend of the incumbent, as generally this is the largest sum that has to be found by the congregation, but it is by no means the only one. There are the running expenses of the church, the salaries of the organist, sexton, and, perhaps, other officials. There are the special collections, which, in this diocese, average twelve in the year. Then there are the irregular collections in behalf of extraneous necessities, such as hospitals, institutions for the reformation of fallen women, orphans both male and female, and numerous other objects. Now all these demands upon our benevolence, many and important as they are, call upon every member of the church solemnly to dedicate a portion of his or her income to those good purposes annually, and with all due deference to the great ability and research of our friend and brother, Rev. Dr. Carry, I must say it would be very advisable if every member would lay aside a tithe of his income for such purposes. The numerous instances of godly people who have lived and died during the past eighteen centuries, and who have given the tithe to God, show that a very large proportion of our forefathers in England, and of good Christians in other countries, believed it to be a duty incumbent upon them of thus showing their love to God and to His Church. I think, therefore, that the best way of dealing with this important subject by the member,

of our church, would be something like the following. Let each member decide for himself conscientiously, what amount of money he can lay aside annually for God and His Church. Then let him give (through the envelope system or otherwise) to the support of his minister, to the general expenses of the Church and Sunday school to which he belongs, to the various charities which he is desirous of supporting, and to the poor. Always going to this private bank or fund of his own (or rather God's) and where, if he devote a tenth of his income, he will always find sufficient for the different purposes which he is called upon to support.

C. ROLES BELL, Keswick.

Home & Foreign Church News.

From our own Correspondents.

DOMINION

ONTARIO.

BROCKVILLE.—The annual harvest thanksgiving services were held in Trinity Church on Sunday, Nov. 7th. Although the day was stormy and cold, good congregations attended the services. In the morning Tours full service, *Te Deum, Jubilate, Kyrie, Sanctus,* and *Gloria in Excelsis*, in F. was well rendered by the choir; the rector was the preacher. The church was simply but tastefully decorated with grain and flowers. The anthem was Barnby's well known "Oh Lord how manifest are Thy works." At the evening service a magnificent and "Nunc Dimittis," in B. by Crawford was sung, the anthem being the "Inflammatus," from Rossini's "Stabat Mater." Miss Florence Mills, of Iroquois, sang the solo, she also sang a beautiful offertorium by Beethoven. At this service the Rev. Mr. Dickson, of Morristown, N. Y., was to have preached, but owing to the violence of the storm he could not cross the river. At this service the rector's wife put into the alms basin \$1,000 in gold, besides \$6.50 in bills and silver, which amount had been collected by her from the different members of the congregation during the previous four weeks. The total offerings for the day amounted to \$1,047.60. This amount has been given in place of the usual entertainments, and under the agreement that there shall be no money-making entertainments during the winter. On Monday evening, November 8th, a congregational meeting was held in the basement of the church, at which a large number were present, when the last debentures due upon the church, amounting to \$1,000, with interest on same \$35, were handed to the churchwardens. After a good programme of music and speeches, and some excellent coffee and cake provided by the young ladies, a very happy evening closed. There now only remains as a debt upon Trinity the sum of \$5,000.

A branch of the Women's Auxiliary to missions has lately been formed in this parish, with a large membership. There is a sewing meeting for ladies once a week to prepare a missionary box, also a society of little girls, who are sewing for the Indian homes. There is also a branch of the Girls' Friendly Society here, which is doing good work amongst the emigrant girls. A Church of England Young Men's Association has just been formed in Brockville. Rooms have been secured in a favourable situation on the main street, which are to be known as the Church of England Young Men's rooms. One of these rooms will be used for literary purposes, and the other for general amusement. The association will be managed entirely by the young men themselves, under the supervision of the clergy.

PARHAM MISSION.—The lord bishop of Niagara held a confirmation at Fermoy church on Tuesday, the 19th inst. It was a day long looked for by the inhabitants of this district and members of the church. The incumbent, Rev. W. H. Stiles, was unavoidably absent. His lordship the bishop, and Rev. W. B. Carey, who accompanied him, were met at Bedford junction on Monday afternoon by the Rev. T. J. Stiles, mission priest of Maberly, and Mr. Sweetman, of Fermoy, and driven to the house of Mr. James Thompson, where they were heartily welcomed and hospitably received. On Tuesday morning at eleven o'clock, the solemn impressive service commenced by singing the hymn "Onward Christian soldiers." The Rev. William Wright, rector of Newboro, read the litany. The candidates, twenty-one in number, were then presented to the bishop by Rev. T. J. Stiles, acting for his brother, Rev. W. H. Stiles. His lordship welcomed them and gave his address. Such wise words of instruction and counsel, at once so simple and earnest that the youngest could not fail to understand, and yet containing such force as to convince and impress the most indifferent are seldom

listened to. The usual service was then gone through with, his lordship being celebrant, and the Rev. Rural Dean Carey, epistoller. Seventeen of the newly confirmed partook of the blessed sacrament, together with others present. The service closed with the episcopal benediction. The Bishop and party dined at the hospitable board of Mr. B. Botting, Fermoy. It is earnestly hoped and believed that the work thus begun will be continued with the same enthusiasm and zeal now manifested; and the church people of this mission may well be truly thankful for the blessings thus bestowed upon them.

TORONTO.

BRAMPTON.—*Christ Church.*—A beautiful toned 2,000 pounds bell, has been put in the tower of this—one of the prettiest churches in Canada, making it a thorough English church, and it only requires a good surplined choir to make it complete.

Appointments in Toronto.—The Rev. O. P. Ford, late of Woodbridge, has accepted duty at St. Luke's Church, Toronto, in succession to Rev. C. E. Whitcombe, assistant to the rector. Mr. Ford will be a valuable and much appreciated accession to our city clergy. The Rev. C. C. Kempe, Trinity College, has been appointed curate of Grace Church, Toronto. Mr. Kempe won the Greek Testament prize given by "Layman," who is a contributor to the **DOMINION CHURCHMAN**. The Rev. C. B. Kenrick, Trinity College, has been appointed to the curacy of St. Stephen's Church.

Look Ahead!—Toronto Churchmen need arousing to the extreme urgency of providing for the enormous increase of population going on in the northern and northwestern part of the city. Already two Wesleyan and a Presbyterian buildings are projected in this district. We earnestly press upon the authorities and all interested, the fact that land is so rapidly rising in value that sites should be secured ere the price becomes a serious difficulty. Were the Cathedral pushed on there would be a congregation ready to occupy it. The Rosedale district needs attention especially, and a site should be acquired early. There will be a large parish and a wealthy one there in a few years.

Girls' Friendly Society.—On All Saints' day a special service in connection with the Girls' Friendly Society, was held in the Church of the Holy Trinity. Evensong was sung by the rector, the lessons being read by the Rev. Dr. Body, provost of Trinity College, and the Rev. Charles Darling, of St. Matthias' Church. A sermon appropriate to the festival and to the work of the society was preached by the Rev. Professor Roper, the chaplain of the society, from the words "Called to be saints," and "I have called you friends." There was a large attendance of members and friends of the society. Among others the special G. F. S. hymn was sung.

Trinity College.—*Convocation.*—The first convocation of Trinity College University for the purpose of conferring degrees in music was held yesterday afternoon in the Convocation hall. The Hon. G. W. Allan, Chancellor, occupied the chair, and there were also present Rev. Provost Body, Rev. Professor Clark, Professor Jones, Rev. John Langtry, and a large number of visiting ladies and gentlemen.

Prayer having been said in Latin by the Provost, the degree of Bachelor of Music was conferred with the usual formalities upon the Rev. William Roberts, of Amherst Island; Miss Gregory, of Hamilton, and Miss Mellish, of Caledonia. The successful candidates were received with tremendous applause, the ladies, of course, getting the larger share of it.

The Chancellor's Address.—The Chancellor, on the conclusion of the ceremony, addressed the assembly as follows:—As this is the first occasion upon which degrees in music have been conferred, and the first occasion upon which we have had the pleasure of welcoming lady graduates within our walls, I may be permitted to express not only the great gratification which we all feel at the presence of the fair graduates, but also to say a few words in reference to these degrees themselves. The course of examinations for degrees in music was instituted in the year 1883. Previous to that time we had the same requirements for the composition and performance of an original musical exercise that were required for many years in the English universities; but following quite independently, the lines upon which Oxford and Cambridge have also reconstructed their requirements, we instituted these examinations for the degree of Bachelor of Music, graduated so as to lead a candidate on to the highest branches of musical knowledge. At that time we had no idea whatever of extending these examinations beyond the Dominion of Canada. Our

first examiner, however, Professor Ritter, of Vassar College, in the State of New York, obtained leave to publish the first set of examination papers in an American musical journal, the *Key Note*, when they were copied into the *Musical Standard* in England. The papers attracted a good deal of attention, and we were urged to extend such examinations, equal in musical knowledge to those of the home universities, but freed from a large number of their literary requirements, to England. The experiment was tried, and we have now about 100 undergraduates in music. The world-wide reputation of the English examiners, amongst whom are Dr. Hopkins of the Temple Church, Dr. Longhurst, organist of Canterbury Cathedral, is a sufficient guarantee that the character of our degrees will not be a whit behind that of the English universities. The first candidates for the final examinations have been Canadians, and their presence to-day shows the excellent position they took, and I am sure that while congratulating the candidates on their successes, I may be permitted to remind them that it is in the service of religion that music has achieved its highest triumphs, and been incited to its noblest efforts, and to express the hope that the wider development of musical knowledge among Canadian composers may tend to raise the whole tone of sacred music throughout the country. At present we are the only Canadian university with a course for degrees in music, and we are, therefore, in a position to offer the most friendly co-operation with any conservatory of music or training school which may be established, inasmuch as such schools of practical music would naturally group themselves around a university in which a scientific knowledge of music is fostered and encouraged. The Chancellor then sketched the history of the negotiations with the Government in regard to confederation, which fell through owing to the determination of Mr. Mowat and his colleagues, that the public money, sacred to higher education, which is the common property of *Churchmen as well as others*, should be the exclusive monopoly of Toronto University and its sectarian college associates.

Rev. Provost Body said that the contention that the number of existing universities hindered the advance of higher education had been met again and again. Still, he might say a word or two. Their first appeal should be to the actual experience of the older countries of Europe, where for centuries university education had been satisfactorily fostered. The utmost efforts were constantly made there not only to maintain the existing universities, but to increase their number from time to time. Everybody, of course, knew about Victoria University in England, and of how the Scotch people rallied when the proposition was made to reduce the number of their universities. The experience of older lands had taught them that they should not reduce their universities, but to foster their free development according to the historical position of the country in which they were stationed. It had been argued that far too many universities existed in the United States. The conditions in the United States had no parallel whatever in the circumstances of Canada. For a long time the United States were isolated in educational matters from the continent of Europe. They endeavoured to invent a system for themselves, and it was possible that in this process too many universities were created. But in Canada they had been in the closest intercourse with the older universities of Great Britain. It was the glory of the Canadian universities that they were so closely connected with the universities of Great Britain and Europe. It would be seen, therefore, that they had a strong tendency to prevent the lowering of the standard here. Canadian degrees were hence highly valued in the United States. As to the re-opening of the Federation question, Trinity had taken a just stand. They had not refused confederation, but had simply claimed that their necessary expenses in connection with the removal of the buildings should be defrayed by the State, in the interest of which confederation was proposed. They had received no answer to their offer, and hence had inferred that it had not been accepted. Trinity was receiving day by day increased support from members of the Church of England and from fair-minded people of other denominations in the stand they were making for liberty, as opposed to a cast-iron State monopoly. That being the case, they intended to go on with their work with good heart and courage. The work Trinity had been doing for years would have cost the province large sums of money had it devolved upon the State, and for that reason he had faith that the just claims of the institution would be recognized by the Legislature.

The proceedings then terminated with the benediction.

EAST OF THE DON.—*St. Matthew's Church*.—Will you allow me through your paper to acknowledge the generous gift of \$600 to this parish, from three true friends of the church: Mr. Harry Goulding, \$400;

Mrs. George Goulding, \$100; and Mr. Samuel Platt, \$100. The heartfelt thanks of the church people east of the Don, are extended to these generous benefactors, and we pray that God may bless them for their good deed. This handsome start will enable us to carry out a much needed improvement, viz., the enlargement of the school house. About two years ago we built our present schoolhouse at a cost of nearly \$1,200. This building, which was 55x25, soon became too small for us, and for some time past the church has had to be used as well as schoolhouse, to accommodate the children. The addition which we have already begun to erect will give us a main room 80x25, and a transept 30x25, which is divided into three, giving a library 10x25, and two class rooms 10x20, these can be thrown into one if necessary, or into the main room by means of glass folding doors. This building when completed will help us very much, and will, we trust, be a great blessing to the young who are growing up around us.

Langtry v. Dumoulin.—Another point in the history of the well known case of *Langtry v. Dumoulin* was reached on the 8th November, when the Supreme Court of Canada upheld the judgment of the Chancery Division of the High Court of Justice, which was in favour of the plaintiffs. The case has been so long and prominently before the public that the facts are pretty well known. Quite early in this century the lands which are the subject in dispute, became vested in trustees, of whom the present rector of St. James' Cathedral is the successor. The congregation or parishioners of St. James', whose rights are represented by the defendants in this action, claim that the lands are held in trust for them. The plaintiffs, who represent nearly all the city rectors except the rector of St. James', claim that under certain Acts of Parliament they are the beneficiaries, and this view has so far been sustained by the courts. The lands are of great value and yield a large and increasing income. The action was tried in June, 1883, before Mr. Justice Ferguson. The trial lasted about two weeks, and resulted in a judgment for the plaintiffs. On appeal to the Chancery Division of the High Court of Justice, this judgment was confirmed. At this point the Rev. Canon Dumoulin, rector of St. James' Cathedral, desired to drop out of the contest, but the church wardens wished to continue it. They applied to the Court of Appeal for leave to appeal notwithstanding Rev. Canon Dumoulin's withdrawal. The Court of Appeal refused the application, but the leave desired was afterwards obtained from the Supreme Court. The appeal was then carried to the Supreme Court, and the case was argued on May 25th and 26th last. On Monday last, Mr. Justice Gwynne delivered the judgment of the court dismissing the appeal, and the other judges concurred.

The question now is whether this unanimous decision of the Supreme Court will be appealed to the Privy Council. The wardens of St. James' are authorized by the vestry to go to this expense, and seeing how that vestry is manipulated by lawyers to whom this suit has been a golden harvest, we should not be at all surprised, at their endeavouring to reap another crop of fees, for win or lose the St. James' vestry lawyers would suck out no small advantage from further litigation. The confidence, however, hitherto reposed in Mr. Blake's advice must have been shaken by these repeated adverse decisions, most especially by the unanimity of the Supreme Court judges! There is an aspect of this case of extreme gravity. The funds so decisively declared to be not the property of the rector of St. James', never were the property of the rector of that church. *Yet an enormous private fortune was built up out of those funds by one to whom they did not lawfully belong*, and who knew that his possession of them was challenged. Should not restitution be enforced? Equity demands that this unlawfully acquired money shall be restored to the legal owners.

Ladies Missionary Association.—*At Home*.—A large number of ladies and gentlemen attended the "At Home" of the Diocesan Board of the Woman's Auxiliary Missions in St. James' schoolhouse, Toronto, on the evening of the 11th November. They were received by Mrs. Sweatman and Mrs. Dumoulin. The chair was occupied by the Bishop of Toronto, who, in a few opening words, spoke of the important work which was being performed by the women in missions. The Bishop of Algoma gave an address, dealing principally with the Church disestablishment question. A short address was also delivered by Rev. Canon Dumoulin. A poem, entitled "Last Year and This Year," was read by Miss Churchill. It was written especially for the occasion by Miss E. Pauline Johnston, of Brantford.

The company were provided with refreshments, and found much enjoyment in social intercourse. We shall at all times welcome and insert with pleasure, reports of this association, and of branches throughout the country.

NIAGARA.

NIAGARA FALLS SOUTH.—The 1st of November is always a gala day in this pretty village, it being the Anniversary Festival of the Church there. The interior of All Saints has lately been re-decorated—a decided improvement—which, with the addition of choice flowers in vases on the retable, gave the Church a bright festive appearance. Clergy from the neighbourhood and from St. Catharines had assembled to do honor to the occasion. Rev. E. M. Bland (St. George's), Rev. A. W. Macnab (St. Barnabas), Rev. G. Gribble (Port Dalhousie), Rev. G. B. Bull (Stamford), were present. There was a celebration of the Holy Communion at 10.30. The service was well rendered and the congregation devout. The choir acquitting themselves exceedingly well. An excellent sermon was preached by the Very Rev. Dean Geddes (Chippawa), upon the Communion of Saints, in which he made a touching allusion to the loss the parish had sustained during the past year in the removal, by death, of their Rector, Rev. C. L. Ingles. In the course of the afternoon a short service was held at the grave of the late Rector, when that beautiful hymn was sung—"Hark the Sound of Holy Voices."

For a number of years it has been the custom of the parish to give a free tea to all members of the congregation and their friends, on this day; the elegant abundance of this repast served in the Town Hall was only equalled by the enjoyment of the guests who in large numbers partook of it. Afterwards an entertainment was given, consisting of music—vocal and instrumental—in which both ladies and gentlemen distinguished themselves, and gave much pleasure to an appreciative audience. A humorous reading by Rev. Mr. Bland, and a couple of recitations by Mrs. A. W. Macnab, of St. Catharines, were very warmly received.

The new Rector, Rev. G. A. Bull, who endeared himself greatly to all in his former parish, has been cordially welcomed by the Church in Drummondville; his amiable wife and family ably seconding his efforts to establish friendly relations between themselves and their people.

HURON.

There was a large attendance at the Diocesan Sunday School Convention which opened at 10 a.m. on Wednesday, October 27, in Bishop Cronyn Hall. The Lord Bishop presided and gave the opening address, speaking of the origin and progress of Sunday schools. This work, like the great work of missions, had a very small beginning. The people of that age seemed to think that the privileges of the Gospel was to be confined to England; but the work progressed, and wonderful results have followed. So was the beginning of Sunday schools limited, but God has blessed the work until now there are 16 millions of scholars and 190,000 teachers. Many important questions would be brought before the conference. There are prejudices to be overcome, and there is need to show to families and the Church the essential value of schools. Secondly, we have to consider the best methods of enlisting the sympathies of Christians in the work. There is need of more spiritual power being put forth on the Lord's day. Thirdly, there is a want of a proper system of teaching. Teachers cannot hope to succeed unless they come prepared. The Bishop gave some useful hints to teachers, and hoped, earnestly, the Convention might result in some good to the great cause of Sunday schools. "A retrospect of Sunday schools" was then made by Rev. John Downie. He referred to the difference between the Sunday schools of his early days and their present teaching. He thought the lessons were better learned in the earlier time, and the duty was perhaps better done.

The effort now appears to be to make the Sunday schools attractive, and many of the measures introduced for this purpose are such as cannot be commended. Few of the scholars to-day understand the principles of the Church, which is at once historical, apostolic and scriptural. He suggested the formation of a diocesan society of teachers. The paper was well received and led to a brief discussion.

"The Order of Sunday School Services" was the next in order, by Rev. Jeffrey Hill. He dealt chiefly with the management of Sunday schools and their relation to the Church. Where children came a long distance to the Church, it is, he said, a good plan to commence with a number of hymns. An effort should be made to get the children to attend the morning services of the Church, and to make the sermons suitable for them. The *Sunday* is, he said, the best missionary agent of to-day. The paper was bristling with points of great practical utility to Sunday school teachers. The paper brought on much discussion. Revs. J. Moorehouse, J. B. Taylor, W. Craig, M. Johnson, Principal Fowell, Cannons Smith and Innis took part in this discussion.

Rev. W. Craig read a paper on "Prayer Book In-

struction." He dwelt forcibly on the Prayer Book as an authority in faith, history, sacraments and ministry. He dwelt on faith as summarized in the Church's creed on this historical testimony to the antiquity of her rites and ordinances, and her liturgy on the close alliance the Prayer Book maintains with the Scriptures, of her definition of the sacraments in perfect accord with the Holy Scriptures, and of her ministry of three orders—Bishops, Priests and Deacons, continuous and uninterrupted from the beginning.

At the afternoon service Rev. E. C. Mockridge read a paper on "The Relation of the School to the Church."

ST. THOMAS.—Elgin Deanery.—The Lord Bishop of Huron held an Ordination Service in Trinity Church on Sunday, the twentieth after Trinity, when seven deacons were advanced to the priesthood:—Rev. T. H. Brown, Merlin; Rev. A. F. B. Burt, Alvinston; Rev. J. C. Farthing, Durham; Rev. E. W. Hughes, Lion's Head; Rev. F. G. Newton, Bothwell; Rev. Richard Shaw, Lucknow; Rev. W. H. Wade, Burford. Ven. Archdeacon Marsh, who accompanied the Bishop as Chaplain, preached at morning service, and the Bishop preached at evensong.

LONDON.—Christ Church.—Dr. Wolverton gave an address and short readings on the formation and structure of the earth and on mineralogy, rocks and fossils, in the Sunday school room of Christ Church, on Friday evening, the 6th inst. Rev. Canon Smith presiding. There was also a concert.

THORNDALE.—The anniversary service of the fifth of November was duly observed in St. George's Church, Thorndale. Rev. J. Holmes officiated, and preached a very impressive and appropriate sermon to the brethren assembled. The members of L. O. L., 517, had in the forenoon visited their Thorndale brethren of L. O. L., 248, after which they formed in procession, and, in their regalia, they marched with martial music in military array, and at 3 o'clock they attended divine service in St. George's Church.

LONDON.—The number of Sunday schools, as reported at the Sunday School Convention held in Toronto, is 4,800, "exclusive of Episcopalians," who, holding apart from the Association, have made no report. We have no authoritative statement of the numbers in our own Church schools, but computing them at 2000—the general estimate—our city has nearly 7000 young persons connected with our Sunday schools.

ADELAIDE.—Rev. J. P. Curran, Rector of St. Anne's, Adelaide, has been superannuated, and so far no one has been appointed in his place. "The laborers are few."

WYOMING.—Representatives of Christ Church congregation, Camlachie, visited the Incumbent, Rev. J. M. Gunne, on Monday last, and presented him with a huge load of oats, in behalf of the congregation.

BRANTFORD.—"His Lordship the Bishop of Huron attended a union meeting of the members of Grace Church and St. Jude's Church in Brantford Church on Wednesday, October 20th. St. Jude's Church has for some time had no regular supply, and the Rector of Grace Church, Rev. G. C. Mackenzie, has enough for any one clergyman to do in his own parish."

I cannot conceive how such a statement about St. Jude's not being supplied could appear in your paper. The Rev. J. L. Strong is the present Rector, and he is doing a noble work. The Church was opened for Divine Service on August 13th, 1871, just fifteen years ago last August, and regular services have been conducted without one single exception from that time up to the present; and furthermore, the parish has always provided for her services without receiving any assistance whatever from any other Parish or friend. And I am happy to say that to-day the Church stands in the most prosperous condition of her whole history.

ALGOMA.

The Rev. W. Crompton desires gratefully to acknowledge from Mr. Baker, Port Hope, per C. W. A. S., Toronto, a box well filled with clothes, which, although coming so unexpectedly was not the less acceptable, and the contents have been duly distributed. Also a cheque for £10, from a friend in Yorkshire, with which to purchase something for the church at Lancelot, and a cheque for £5 from a gentleman, to be spent upon something for St. Mary's Church, Aspden. This purchase will take the form of a "corona" for the chancel. Aspden, Nov. 9th, 1886.

PORT SYDNEY.—The following donations are gratefully acknowledged for the month of October:—Miss Hamilton, London, Ontario, \$3; Walter Chapman, C.E., London, Ontario, \$5; Mrs. Sullivan, Toronto, \$3; Miss Wheelwright, Toronto, \$1; St. James' S. S., Toronto, per Grant Helliwell, Esq., \$60; books, papers, etc., for distribution, from various friends.

Our new parsonage is nearing completion, and we find ourselves taxed to the utmost to meet the heavy drain upon our resources. The necessary "extras" are proving a large item, and we earnestly hope our friends will not allow us to be stopped when so near the end. At our late harvest service here, a very handsome offertory was made amounting to upwards of \$40, toward our parsonage fund. Since that time donations in labour towards fencing, etc., have been made. A large quantity of wood has been given for church and parsonage, so that while we anxiously look to our friends for assistance we are not unmindful of our own responsibilities so far as we can discharge them. We hope soon to report ourselves entirely recovered from the fire of 1881, that so completely desolated our property on the parsonage ground. R. W. PLANT, Missionary.

FOREIGN.

The Bishop of Rochester has held a two days' retreat for the wives and daughters of clergymen.

Mr. J. W. Dodd, a merchant of Bristol, has offered £5,000 toward the completion of the western towers of the cathedral.

There are at present thirty-three foreign cardinals, and exactly the same number of Italian cardinals. This never occurred before in the history of Papacy.

A statue has been unveiled at Walsall, in memory of Sister Dora, one of the Christian heroines of the nineteenth century.

The Right Rev. J. B. Pearson, who has been Bishop of Newcastle, Australia, since 1880, has accepted the vicarage of Blackburn, and will assist the Bishop of Manchester in diocesan work.

The Very Rev. Arthur Rankin, Dean of Aberdeen and Orkney, has died, in his eightieth year.

The death is announced of Dr. Currie, Principal of the Church of Scotland Training College, for thirty-four years.

Canon Knox-Little is still too feeble to resume his duties.

The Rev. H. P. Parker, the Bishop Designate of Equatorial Africa, was consecrated on the feast of St. Luke the Evangelist, at St. James', Paddington.

The Bishop of Edinburgh has been presented, by the clergy of the diocese with a magnificent Episcopal ring, set with a fine sapphire, engraved with the arms of the diocese, and a silver salver, engraved with a mitre, and on the back a suitable Latin inscription.

The English archbishops have issued a joint letter asking the clergy of their provinces to give their flocks an opportunity of united intercession for foreign missions, in the week in which St. Andrew's Day falls, with a preference for the eve of that festival.

The annual sittings of the representative Council of the Scottish Episcopal Church in Edinburgh were largely attended. The Primus, Bishop Jermyn, intimated that his predecessor, who died recently, had left a pastoral letter recommending that the Archbishop of St. Andrew's be restored, and the late Bishop Cotterill held the same view. The intimation was received with loud cheers. Bishop Jermyn expressed his entire concurrence in the views of his deceased coadjutors.

The oldest German speaking university is Prague, founded in 1348; next comes Vienna, founded 1365; Heidelberg follows, being the senior of the universities in the German empire, founded in 1386; then Leipsic in 1409; Freiburg (Baden), in 1454; Griefswald, in 1456; Bale, in 1460; Munich, in 1472; Tubingen, in 1477; Marburg, in 1527; Königsberg, in 1544; Jena, in 1558; Wurzburg, 1582; Giessen, in 1607; Kiel, in 1665; Halle, in 1694; Breslau, in 1702; Gottingen, in 1737; Erlangen, in 1743; Berlin, in 1810; Bonn, in 1818; Berne, in 1834; Zurich, in 1838; Strasburg, re-established in 1872, originally founded in 1667.

There stands at Pohick, Virginia, the church which General Washington attended when in Fairfax County. It was completed in 1772, and is of stone brought from the Isle of Wight. During the war troops occupied the building, and at one time horses were stabled in it. The pews, flagging and other things were destroyed or sent away as mementoes to the homes of the soldiery. The pew of Washington was the favorite object for desecration. The old vestry book dates 1772, and among the names of vestrymen there appears that of the Father of His Country. The old church is now kept in fair repair and once a year the Lady Regents of Mount Vernon attend service there in a body. The Rev. S. A. Wallis is rector.

The Rev. W. H. Thompson, D.D., F.S.A., for twenty years master of Trinity College, Cambridge, died at the College Lodge, Oct. 1st, at the age of seventy-six. He was born at York on Mar. 27th, 1810, and, after education at a private school, was elected a scholar of Trinity in 1830. In 1866 he succeeded Dr. Whewell as master of Trinity on appointment by the Crown, and the year afterwards served as vice-chancellor of the University. During the period of his mastership the extension of the courses of study has been immense.

SKETCH OF LESSON.

ADVENT SUNDAY. NOVEMBER, 28TH, 1886.

The People and the Promise.

Passage to be read.—Exodus i. 1—14.

1. Israel's Dwelling-Place.—Try to realize what the land of Egypt was like. A land very unlike Canaan, which was a small country not so long as from Toronto to Kingston, or from Montreal to Quebec; not so wide as from Toronto to Peterborough, or from Quebec to Three Rivers.

Canaan, too, was a country of mountains, e.g.—Mount Lebanon, Mount Carmel, Mount Tabor, Mount Ebal, Mount Gerizim, Mount Moriah, and of deep and rapid mountain torrents. Egypt, on the other hand, was flat, with one great river, the Nile, flowing between low banks, and rising once a year to flood the adjacent country and fertilize it by depositing all over its surface the rich black mud from the highlands of Upper Egypt and Nubia.

In the richest part of this fertile land Joseph had "placed his father and his brethren" (Read Gen. xlvii. 5-11). They were in what has been called "the cradle of civilization." The Egyptians were very clever and industrious: fishers (Isaiah xix. 8-10), weavers of "fine linen with brodered work" (Ezek. xxvii. 7), paper-makers, whence the papyrus which grew by the brooks is called the "paper-reed" in Isaiah xix. 7. They invented the alphabet, they built mighty temples and pyramids, which are still among the wonders of the world; and they were the earliest known students and teachers of many of the arts and sciences.

From the same valley of the Nile whence flowed the culture of Greece, was also to flow the religion of Palestine. That same land of ancient learning which in the schools of Alexandria, was, ages afterwards, the first settled home and shelter of the wandering Christian Church, was also the first settled home and shelter of the wandering Jewish nation. Egypt was the meeting point, geographically and historically, of the three continents of the ancient world" (STANLEY, Jewish Church).

2. Israel's Temporal Condition.—In this rich country and amid these surroundings, the children of Israel "increased abundantly and multiplied and waxed exceeding mighty; and the land was filled with them" (Ex. i. 7.)

What period of time elapsed between the migration of Jacob into Egypt and the birth of Moses, is not quite certain. According to the chronology commonly accepted, it was 215 years, viz., 1706-1571 B. C. (PINNOCK'S Old Testament History). But the English version of the Hebrew makes it 430 years (Gen. xv. 13; Ex. xii. 40; Acts vii. 6), and some modern students of Egyptian chronology make it 1,000 years (STANLEY, Jewish Church, Lect. 3, p. 90).

At the close of this period a great change occurred in the temporal condition of the Israelites. "There arose up a new king over Egypt who knew not Joseph" (Ex. i. 5).

Although we know the names and the very features of many Egyptian kings who reigned even before this time, and have actually touched and handled their mummied corpses, yet scholars are even now divided as to the identity of this king; but he is commonly believed to have been Aahmes or Amosis, who drove out the Hyksos or Shepherd kings and established a new (the 18th) dynasty.

He saw the possibility of grave dangers to his kingdom, in the presence there of a foreign race, "more and mightier than we," and, probably, then

1st of November is village, it being the rich there. The in-reen re-decorated—a with the addition of ble, gave the Church ergy from the neigh-es had assembled to v. E. M. Bland (St. St. Barnabas), Rev. v. G. B. Bull (Stam-a celebration of the e service was well devout. The choir y well. An excellent y Rev. Dean Geddes n of Saints, in which e loss the parish had r in the removal, by L. Ingles. In the rvice was held at the that beautiful hymn Holy Voices." is been the custom of all members of the n this day; the ele-served in the Town e enjoyment of the rtook of it. After- n, consisting of music hich both ladies and lves, and gave much dience. A humorous couple of recitations atharines, were very Bull, who endeared er parish, has been h in Drummondville; econding his efforts between themselves

at the Diocesan Sun- opened at 10 a.m. on p Cronyn Hall. The the opening address, ss of Sunday schools. rk of missions, had a le of that age seemed the Gospel was to be work progressed, and l. So was the begin- but God has blessed are 16 millions of s. Many important fore the conference, room, and there is Church the essential e have to consider the sympathies of Christ- ed of more spiritual ord's day. Thirdly, system of teaching- eed unless they come ome useful hints to he Convention might eat cause of Sunday lay schools" was then referred to the differ- ools of his early days e thought the lessons er time, and the duty

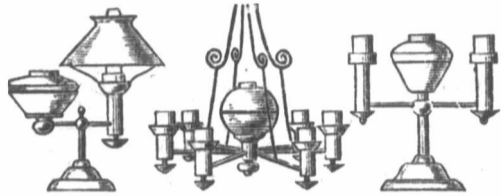
to make the Sunday e measures intro- h as cannot be com- o-day understand the is at once historical, ggested the formation ers. The paper was liscussion. ol Services" was the ill. He dealt chiefly / schools and their e-children came a long e said, a good plan to ns. An effort should attend the morning nke the sermons suit- s, he said, the best e paper was bristling ility to Sunday school on much discussion. r, W. Craig, M. John- Smith and Innis took "Prayer Book In-



DOMINION STAINED GLASS CO.,
FACTORY
No. 77 Richmond St. W.,
TORONTO.
N. T. LYON & CO.
MEMORIAL WINDOWS
Art Glass and every
description of
CHURCH
—AND—
Domestic Glass.

Designs and Estimates
on application.
N. T. LYON W. WAKEFIELD. J. HARRISON.
Manager Telephone 1470.

Matthews' Lamps



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

TORONTO STAINED GLASS WORKS.

ELLIOTT & SON
94 and 96 Bay Street,

CHURCH GLASS IN EVERY STYLE

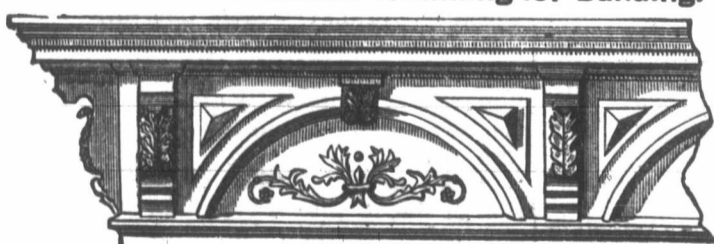
MENEELY BELL COMPANY.

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



BALTIMORE CHURCH BELLS
Established 1844. 1st Prize
at the New Orleans Ex-
position 1884-5. For cir-
culars prices, etc., address
S. Register & Sons, Baltimore, Md.

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



WINDOW CAP.
ADELAIDE STREET W., TORONTO.

H. & C. BLACHFORD,

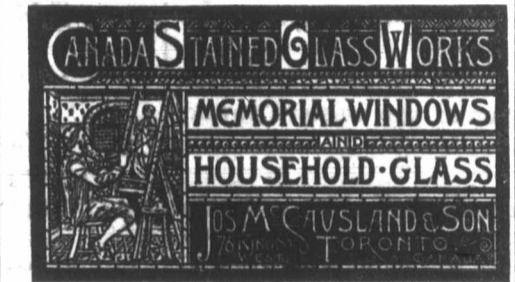
—LEADING—
Boot and Shoe Merchants,
have on hand a large assortment of Ladies' Fine American
Boots and Shoes, Misses' Fine American Boots and Slippers,
Ladies' French Satin and Kid Slippers, Gent's. English Lace
and Gaiter Boots, American Rubbers in great variety.

87 and 89 King Street East,
TORONTO.

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

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

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



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

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

ESTABLISHED 1836.
S. R. WARREN & SON
CHURCH ORGAN BUILDERS.

PREMISES:
39 to 45 McMurrich St.
TORONTO.

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

STEEL ENGRAVINGS,
PHOTOGRAVURES
COLORED PHOTOGRAPHS,
ARTOTYPES, &c., &
In good variety at
MATTHEWS BROTHERS & CO'S
FINE ART EMPORIUM,
93 YONGE ST., TORONTO

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

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

Sunday School Stamp
For stamping Books,
numbering, &c.
SEALS for Churches, Societies
Lodges, School Sections, Corporations, &c., Met
and Rubber Self-inking stamps, every variety
Kenyon, Tingley & Stewart Mnfg. Co
72 King St. West, Toronto.

THE BARNUM
Wire & Iron Works
OF ONTARIO.
SUCCESSORS TO
THE E. T. BARNUM
WIRE AND IRON WORKS
IN CANADA.
F. O. ERANO, G. GOUGH BOOTH,
General Manager, Secretary
GEO. A. EASON, Treasurer.



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

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

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

McShane Bell Foundry.
Finest Grade of Bells.
Chimes and Peals for CHURCHES,
COLLEGES, POWER CLOCKS, etc.
Fully warranted; satisfaction guar-
anteed. Send for price and catalogue.
J. H. McSHANE & CO., BALTIMORE,
Md., U. S. Mention this paper.

Elias Rogers & Co.



HEAD OFFICE—20 King Street W.
BRANCH OFFICES—409 Yonge Street, 709 Yonge
Street, and 552 Queen Street West.
YARDS AND BRANCH OFFICES—Esplanade East,
near Berkeley St.; Esplanade, foot of Princess
St.; Bathurst St.; nearly opposite Front St.

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

Our National Foods.

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

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

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

W. STAHLSCHMIDT & Co.,
PRESTON, ONTARIO.

MANUFACTURERS OF
OFFICE, SCHOOL, CHURCH,
—AND—
Lodge Furniture.



The "Marvel" School Desk.
Patented January 14th, 1885.
GEO. F. BOSTWICK,
56 King St. West,
Representative at Toronto.

as since, forming a community apart from all other subjects in the realm.

He feared to leave them as they were "lest when there falleth out any war, they join also unto our enemies [who might very probably be some of their old neighbours], and fight against us" (verse 10). Yet, on the other hand, he feared lest they should "get them up out of the land" (verse 10), and thus deprive Egypt of many subjects and leave much of its land uncultivated. So he decided to "deal wisely" with them; and by "hard bondage, in mortar, and in brick, and in all manner of service in the field" (verse 14), to "afflict," literally "to bend down" the nation both physically and morally: to weaken and diminish their numbers, and by degrading them into serfdom, to debase and enslave their minds.

3. *Israel's Spiritual Condition.*—This change doubtless had its effect upon them morally and spiritually as well as physically. It is evident from verse 19, that they were now very low in the scale of civilization; and from Joshua xxiv. 14, and Ezek. xxi. 7, 8, we may infer that they also practised idolatry. A sad falling off in those of whom God promised to Abraham "that his seed should be a blessing to all nations" (Gen. xxii. 18), a promise renewed to Jacob at Bethel (Gen. xxviii. 14).

[NOTE.—The "Teachers' Assistant" contains further notes on the lesson under the heads of "Themes for Teachers," "Hints to Teachers." Explanation of Words and Phrases, etc. These we omit for want of space. Ed. D. C.]

Family Reading.

NOTHING TO SHOW.

"My day has all gone,"—'twas a woman who spoke
As she turned her face to the sunset glow—
"And I have been busy the whole day long;
Yet for my work their is nothing to show."

No painting nor sculpture her hand had wrought,
No laurel of fame her hand had won.
What was she doing in all the long day,
With nothing to show at set of the sun?

What was she doing? Listen; I'll tell you
What was she doing all the long day.
Beautiful deeds too many to number;
Beautiful deeds in a beautiful way;

Womanly deeds that a woman may do,
Trifles that only a woman can see,
Wielding a power unmeasured unknown,
Wherever the light of her presence might be.

She had rejoiced with those who rejoiced,
Wept with the sad, and strengthened the weak;
And a poor wanderer, straying in sin,
She in compassion had gone for to seek.

Unto the poor her aid had been given,
Unto the weary the rest of her home;
Freely her blessings to others were given,
Freely and kindly to all who had come.

Humbly and quietly all the long day
Had her sweet service for others been done;
Yet for the labor of her heart and hand
What could she show at set of the sun?

Ah, she forgot that our Father in heaven
Ever is watching the work that we do,
And records he keeps of all we forget,
Then judges our work with judgment that's true.

For an angel writes down in a volume of gold
The beautiful deeds that all do below;
Though nothing she had at the set of the sun,
The angel above had something to show.

TRUTH.

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

AS OTHERS SEE US.

The *Central Presbyterian* recently contained a striking article, in which the writer attempted to account for the "vast influence" and strength of the Episcopal Church. Among the answers given are these:

"1. Its Churchliness. It lays the greatest stress upon the Church. The position, importance, power, etc., of the Church is ever brought to the forefront. Her worship, her ordinances, her sacraments, her clergy, are always held forth as worthy of all love and reverence. Everything connected or associated with the Church shares in this devotion. You never see an Episcopalian who believes that it makes little difference what Church you join, provided only you are a Christian. You rarely see an Episcopalian who will attend any other church when his own is open, whether at home or in a strange town. They do not think lightly of the Sacraments, are not careless about the baptism of their children, and are very careful to see that the members of their household attend their own Church and Sabbath school. They are steadily and constantly taught to love their own Church; to consider it as immeasurably, incomparably, infinitely superior to any and all others. *This one thing goes far to account for its influence and its growth.*

"2. It appeals strongly to the love of order, decency, good taste. There is no danger of *gaucherie* in any of her services or ceremonies. No other denomination is so free from such danger. Her preachers may be men of very poor taste themselves, and of very mediocre ability, but they are protected by their admirable ritual and liturgy. There are some dispositions so finely strung that a gross violation of taste in any part of the service of the sanctuary wounds like a blow. There is never any danger of this in the Episcopal worship. This is a great element of attractiveness. Rob her of this characteristic feature and it would be like shaving Samson's head.

"3. The prominence given to the devotional in her services. The Episcopalian may have, and too often does have a very poor sermon indeed, but he always has his liturgy. This he considers as more than compensation for a feeble discourse; this he prizes above his chief joy. The devotional part of the worship assumes chief place in time and importance. The absence of the rector makes little difference, provided only they have a good "lay reader." When a ruling elder reads a sermon in the absence of the pastor, the faithful few who punctuate the spacious roominess of the pews is an invitation to solitude! The attraction is gone with the sermon; the idea of *worship* does not draw the congregation together."

EVENINGS AT HOME.

Spend your evenings at home with the family whenever you can. Make home the brightest spot for the children. Have music, books, papers, appropriate games, cheerful rooms, good lights. But remember that the most necessary thing is a cheerful temper. You can get along without most of the other things, but not without the sunny spirit. Help each other. Don't always insist on doing the thing you like best, but do what others may like best.

Reading aloud is one of the resources which never tires, if the readings are wisely selected and read with a moderate amount of skill.

While parents should bear their part in the entertainment, the little people may do something. A little girl of eleven, whose father was kept at home by illness for a few days, said, "We mean to make it so pleasant for papa that when he gets well he will stay home with us as often as he can."

SAFE, SURE, AND PAINLESS.—What a world of meaning this statement embodies. Just what you are looking for, is it not? Patnam's Painless Corn Extractor—the great sure-pop corn cure—acts in this way. It makes no sore spots; safe, acts speedily and with certainty; sure and mildly, without inflaming the parts; painlessly. Do not be imposed upon by imitations or substitutes.

CAPITAL SERMON.

How much of practical wisdom there is in the following! Let us remember the lesson:

A story is told of an old man who in his long pilgrimage had borne many of the ills of life. His friends were condoling with him on the occurrence of some special affliction, and saying that he really had more troubles than other men, when he replied: "Yes, my friends, that is true. I have been surrounded by troubles all my life long; but there is a curious thing about them—*nine-tenths of them never happened.*"

What quantities of such troubles have afflicted us through all our pilgrimage. Most people take pains to secure all the enjoyment possible out of their troubles. They enjoy them in an anticipation; and for all practical purposes a trouble which has not occurred is often fully equal to one which has.

After having feared them, fretted over them, and talked about them in advance, then, if they come, they have the good of them again; and after they have come and gone they can still recollect them, and think them over, and derive great enjoyment from them. For those people who never are happy except when they are miserable, and who make the most of small troubles, seeing they are all they have, can derive nearly as much satisfaction from a dead trouble as they can from one that is alive. So by anticipating them in the future, making the most of them in the present, and recalling them from the past, they keep themselves well supplied with troubles.

Is it not time to forsake such foolishness? The past is dead; let it be forgotten. The trouble that is future is most likely never to happen, but if it does come we shall have help to encounter it. And for the present trouble, we have but to fly to the Rock of Refuge, and hide beneath the shadow of Jehovah's wing. "Sufficient unto the day is the evil thereof."

A fearful leap into the abyss of poverty, over the precipice of shortsightedness is taken by thousands, who might become wealthy, if they availed themselves of their opportunities. Those who write to Hallett & Co., Portland, Maine, will be informed, free, how they can make from \$5 to \$25 a day and upwards. Some have made over \$50 a day. You can do the work and live at home wherever you are located. Both sexes; all ages. All is new. You are started free. Capital not needed. Now is the time. Better not delay. Every worker can secure a snug little fortune.

HINTS TO HOUSEKEEPERS.

CANNED APPLES.—As the empty fruit-cans collect toward spring, I fill some of them with apples. Pare, core and cut each quarter in about four pieces; to every pound of fruit add a half pound of sugar; let apples and sugar stand two or three days to toughen the apples; add water to make the desired amount of juice, and sliced lemon, about one to every four quarts; cook until clear, and then put up in cans and seal.

CANNED RHUBARB.—Cut into pieces about one inch long; to every five pounds of fruit add three pounds of sugar; fill into common mustard jars, shake down well, put into a boiler enough water to come up to shoulder of jar; boil five hours and set off till morning; fill up your jars (take one to fill the others), cork tight, sprinkle powdered resin over and melt with a hot iron; if well done it will keep for two years.

CANNED STRAWBERRIES.—To one pound of fruit add one third of a pound of sugar; boil fifteen minutes; have your glass jars ready, fill, wipe the moisture from the top, fasten down, and, before putting away, give all a final screw down.

CANNED PEACHES.—Pour boiling water over large freestone peaches, remove the skins, divide in half, remove the stone; to every pound of fruit add one quarter of a pound of sugar; allow them to boil twenty minutes and seal. They are delicious.

—For constipation take St. Leon Water before breakfast.

LSWORTH,
TECT,
treet East,
ONTARIO.
SPECIALTY.

Y & COMPANY
OY, N. Y., BELLS
own to the public since
hapel, School, Fire Alarm
; also, Chimes and Peals

ell Foundry,
Grade of Bells,
Peals for Churches,
Tower Clocks, etc.
anted; satisfaction guar-
d for price and catalogue.
ANE & CO., BALTIMORE.
Mention this paper.

ers & Co.

WOOD.
AL

King Street W.
Longe Street, 709 Yonge
set West.
ICES—Esplanade East,
made, foot of Princess
opposite Front St.

BERRY'S BAL-
CEGAN BLOWER,
rticularly adapted for
rier Organs, as they
as a Piano,
and never over-blow-
tested for the last four
l to be a most decided
lanced pressure produ-
ne, while for durability
economy, they cannot
ferences given to some
ists and Organ Build-
l by direct application
ufacturer, WM. BERRY
Que.

al Foods.

FLOUR,
PS,
BARLEY,
BARLEY EXTRACTS
WHEAT FLOUR.
eparations known to
are so valuable in all
NATIONAL FOODS"
ly digested, palatable,
prepared. They assist
uscular development,
us vitality,
tion or constipative
benefit from their use;
1 find full satisfaction
tly composed of these

RELAND,
ND PATENTEES.
Lachute, P.Q.

MIDT & Co.,
NTARIO.
RERS OF
L, CHURCH.

urniture.

School Desk,
ry 14th, 1886.

STWICK,
West,
at Toronto.

GOING OUT AND COMING IN.

PSALM CXXI.

The Lord preserve thy going out,
The Lord preserve thy coming in;
God send His angels round about
To keep thy soul from every sin.

And when thy going out is done,
And when thy coming in is o'er;
When in death's darkness all alone,
Thy feet can come and go no more.

The Lord preserve thy going out
From this dark world of grief and sin,
Whilst angels standing round about
Sing 'God preserve thy coming in.

—Elizabeth H. Mitchell.

It will pay all our readers to peruse very carefully the article elsewhere copied from the *Scientific American*, addressed to that dispassionate paper, and reproduced herein because it is of very great value to everyone, containing some important scientific facts very plainly put.

STRAIGHTWAY.

"Come, Ailsie, I have to see the workwoman who has just come. I have left Baby with his bricks in the drawing-room; will you go and take care of him while Nurse is at tea?"

Ailsie was sitting in her own room, with pencil and paper and open Bible, preparing the lesson for her Sunday-school class.

"Very well, mother."

Interruptions were things she hated. When she began a thing, she liked to finish it off before going to the next thing.

"Baby and his bricks will take care of themselves for a few minutes," she reflected, as she stopped to jot down the notes which would make her preparatory paper complete. She then hastened to the drawing-room, and arrived just in time to find Baby (who was two years old) tugging at a bright-colored ball of worsted which was on a table within his reach. It had become entangled with a vase of flowers, which fell with a crash, and lay in broken bits on the floor.

"A few minutes earlier might have saved all!" thought Ailsie, when she saw the vexation of her mother at the destruction of her favorite vase, and the hopeless tangle of her piece of knitting.

Half-past ten struck when Ailsie was engrossed in an interesting book. It wanted only a chapter or two to the end. She stayed by the fireside to finish it, smothering a voice which seemed to tell her it was time to go to bed.

"How late you are!" murmured the sister whose room she shared. "I am already in bed!" Ailsie shaded the candle, and hurried through her undressing and her prayers, conscious, although her sister said no more, that it was all very disturbing to her.

Not long after this Ailsie went to stay with friends who lived in a garrison town. She learnt a great deal while there by watching the soldiers. At an early hour she was wakened by the sound of a gun fired. Then came a distant bugle. Ailsie turned round to go to sleep again, thankful she had not to obey the call, and thinking of the prompt obedience required of the soldiers to get ready for early parade.

How often she had let a quarter of an hour slip by after the maid and her conscience had sounded her *reveille*!

Profiting by this thought, she raised herself on her elbow when, much later, she was informed by the servant who brought her hot water that it was eight o'clock, to look at her own watch, not because she had any doubt of the hour, but as a means of preventing herself from being over-powered afresh by sleep. Then, not exceeding the few minutes she allowed herself for rousing up, she sprang out of bed.

All through her morning toilette she could hear the short, quick commands shouted by a sergeant who was drilling his men in the barrack-square below.

Every morning Ailsie loved to look out on that sight. She admired the instant precision with which the soldiers executed each fresh order. All

down the lines arms were flashed in perfect unison—their posture changing as promptly as the order changed. No hesitation, no faltering there. To the moment, with one accord, all were ready.

Resting on the garden-seat one day, after a merry game of ball, she fell a-thinking, and pictured herself as a soldier looking the other way when the order was given, and excusing herself by "Oh, I did not quite have what was said! I was not quite ready just then!"

Ailsie talked that day with an officer's wife whose husband had not yet returned from the war in Egypt. Ailsie was entranced by an account the lady gave of how her husband had been the means of saving the life of a brother officer who was attacked by two Arabs. He was disabling one of them, but the other was on the point of falling on him when the friend swept up to the rescue and laid the enemy low. There was but a single moment in which the work could be done, and that moment was saved.

The same thought Ailsie found manifested in the story of our Lord's call to the Apostles Peter and Andrew, James and John, and Matthew.

"Follow Me. And they straightway left their nets and followed Him."

"He called them. And they immediately left the ship and their father, and followed Him."

"He saith unto him, Follow Me. And he arose and followed Him."

"They did not stay to mend one more hole in their nets," reflected Ailsie. "Matthew did not wait to settle his money accounts. They were all very unlike me!" And she sighed, and added to herself, "I am afraid I am more like these others," and she read:

"He said unto another, Follow Me. But he said, Lord, suffer me first to go and bury my father." "And another also said, Lord, I will follow Thee; but let me go first and bid them farewell, which are at home at my house."

Then she found the Collect for Saint Andrew's Day, and read it on her knees:

"Almighty God, who didst give such grace unto Thy holy Apostle Saint Andrew, that he readily obeyed the calling of Thy Son Jesus Christ, and followed Him without delay; grant unto us all that we, being called by Thy Holy Word, may forthwith give up ourselves obediently to fulfil Thy holy commandments; through the same Jesus Christ our Lord."

Scarcely had she said the "Amen" for herself, when there came a knock at her door, and a tangled curly head was poked in, followed presently by the whole of its owner, and Poppie, one of her younger sisters, put a little sugar-sticky hand in hers with a message that a visitor was in the drawing-room—would she come down, as their mother was out?

Ailsie groaned in self-pity, particularly when she learned that the visitor was a certain prosy old lady who never knew when to leave off talking. Then suddenly she recognized that the unwelcome little intruder before her was a messenger of the Lord Jesus Christ, sent to call her; she realized that He Himself was there, saying to her, "Follow Me."

She called to mind the soldier-motto, "Ready, aye ready!"—the last words of General Fordyce on the battle-field.

"Thou therefore endure hardness, as a good soldier of Jesus Christ." It was but a trivial "hardness," but not too trivial to be ennobled by this command.

"I say unto one, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it."

So, shouldering her arms, as it were, Ailsie put down the Bible and Prayer-book she had been studying, and ran down stairs to do her best to entertain the visitor.

"Leaving Christ for Christ." It means that we must sometimes leave the worship of Christ, and give up our time for direct communion with Him, to find him in the hospital and on the battle-field, in the persons of the sick and dying. . . . "When I am doing some little necessary but homely bit of work, I constantly feel impatient, and desirous that I may get it over, and do 'some work for God,' as I fancy. 'Perhaps never thinking that the 'work for God,' as you call it, being dictated by your own will, would not be half so dear to Him as the patient fulfilment of the little task he set you.'"

Together with these thoughts Ailsie called to mind with fresh appreciation Longfellow's poem of "The Legend Beautiful."

"Do Thy duty, that is best,
Leave unto thy God the rest."

And she learned to look upon unavoidable interruptions in the same light as a servant or a soldier would look upon orders or counter-orders. "Stay here" or "Go there"—all alike being work appointed by God.

—Eleanor L. de Butts.

—Drink St. Leon Water for dyspepsia or weak digestion after each meal.

A GOOD EXAMPLE.

Says Bishop Huntington:—"I ministered once in a Church where many a pew stood for a million dollars. There were generous men and saintly women among them, not a few. But it only happened once in the nine years that, after I had announced an offering for the following Sunday, a person stopped after the service to say, 'I must be absent next Sunday and wish you to take my gift now.' She was not a Samaritan, but she was a cook, and she was to be absent to cook a rich man's dinner, and I had some reason to suspect that her gift was larger than his." The Rector has met with several similar experiences. Such forethought is certainly to be commended.

DIED FOR ME.

Among the war records of America, one incident is told which is worth repeating.

After the battle of Chickamauga a man, roughly dressed, was seen standing by a grave in the Soldiers' Cemetery at Nashville. Tears were rolling down his cheeks, but every now and then he wiped them away, and looked steadily at the painted board which stood at the head of the grave.

"Your son, sir?" a sympathetic bystander asked.

"No, not mine. He lived in our town, though, and I came to find his grave."

"A relation, then—a friend, perhaps?"

"My neighbour's son," said the farmer. Then, seeing the interested look on the questioner's face, he added, "I'd like to tell you all. I'm a poor man with seven small children and a sickly wife. I was drafted for this war. I couldn't hire a substitute. I was in great trouble, for that meant starvation for the poor things at home, none of whom could work for their living, not to speak of carrying on the farm. The morning I ought to have left them my neighbour's son came and offered to go in my stead. Said he, 'I've no one depending on me, and you have.' So he went, and was killed in action. This is his grave. I felt I must come and put those words over his head."

On the painted head-board "Died for me" was roughly traced under the name of the sleeping soldier. The tears and distress of the survivor testified to his gratitude, but most of all he showed his appreciation of the act of love by taking a long and weary journey to set up this outward mark of his feelings.

Reader, was it too much, think you, to do for a fellow man? You are indignant at the bare idea. Why, he died for him, you answer. And has not the Perfect Man died for you? What have you done to show your gratitude to Him? Have you confessed before the world your thankfulness to Him?

Have you kept holy the day of His death?

Have you regularly commemorated the sacrifice at His altar, as he bade men do?

Oh! if you have done none of these things, you are surely most ungrateful, forgetful, and neglectful of One who died for you.

The Rev. Dr. Lorimer, the well-known Baptist preacher, tells this story on himself: "When in London, a few weeks ago, I visited a market, and asked the name of a peculiarly ugly fish that lay on the counter." "We call them Baptists," replied the dealer. "Baptists!" I rejoined; "why Baptists?" "Because," he answered, "they go to the bad so soon after they come out of the water."

Children's Department.

TRUE GENTLEMANLINESS.

"O Harry, do wait a little! I'm so tired!"

"Pshaw! you are always tired now-day's" said Harry Long impatiently; "I wish you were like Jenny Dent; she's the kind of a girl I like—no whining or fretting about her."

Edith's pale face flushed, and picking up her bag of books, she started again, saying wistfully, "I suppose I am a trouble to such a bright, healthy fellow as you, Harry. How I wish we had a little pony wagon, so you could drive me to school!"

Her gentle answer made her brother ashamed of his words. "Here, give me your bag Edie," he said more kindly. "If you are not as strong as Jenny, you're a deal better natured. I heard her scold Tom and Bob awfully yesterday."

But though Edith bore the unkind words so sweetly, they made a deep impression upon her. "I mustn't complain," she said to herself, "no matter if I do get tired, or Harry will grow tired of me, and I want him to love me dearly." So day after day she walked the mile to school and back, never asking to rest or in any way complaining, Harry never thinking she was tired, would walk fast, run races, or go home by a round about way. One morning Edith had started on before her brother, that she might walk more slowly; and Harry, as he ran down the lane, heard the servant calling.

"What is it?" he cried.

"Come back and get Edith's rubbers and umbrella; it's going to rain."

"Nonsense! It won't rain. Besides she's not made of salt," said Harry to himself, as he ran on. He caught up to Edith, and the two heard each other's lessons, as they walked on, Harry never once thinking of the rain. But they had hardly started for home when a storm came on, and the two were both thoroughly wet before they reached the house.

"I say, Edie, get in the back way if you can, for mother sent Bridget after me with your umbrella and rubbers, and I didn't go back for them. If she sees you so wet, I'll be punished."

Edith, always ready to shield her brother, went quickly up to her room, changed her clothing hurriedly, not taking the precaution to rub herself, and went downstairs chilled and tired. Harry was a little anxious, but never had Edith's cheeks been so red or her eyes so bright.

"I am so glad you didn't take cold!" he whispered; and Edith did not tell him her throat was sore and her head aching. But by midnight the poor girl was so ill that her father went in haste for the doctor, and for days she lay almost unconscious.

"The wetting finished the business," said the doctor, "but the girl has been going beyond her strength for some time." Harry heard his words, and thought with shame and dismay of his carelessness.

"I teased her again and again about her tired ways, and she has kept up; and may be she'll die."

But Edith grew slowly better, and after she was out of danger Harry had to go back to school. Jenny Dent



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

An Unrivalled List.

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

It is quite unnecessary to say anything in praise of these instruments. The first two on the List are acknowledged by all to be the finest Pianos in the world. The most celebrated artists of the day have pronounced in favor of one or the other over all others.

THE HAINES, for a medium priced Piano, excels in finish and beauty as well as durability, any other instrument of its class. Its popularity is proved by the fact that the Haines' Factory has risen to be the Third Largest Factory in America.

WE ARE SOLE AGENTS FOR THE

Estey & Co's Organs,

The acknowledged leading instruments of the World

Special rates to Clergymen and Sunday Schools.

Price Lists on application.

A. & S. Nordheimer,

TORONTO: 15 KING ST. E.

Montreal:—NORDHEIMER'S HALL.

Branches:

OTTAWA, LONDON, HAMILTON

\$6 Library, 50 cts, a month installments. Immense choice list to choose from. \$12, \$18, \$24, or larger Libraries at proportionate rates. Provident Book Clubs organizing everywhere. The Literary Revolution makes a big forward movement. Illustrated Catalogue, 122 pages, may be had for 4 cents, or Condensed Catalogue, and particulars, free. Address JOHN B. ALDEN, Publisher, 399 Pearl St., New York. Mention this paper.

Ayer's Cherry Pectoral

Will cure a Cold more thoroughly and speedily than any other preparation in use. This medicine is especially beneficial in all affections of the Throat and Lungs, and affords effectual relief even in the advanced stages of Consumption. Thousands of cases of Pulmonary diseases, which have baffled every other expedient of human skill, have been completely cured by the use of Ayer's Cherry Pectoral. For fifteen years I was afflicted with Lung troubles. Ayer's Cherry Pectoral relieved the distressing symptoms of this disease, and entirely cured me. It is the most effective medicine I have ever used.—C. M. Fay, Prof. of Anatomy, Cleveland, Ohio.

While in the army I contracted a severe Cold, which settled on my Lungs, resulting in exhausting fits of Coughing, Night Sweats, and such loss of flesh and strength that, to all appearance, Consumption had laid its "death grip" upon me. My comrades gave me up to die. I commenced taking Ayer's Cherry Pectoral, and it

Last year I suffered greatly from a Cold, which had settled on my Lungs. My physician could do nothing for me, and my friends believed me to be in Consumption. As a last resort, I tried Ayer's Cherry Pectoral. It gave immediate relief, and finally cured me. I have not the least doubt that this medicine

CURED ME.

In the twenty years that have since elapsed, I have had no trouble with my Lungs.—B. B. Bissell, Editor and Publisher Republican, Albion, Mich.

Ayer's Cherry Pectoral cured my wife of Bronchitis, after friends and physicians (so severe was the attack) had almost despaired of her life. She is now in perfect health.—E. Felter, Newtown, O.

When about 22 years of age, a severe Cold affected my lungs. I had a terrible Cough, could not sleep, nor do any work. I consulted several physicians, but received no help until I commenced using Ayer's Cherry Pectoral. I continued to take this medicine, and am satisfied it saved my life.—C. G. Van Alstyne, P. M., North Chatham, N. Y.

SAVED MY LIFE.

I am now ruddy, healthy, and strong.—James M. Anderson, Waco, Texas.

Ayer's Cherry Pectoral cured me of Throat and Lung troubles, after I had been seriously afflicted for three years. The Pectoral healed the soreness of the Lungs, cured the Cough, and restored my general health.—Ralph Felt, Grafton, O.

Twenty years ago I was troubled with a disease of the Lungs. Doctors afforded no relief, and said that I could not live many months. I commenced using Ayer's Cherry Pectoral, and, before I had finished one bottle, found it was helping me. I continued to take this medicine until a cure was effected. I believe that Ayer's Cherry Pectoral saved my life.—Samuel Griggs, Waukegan, Ill.

Ayer's Cherry Pectoral,

Prepared by Dr. J. C. Ayer & Co., Lowell, Mass. Sold by Druggists. Price \$1; six bottles, \$5.

Pure Gold Manufacturing Co.,

31 Front Street East, Toronto,

HAVE RECEIVED

BRONZE MEDALS

AT TORONTO INDUSTRIAL EXHIBITION

FOR

Pure Gold Brands Spices, Pure Gold Brands Coffees, Pure Gold Blacking,

And Diploma for Pure Gold Flavouring Extracts.

Every article bearing the name "Pure Gold" is guaranteed genuine.

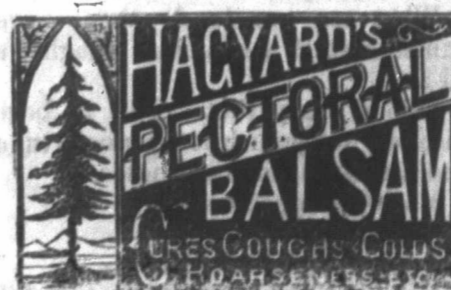
I CURE FITS!

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

A GOOD INVESTMENT.—"I suffered with eruptions on my face for over two years. I determined to give Burdock Blood Bitters a fair trial. After taking four bottles, I can say it was the best investment I ever made. Jean Clancy, Beau-sejour, Manitoba.

THERE IS NOTHING LIKE IT.—There is no one remedy offered to suffering humanity whose use is so universally and frequently required as Hacyard's Yellow Oil, for rheumatism, neuralgia, colds, sore throat, deafness, croup, lumbago, and aches, pains, lameness and soreness of all kinds, when internally and externally used.

THE BEST COMBINATION.—The best combination of blood cleansing, regulating, health giving herbs, roots and barks enter into Burdock Blood Bitters—a purely vegetable remedy that cures diseases of the blood, liver and kidneys.



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

was very willing to run races and carry on with him, but he longed for Edith's gentle sympathy and forgiveness. Now, without her, he felt how much better she was than many stronger girls. "Dear Sister Edie," he thought, "I ought to take care of her and save her from fatigue. Oh, if she only gets well, I'll show her what a good brother is!"

But Harry was not easy until he had told his father of his impatient ways, and asked him if he could think of anything he could do to make it easier for Edith to get to school.

"Could you not pull her in a little wagon?"

"Yes, indeed; part way, anyhow."

"Well, I'll buy four strong wheels, and you can make a box for the wagon?"

So, for several afternoons, Harry worked in the barn, and when Edith grew strong enough to go to school she was invited to get into her new little carriage, which was painted dark blue, with "Sister" in white letters in front.

"There, Edie; I'll never tease you about getting tired any more, but draw you more than half way to school, at least. I would rather have you than any sister in the world."

Years after people used to say, "What a true gentleman Harry Long is! He is so careful of any one who is weak or ailing. What makes him so different from most men?" And Edith, grown into a strong and beautiful woman—thanks to her brother's loving care—would say to herself, "I know."

HORSFORD'S ACID PHOSPHATE

INCOMPARABLE IN SICK HEADACHE.

Dr. Fred Horner, jr., Salem, Va., says: "To relieve the indigestion and so-called sick headache, and mental depression incident to certain stages of rheumatism, it is incomparable."

A CURE FOR DRUNKENNESS, opium, morphine, chloral, tobacco, and other kindred habits. The medicine may be given in tea or coffee without the knowledge of the person taking it, if so desired. Send 6c. in stamps, for book and testimonials from those who have been cured. Address M. V. Lubon, 47 Wellington St. East, Toronto, Ont. Cut this out for future reference. When writing mention this paper.

Don't suffer a cold to accumulate until your throat and lungs are in a state of chronic inflammation. Attack the first symptoms of pulmonary irritation with Hale's Honey of Horehound and Tar and achieve an easy victory. Sold by all druggists at 25c., 50c. and \$1.

Gleam's Sulphur Soap heals and beautifies, 25c.
German Corn Remover kills Corns, Bunions, 25c.
Hill's Hair and Whisker Dye—Black & Brown, 50c.
Fike's Toothache Drops cure in 1 Minute, 25c.

TO MOTHERS.

I was walking leisurely down a quiet London street the other day, when a little girl and boy scurried round a corner, the girl leading. They got just ahead of me, and this was the conversation I overheard:—

Little Boy. You'll tell your mother won't you?

Little Girl. Tell my mother! no, that I shan't; I never tell her nothing.

Little Boy. Oh, come now, you'd be obliged to tell her some things!

Little Girl. No, I shouldn't. I never tell her nothing, I say.

Little Boy. Oh, but if you fell down in the street and cut your leg very bad, and the blood was all running, you'd have to tell her.

Little Girl (firmly). No, I shouldn't then. I wouldn't tell her.

I wish you could have seen the determined look on that child's face as she turned it towards the boy behind her; she could not have been more than eight or nine; fair-haired, blue-eyed; a little creature, who, if washed, cleanly dressed and kindly treated, might have been a mother's joy and pride, but who, for some reason, had no confidence in her mother—told her nothing.

She did not look a naughty little girl, and, from the short conversation, I gathered that the mother in question was not a person to whom this little child could bring her misfortunes, her perplexities, her troubles.

Left at eight years old with no better counsellor than her comrades in the streets, I did feel sorry for that child. To whom will she go for help and sympathy (things all of us—good and bad—must and will have) when she is twelve, fifteen, twenty?

Did that mother beat her child, I wondered, or had she perhaps only a harsh tongue?

Anyway, the girl feared her, and, as it seemed, did not love her. She would tell her nothing.

Now, I want all mothers to ask themselves, 'Are my children afraid of me, and why? Dare my little girl come to me if she got into trouble—say, through wrong-doing?'

I fear with most mothers it would be a case of shaking, at the very least, if their little girl came to them confessing, 'I broke the best mug this morning,' or 'I took a halfpenny off the school floor this morning, and spent it, and now the teacher is asking about it: what shall I do?'

I seem to hear the sharp words that would be showered on the poor offender, and to see that no help or pardon would come to her from her mother.

And yet very often that same mother would nurse the child through a long illness with real affection.

It is the momentary vexation which a worried mother cannot (she says) bear. It is such a temptation to slap a child when it is the bearer of ill tidings. I have heard mothers say of grown-up girls when they have committed a real sin, 'And I'm sure it isn't my fault, for I've always punished her well as a little one whenever she did wrong,' or 'I've got her father to beat her with the stick.'

Oh, mothers all, this is no way of making your children good, and it is a sure way of hindering them from making a friend of you while they are little! And if you are not your child's friend then, you never will be.

What are you to do then—never punish a child when it is naughty at all?

I do not say that. But, to begin with, do not punish it for misfortunes and accidents, such as these:—

Money dropped or lost.
Broken crockery.

Torn or muddied clothes.
Messages forgotten, unless the child is really very careless.

Saucepans upset, food accidentally wasted or spoiled.

Such a lot of slaps and shakings as might be spared a poor little girl who

is often frightened and troubled enough when she has brought about some such misfortune as the above, often through carrying too heavy weights or doing more than her strength will allow.

A mother sometimes says, 'I did slap her, to be sure; but my temper was up, I meant nothing.'

But you *did* something, angry mother! You put a hedge between yourself and your child. She may come, too, to telling you nothing if you are so harsh to small sins.

Do think this over. You would not like your nice little girl of eight or nine to speak of you as the poor little one I overheard did of her mother. I will copy you a bit of poetry by way of advice on the subject:—

O'er wayward childhood would'st thou hold firm rule,

And sun thee in the light of happy faces?

Love, Hope, and Patience—these must be thy graces,

And in thine own heart let them first keep school.

Do you see what the poet advises?

To love your child, always hope it will get rid of its tiresome little faults, and, above all, to be patient with it.

Then it is likely to tell you everything—its troubles, its temptations, yes, even its sins. And you can comfort it over the first, help it not to fall before the second, and teach it to confess and be sorry for the third.

Then you will be real mothers, mothers whom the children will love and confide in, mothers who can and will save them from many a pitfall in this dangerous world.

Next Sunday when you hear the petition in the Litany for the 'young children,' think of this little girl whom I saw in the street and ask that she may not be led into sin through having a mother to whom she dare tell nothing.

TELL THEM SO.

When the cares of life are many,
And its burdens heavy grow
For the ones who walk beside you,
If you love them tell them so,
What you count of little value
Has an almost magic power;
And beneath their cheering sunshine
Hearts will blossom like a flower.

A CHILD OF GOD.

What is it ringing in my ear
When doubts and fears assail?
My child! My child! dost thou not hear?
When did I ever fail?

"Have I not given thee strength to bear?
Courage to wait for Me?
Have I not answered every prayer
Poured out in faith by thee?"

"Have I not turned thy faltering feet
From dark ways into light?
Have I not made thy trials sweet,
Bright day from clouded night?"

"Have I not filled thine awe-struck heart
With wonder at My love?
Have I not promised thee a part
With Me—in Heaven above?"

"No grief too small for Me to hear,
No pain I do not see—
My child! My child! Why wilt thou fear?
Thy Father loveth thee."

Ring on! Ring on! O blissful words!
Transcendent in your power—
"A child of God!"—Be ye still heard,
Unto my life's last hour.

SCIENTIFIC TRUTH.

REGARDING THE FUNCTIONS OF AN IMPORTANT ORGAN.

Of Which the Public Knows But Little, Worthy Careful Consideration.

To the Editor of the scientific American:
Will you permit us to make known to the public the facts we have learned during the past 8 years, concerning disorders of the human Kidneys and the organs which diseased Kidneys so easily break down? You are conducting a Scientific paper, and are unprejudiced except in favor of TRUTH. It is needless to say, no medical Journal of "Code" standing would admit these facts, for every obvious reason.

H. H. WARNER & CO.,
Proprietors of "Warner's Safe Cure."

That we may emphasize and clearly explain the relation the kidneys sustain to the general health, and how much is dependent upon them, we propose, metaphorically speaking, to take one from the human body, place in the wash-bowl before us, and examine it for the public benefit.

You will imagine that we have before us a body shaped like a bean, smooth and glistening, about four inches in length, two in width, and one in thickness. It ordinarily weighs in the adult male, about five ounces, but is somewhat lighter in the female. A small organ? you say. But understand, the body of the average size man contains about ten quarts of blood, of which every drop passes through these filters or sewers, as they may be called, many times a day, as often as through the heart, making a complete revolution in three minutes. From the blood they separate the waste material, working away steadily night and day, sleeping or walking, tireless as the heart itself, and fully of as much vital importance; removing impurities from sixty-five gallons of blood each hour, or about forty-nine barrels each day, or 9,125 hogshead a year! What a wonder that the kidneys can last any length of time under this prodigious strain, treated and neglected as they are?

We slice this delicate organ open lengthwise with our knife, and will roughly describe its interior.

We find it to be of a reddish-brown color, soft and easily torn; filled with hundreds of little tubes, short and thread-like, starting from the arteries, ending in a little tuft about midway from the outside opening into a cavity of considerable size, which is called the pelvis or, roughly speaking, a sac, which is for the purpose of holding the water to further undergo purification before it passes down from here into the ureters, and so on to the outside of the body. These little tubes are the filters which do their work automatically, and right here is where the disease of the kidney first begins.

Doing the vast amount of work which they are obliged to, from the slightest irregularity in our habits, from cold, from high living, from stimulants or a thousand and one other causes which occur every day, they become somewhat weakened in their nerve force.

What is the result? Congestion or stoppage of the current of blood in the small blood vessels surrounding them, which become blocked; these delicate membranes are irritated; inflammation is set up, then pus is formed, which

TRUTH.

IONS OF AN IM-
MAN.
nows But Little,
nsideration.

ntific American:
make known to
ave learned dur-
erning disorders
and the organs
so easily break
ing a Scientific
diced except in
needless to say,
Code" standing
for every obvious

NER & CO.,
er's Safe Cure."

size and clearly
e kidneys sus-
alth, and how
pon them, we
y speaking, to
an body, place
e us, and ex-
benefit.

at we have be-
l like a bean,
g, about four
in width, and
dinarily weighs
at five ounces,
r in the female.
y. But under-
e average size
quarts of blood,
s through these
may be called,
ten as through
mplete revolu-
From the blood
aste material,
night and day,
tireless as the
f as much vital
impurities from
d each hour, or
ls each day, or
ear! What a
rs can last any
this prodigious
glected as they

te organ open
knife, and will
erior.
reddish-brown
orn; filled with
bes, short and
m the arteries,
about midway
g into a cavity
which is called
peaking, a sac,
e of holding the
rgo purification
from here into
to the outside
ittle tubes are
eir work auto-
re is where the
r begins.

nount of work
l to, from the
in our habits,
h living, from
d and one other
ery day, they
kened in their

Congestion or
of blood in the
rounding them,
; these delicate
; inflammation
formed, which

collects in the pelvis or sac, the tubes are at first partially, and soon are totally, unable to do their work. The pelvic sac goes on distending with this corruption, pressing upon the blood vessels. All this time, remember, the blood, which is entering the kidneys to be filtered, is passing through this terrible, disgusting pus, for it cannot take any other route!

Stop and think of it for a moment. Do you realise the importance, nay the vital necessity, of having the kidneys in order? Can you expect when they are dismissed or obstructed, no matter how little, that you can have pure blood and escape disease? It would be just as reasonable to expect, if a pest-house were set across Broadway and countless thousands were compelled to go through its pestilential doors, an escape from contagion and disease, as for one to expect the blood to escape pollution when constantly running through a diseased kidney.

Now, what is the result? Why, that the blood takes up and deposits this poison as it sweeps along into every organ, into every inch of muscle, tissue, flesh and bone, from your head to your feet. And whenever, from hereditary influence or otherwise, some part of the body is weaker than another, a countless train of diseases is established, such as consumption in weak lungs, dyspepsia, where there is a delicate stomach; nervousness, insanity, paralysis, or heart disease in those who have weak nerves.

The heart must soon feel the effects of the poison, as it requires pure blood to keep it in right action. It increases its stroke in number and force to compensate for the natural stimulus wanting, in its endeavor to crowd the impure blood through this obstruction, causing pain, palpitation, or an out-of-breath feeling. Unnatural as this forced labor is, the heart must soon falter, becoming weaker and weaker until one day it suddenly stops, and death from apparent "heart disease" is the verdict.

But the medical profession, learned and dignified, call these diseases by high sounding names, treat them alone, and patients die, for the arteries are carrying slow death to the affected part, constantly adding fuel brought from these suppurating, pus-laden kidneys which here in our wash-bowl are very putrefaction itself, and which should have been cured first.

But this is not all the kidneys have to do; for you must remember that each adult takes about seven pounds of nourishment every twenty-four hours to supply the waste of the body which is constantly going on, a waste equal to the quantity taken. This, too, the kidneys have to separate from the blood with all other decomposing matter.

But you say, "My kidneys are all right. I have no pain in my back." Mistaken man! People die of kidney disease of so bad a character that the organs are rotten, and yet they have never had a pain nor an ache!

Why? Because the disease begins, as we have shown, in the interior of the kidney, where there are few nerves of feeling to convey the sensation of pain. Why this is so we may never know.

When you consider their great work, the delicacy of their structure, the ease with which they are deranged, can you wonder at the ill-health of our men and women? Health and long life

cannot be expected when so vital an organ is impaired. No wonder some writers say we are degenerating. Don't you see the great, the extreme importance of keeping this machinery in working order? Could the finest engine do even a fractional part of this work, without attention from the engineer? Don't you see how dangerous this hidden disease is? It is lurking about us constantly, without giving any indication of its presence.

The most skilful physicians cannot detect it at times, for the kidneys themselves cannot be examined by any means which we have at our command. Even an analysis of the water, chemically and microscopically, reveals nothing definite in many cases, even when the kidneys are fairly broken down.

Then look out for them, as disease no matter where situated, to 98 per cent., as shown by after death examinations, has its origin in the breaking down of these secreting tubes in the interior of the kidney.

As you value health, as you desire long life free from sickness and suffering, give these organs some attention. Keep them in good condition and thus prevent (as is easily done) all disease.

Warner's Safe Cure, as it becomes year after year better known for its wonderful cures and its power over the kidneys, has done and is doing more to increase the average duration of life than all the physicians and medicines known. Warner's Safe Cure is a true specific, mild but certain, harmless but energetic and agreeable to the taste.

Take it when sick as a cure, and never let a month go by if you need it, without taking a few bottles as a preventive, that the kidneys may be kept in proper order, the blood pure, that health and long life may be your blessing.

H. H. WARNER & CO.

ADVERTISE

IN THE

DOMINION

CHURCHMAN

BY FAR

The Best Medium for ADVERTISING.

BEING THE MOST

Extensively Circulated Church Journal

IN THE

DOMINION

Mailed to nearly ONE THOUSAND Post Offices weekly.

RATES MODERATE.

ADDRESS

Frank Wootten,

Publisher & Pr...

COAL AND WOOD!!

BEST QUALITIES--LOWEST RATES!

Offices and Yards } Corner Bathurst and Front Streets.
Yonge, Street Wharf.

Order Offices } 51 King-street East. 534 Queen-street West
390 Yonge Street. 678 Yonge-street.

Telephone Communication between all Offices.

-P. BURNS-

A GREAT ENTERPRISE

THE CENTURY MAGAZINE with its enormous circulation (edition of November number is a quarter of a million) and great resources, has never undertaken a more important work than the one which will be its leading feature during the coming year. This is a history of our own country in its most critical time, as set forth in

THE LIFE OF LINCOLN,

BY HIS CONFIDENTIAL SECRETARIES, JOHN G. NICOLAY AND COL. JOHN HAY.

This great work, begun with the sanction of President Lincoln and continued under the authority of his son, the Hon. Robt. T. Lincoln, is the only full and authoritative record of the life of Abraham Lincoln. Its authors were friends of Lincoln before his presidency; they were most intimately associated with him as private secretaries throughout his term of office, and to them were transferred upon Lincoln's death all his private papers. Here will be told the inside history of the civil war and of President Lincoln's administration,—important details of which have hitherto remained unrevealed, that they might first appear in this authentic history. By reason of the publication of this work,



THE WAR SERIES, which has been followed with unflagging interest by a great audience, will occupy less space during the coming year, but will by no means be entirely omitted. Stories of naval engagements, prison life, etc., will appear.

NOVELS AND STORIES

include a novel by Frank R. Stockton, two novelettes by George W. Cable, stories by Mary Halleck Foote, "Uncle Remus," Edward Eggleston, and other American authors.

SPECIAL FEATURES

(with illustrations) include a series of articles on affairs in Russia and Siberia, by George Kennan, author of "Tent Life in Siberia," who has just returned from a most eventful visit to Siberian prisons; papers on the Labor Problem; English Cathedrals; Dr. Eggleston's Religious Life in the American Colonies; Men and Women of Queen Anne's Reign, by Mrs. Oliphant; Clairvoyance, Spiritualism, Astrology, etc.; Astronomical papers; articles on Bible History, etc.

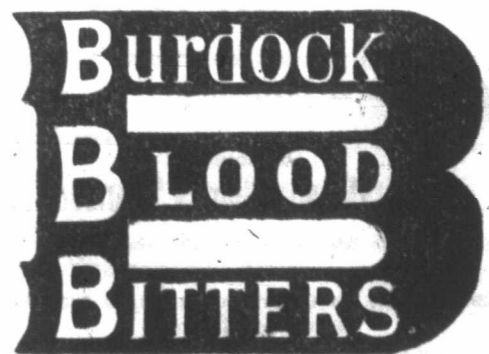
Subscription price, \$4.00 a year, 85 cents a number. Dealers, postmasters, and the publishers take subscriptions. Send for our beautifully illustrated 24-page catalogue (free), containing full prospectus, etc., and the special offer of four bound volumes from the beginning of the War Series with a year's subscription for \$10.00.

THE CENTURY CO., New York.



FREEMAN'S WORM POWDERS.

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



WILL CURE OR RELIEVE

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

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

T. MILBURN & CO., Proprietors, TORONTO.

SUBSCRIBE

FOR THE

Dominion Churchman,

The Organ of the Church of England in Canada.

THE MOST

INTERESTING AND INSTRUCTIVE

Church Paper to introduce into the home circle.

Every Church family should subscribe for it at once.

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

Send your Subscription to

Frank Wootten,

Post Office Box 2640

TORONTO



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

MULLIN & MUIR,

SUCCESSORS TO

HENDERSON, MULLIN & CO.,

'136 YONGE STREET, TORONTO.

We have greatly improved the PREMISES and have increased our STOCK, which comprises all the latest DESIGNS AND COLORINGS for 1886.

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

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

MULLIN & MUIR, 136 Yonge Street, Toronto.

H. GUEST COLLINS,

Organist of All Saints' Church, resumed teaching

Piano, Organ, Singing, Harmony and Counterpoint.

Practice for Organ Pupils on an excellent two manual organ.

Special Classes in Harmony and in Vocal Music for both ladies and gentlemen.

Residence - 21 Carlton St., Toronto

MR. ARTHUR E. FISHER,

Receives pupils for instruction in

VOICE-TRAINING, HARMONY, COUNTERPOINT & COMPOSITION.

Manuscripts revised. Candidates for musical examinations prepared by correspondence or private lessons.

Residence, 91 St. Joseph St., Toronto.

TRINITY COLLEGE SCHOOL,

PORT HOPE.

MICHAELMAS TERM

Will begin on

THURSDAY, SEPT. 16th,

Forms of Application for admission and copies of the Calendar may be obtained from the

REV. C. J. S. BETHUNE, M. A. D.C.L.
HEAD MASTER.

THE CANADA Business College

HAMILTON, ONTARIO.

ESTABLISHED IN 1862.

Best equipped Business College in the Dominion. For catalogue write
R. E. GALLAGHER, Principal.

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

GENERAL GROCERIES.

NEW RAISINS, NEW CURRANTS.

CROSSE & BLACKWELL'S

Raspberry, Black Currant,
And Green Gage Jams
In 1b. Bottles.
R. FLACK
388 Gerrard-st. East Toronto.

HOUSEKEEPER'S EMPORIUM!

RANGES, WOOD COOK STOVES,
COAL OIL STOVES,
CUTLERY, PLATED WARE,
CHANDLIER'S, LAMPS,
BABY CARRIAGES, ETC.

Every family should have one of our

Self-Basting Broilers.

HARRY A. COLLINS,
YONGE STREET, WEST SIDE.

BOARDING AND DAY SCHOOL

FOR
YOUNG LADIES.

CONDUCTED BY MISS ROBINSON.

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

Business Training

For Ladies and Gentlemen at DAY'S BUSINESS COLLEGE. Established twenty years. Instruction sound and thorough. References to former students and reliable business men. Address

JAS. E. DAY, Accountant,
96 King St. West.
TORONTO

Near Rossin House.

THE BISHOP STRACHAN SCHOOL FOR YOUNG LADIES.

President,—The Lord Bishop of Toronto.

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

At the recent University Examinations (1886) at Trinity and Toronto Universities, several pupils of the School obtained First and Second class honours in the English subjects and in the languages.

The building has been lately renovated and refitted throughout

The School re-opens Tuesday, September 7th. Boarders to arrive the previous day.

Annual Fee for Boarders, inclusive of Tuition \$204 to \$252. Music and Painting the only extras. To the Clergy, two-thirds of these rates are charged.

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

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

W. H. STONE,

The Undertaker,

ALL FUNERALS CONDUCTED PERSONALLY

NO. 187 YONGE ST., TORONTO.

TELEPHONE No. 982.

H. SLIGHT,

CITY NURSERIES.

407 Yonge Street, Toronto, Ont.

THE FLORAL PALACE OF CANADA

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

VERRAL'S

CAB, COUPE,

LIVERY AND BOARDING STABLES.

Established 1855.

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

Telephone with all parts of the city.

OPEN DAY AND NIGHT.

THE NORTH AMERICAN LIFE ASSURANCE CO.

INCORPORATED BY SPECIAL ACT OF THE DOMINION PARLIAMENT.

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

VICE-PRESIDENTS:
HON. ALEX. MORRIS, M. P. P.
JOHN L. BLAIKIE, Esq.

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

FULL DEPOSIT WITH THE DOMINION GOVERNMENT.

HEAD OFFICE:

22 to 26 KING ST. WEST, TORONTO.

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

Illustrative Sample Free



HEAL THYSELF!

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

SELF-PRESERVATION.

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

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

BRITISH AMERICAN Business College

ARCADE, TORONTO.

This is the leading Commercial College in Canada. Its location is in the business and educational centre of this Province. The course of studies has been specially arranged to give a sound business training.

Arithmetic, Commercial Law, Bookkeeping, Correspondence,
Penmanship, Phonography, and Typewriting,
Practically taught. Re-opens September 1st,
For Circular, giving full information address
G. O'DEA Secret

JOHN MALONEY,

DEALER IN

Stone, Lime and Sand,
Sewer Pipes and Tiles,

ALSO,

GENERAL TEAMING.

C.P.R. yards, Corner Queen & Dufferin
Streets, Toronto.

HOMOEOPATHIC PHARMACY

394 Yonge Street, Toronto,

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

D. L. THOMPSON Pharmacist.

SEE

BENNETT & WRIGHT'S GAS FIXTURES

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

SHOW ROOMS—FIRST FLOOR,
BENNETT & WRIGHT

72 Queen Street East.

Telephone 42.

N. P. CHANEY & CO.

230 King St. E., TORONTO,
Feather and Mattress Renovators
and dealers in all kinds of

FEATHERS, NEW FEATHER BEDS, PILLOWS,
MATTRESSES AND SPRING BEDS.

Furniture overhauled.

Cash paid for all kinds of Feathers.

UNEMPLOYED!

No matter where you are located, you should write us about work you can do—and live at home. Capital not required. You are started free. Don't delay. Address,

The Ontario Tea Corporation,
125 Bay Street, Toronto, Ont.

AGENTS WANTED—

To sell the Journeys of Jesus. History of His travels with the twelve Disciples in the Holy Land. Beautifully illustrated. Maps, Charts &c. Address:

MENNONITE PUBLISHING CO., Elkhart, Ind.