

[July 24th, 1890.

and all kinds of Brass Work
LARGEST MANUFACTURERS OF
SILVER AND BRASS STAMPS IN THE CONTINENT.
RICHARD & ANDREWS
ENGRAVERS
THE DOMINION PHOTO ENGRAVING CO.
OTTAWA.
L. BRASS AND RUBBER STAMPS.
GIL PLATES, SEALS, &c. &c.

Monial Brasses
UNIVERSITY, KINGSTON.
Magnificent work of art.—Fide
is of beautiful workmanship.
and Designed by
D & ANDREWS,
park Street, Ottawa.

North College
Rev. E. N. ENGLISH, M.A.,
PRINCIPAL.



OF THE
Institutions in America
FOR THE
OF YOUNG LADIES.
ON APPLICATION.
Ont., Canada.

HON. G. W. ALLAN,
President.
MUSIC
TRINITY
SPECIAL SUMMER NORMAL SESSION
BEGINS JULY 7, ENDS AUG. 9.
MAILED FREE TO ANY ADDRESS
APPLICATION TO
LIVE. GROVER FISHER, Director

Groceries and
Provisions.
Goods in Great Variety.
ACKWELLS
JAMS, JELLIES Etc.
ST. EAST, TORONTO.

AMERICAN LIFE
Insurance Co.

MACKENZIE, M.P.,
RESIDENT:
WITH THE DOMINION
SERVEMENT.
AD OFFICE
ST. W., TORONTO.

LINE RETURN PREMIUM
PLAN
If death occur prior to the
ontine period, the whole of
may have been paid will be
in addition to the face of the
g a dividend of 100 per cent.
d, should death occur during

MERCIAL PLAN.
of business and professional
n out large policies on the
cial Plan, show the demand
ance relieved of much of the
g which constitutes the over
inary plans, is not confined
omes, but exists among all

ation apply to
M McCABE,
ING DIRECTOR,
TORONTO

Canadian Churchman

AND DOMINION CHURCHMAN.

A Church of England Weekly Family Newspaper.

Vol. 16.]

TORONTO, CANADA, THURSDAY, AUGUST 14, 1890.

[No. 31, 32, 33.

STRICKLAND & SYMONS,
ARCHITECTS.

11 and 12 Masonic Hall, Toronto Street,
TORONTO, - - - - - ONT.

WALTER R. STRICKLAND. WILLIAM L. SYMONS.

R. GILDAY,
FELT AND GRAVEL ROOFER.

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

R. C. WINDEYER,
ARCHITECT.

R. C. WINDEYER, Canada Permanent
Church Work a Specialty. Buildings, Toronto

H. WILLIAMS & CO.,
SLATE AND FELT ROOFERS

4 Adelaide Street, Toronto,
DEALERS IN ROOFING MATERIALS.

Proprietor of Williams' flat slate Roof,
a superior roof for flat surfaces.
TRINIDAD ASPHALT LAID ON CELLAR BOTTOMS—
STABLE FLOORS, WALKS, &c.



Our Communion Wine
"ST. AUGUSTINE,"
Registered.

"Chosen by Special Committee Synod of
Ontario, assisted by Analysts Inland Revenue
Dep't, Ottawa, for use in all the Parishes of the
Diocese." For sale in cases, 12 quarts, \$4.50.
Purity and quality guaranteed. Catalogues of
all our brands of wines on application.

J. S. HAMILTON & CO.,
BRANTFORD.
Sole Agents for Canada.

WANTED.

Work for Board and small wages on farm, by
paid now working on a farm in England. Apply
for particulars

REV. J. C. ROPER,
St. Thomas Clergy House, Toronto.

DOMINION LINE.

ROYAL MAIL STEAMSHIPS.

SUMMER SEASON.
LIVERPOOL SERVICE.

Sailing Dates.
From Montreal.

"Sarnia".....Thursday August 21st.
"Oregon".....".....".....28th.
"Dominion".....".....".....4th.
"Vancouver" Wed. Sept. 10th.

Rates of Passage.—Cabin \$60 to \$80; return
\$110 to \$150.

Great Reduction in Cabin Rates.
Per S. S. "Oregon," "Sarnia," "Toronto," and
"Dominion."
Montreal to Liverpool \$40, return \$80.
Intermediate per "Vancouver," "Oregon" and
"Sarnia" \$30, return \$60.
Steerage per "Vancouver," "Oregon" and
"Sarnia" \$20, return \$40.

Bristol Service for Avonmouth Dock.
"Texas".....From Montreal about Aug. 23rd.
"Knight Companion".....".....".....30th.

No passengers carried to Bristol.
Cabin \$40, return \$80.

Special rates for clergymen and their wives.
Apply to C. S. Gzowski, Jr., 24 King St. E.
G. W. Torrance, 18 Front Street West, Toronto.
D. Torrance & Co., General Agents, Montreal.

Armson & Stone.

JUST DELIVERED

BLOUSE WAISTS IN HEAVY
TWILLED SATIN,

All Colors at \$2.75 and \$3.75. Worth
Double the Money.

SECURE ONE EARLY.

212 YONGE STREET - TORONTO.

TIMMS & CO.,

(THE OXFORD PRESS)

PRINTERS AND PUBLISHERS

23 Adelaide St. E., Toronto.

We invite attention to our superior facilities
for the prompt and careful execution of every
description of

BOOK, JOB AND MUSIC PRINTING

Write for Estimates.

Marriage, Baptismal and Confirmation Certifi-
cates from 25 cents to 40 cents a dozen. We shall
be pleased to submit samples by mail. Design
No. 10 of Confirmation Card, in four colors and
gold, has just been issued, and is a beautiful
specimen of typography.

JOHN MALONEY,

DEALER IN

STONE, LIME AND SAND,
Sewer Pipes and Tiles, also
General Teaming.

C.P.R. Yards, Corner Queen and Dufferin
Streets, Toronto.

DO YOU And desire fashion-
WRITE? able Writing Paper,
and reasonable
prices.

SEND TO

JAMES BAIN & SON,
Stationers, Toronto.

Crest and Monograms embos-
sed on paper and envel-
velopes at cost.

ESTABLISHED 1856.

P. BURNS & CO.,

Only Importers of the Celebrated
SCRANTON COAL.

Special Rates for Cut and Split
Summer Wood for One
Week.

OFFICES: - Head Office, 38 King St. E.,
TORONTO,

Also 545 Queen West, 390 Yonge. Office and Yard,
Yonge St. Docks Front Street near Corner
Bathurst St. Telephone communications be-
tween all offices.
Orders promptly attended to.

CHAS. P. LENNOX,
DENTIST.

Yonge Street Arcade, - Toronto.

Is using the new process of filling and crowning
with porcelain.

This is the most beautiful and durable filling
known. No long tedious operations.

No unsightly metallic filling conspicuous. No
pain. All other operations skillfully done.

Telephone No. 1846.

W. H. Stone,
The Undertaker.

All Funerals Conducted Personally.

No. 349 Yonge St., TORONTO,
And 514 Queen St. West.

Telephone No. 932.

SUNBEAMS

ELDRIDGE STANTON, Photographer,
116 Yonge Street & 1 Adelaide Street West.
Photographs of all sizes,
Sunbeams \$1 per dozen.

--- JAMES PAPE ---
FLORIST:--

Greenhouses:—Carlaw Avenue, King street East.
Plants for Table Decoration always in stock
Bouquets for Weddings and Floral Decor-
ations for Funerals a Specialty.

TELEPHONE 1461. 78 YONGE ST., Toronto.

NEW BOOKS.

- 1.—Jesus The Messiah. By Alfred Eder-
sheim.....\$2 00
- 2.—The Permanent Elements of Religion.
By The Bishop of Ripon. (Bampton
Lecture)..... 2 00
- 3.—Modern Science in Bible Lands. By Sir
J. W. Dawson..... 2 00
- 4.—Fossil Men and their Modern Represent-
atives. By Sir J. W. Dawson..... 2 25
- 5.—Godet's Studies on the Epistles..... 2 50
- 6.—Godet's Studies on St. John. 2 vols..... 6 50
- 7.—Delitzsch's Commentary on the Psalms.
3 vols..... 7 50
- 8.—Biblical Essays. By C. H. H. Wright.
(Bampton Lecturer, etc.)..... 1 75

JOHN YOUNG

Upper Canada Tract Society, 102 Yonge Street
TORONTO.

MISS DALTON,

378 Yonge St., Toronto.

All the Season's Goods now on view.
MILLINERY, DRESS
AND MANTLE MAKING.
The latest Parisian, London, and New York
Styles.

The Largest, Most Complete, and Best
Selected Stock of

Gas Fixtures

AND
GAS GLOBES

To be found in the Dominion for this
Season's Trade, at

R. H. LEAR'S,
49 & 21 RICHMOND STREET W., Toronto,

OUR NEW CAP

In Ladies' Caps there is a stylish variety
of Fancy Summer Flannel, shirred fronts,
in white, blue, garnet, black, brown, etc.
Blue flannel, white polka dot; white, black
polka dot; blue, with white anchor; crimson,
white anchor; stripes of all colors, large
variety; price only 75 cents for any pattern;
Expressed to any part on receipt of price.

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

TENNIS, CRICKET,
BOATING,

CAMPING COATS, SHIRTS, TROUSERS,

ALL ENGLISH GOODS.

Can be supplied from imported stock, or made
to order.

Orders by Mail receive prompt
attention.

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

Housekeeper's Emporium!

RANGES, WOOD COOK STOVES,
COAL OIL STOVES,
CUTLERY, PLATED WARE
CHANDELIERS, LAMPS,
BABY CARRIAGES, FINE GOODS, Etc.
Furnished by
HARRY A. COLLINS, 90 Yonge Street,
West Side.
TORONTO, - - - ONT.

NOW READY.

LUX MUNDI.

1 Vol., 12mo, Cloth, Gilt
Top, \$2.00.

This edition of the work will contain the fac-
simile authorization of the editor, Rev. Charles
Gore, M.A., Fellow of Trinity College.
Twelve essays by eleven prominent writers.
A wonderful co-operative production.

The Frank Acceptance of Evolution.
The Liberal Theory of Inspiration.
The Ungrudging Concessions to Modern
Criticism of the Old Testament.
The Modification of Vital Doctrines.

All these have been advanced before, but never
from such sources.

The book comes from what was considered the
stronghold of English theological conservatism.
This book will be, in fact is already, the sensa-
tion of the age in theological circles. It glows
with the ardor of conviction.

Its lucid and attractive literary style will
attract thousands of readers who rarely open a
theological treatise.

ROWSSELL & HUTCHISON,
76 King Street East, Toronto,

August 14th, 1890.

ros. & Co.,
N, ONTARIO,

FACTURERS OF
ND WOOD
FURNACES

Registers.
35 SIZES.

Descriptive Catalogue
largest variety and best
tured in Canada.

n this Paper.

RESSED BRICK.

GREAT VARIETY
k from \$3 to \$10 per 100.
om \$10 to \$18 per 1000.
ing Brick \$8 per 1000.

cars at Milton, Ontario

LICATION.

eaning Trap.

NER PIPES,

himney Tops,

BRICK, FIRE CLAY.

id and Native Cements

Always on Hand.

Best Prices!

struction of the MAQUINE
uilders, after subjecting it
ualified approval. Lead-
ever, diptheria, and other
ronto there is a very large
and in every instance they

Ross Water Engine
For Blowing Church
Organs.

THE MOST
Economical
And Perfect
In the Market.

For further particulars
address

J. G. GEDDES,
309 Main St., E.,
HAMILTON, Ont.

REFERENCES:

Rector St. Mary's Cathedral,

Rector St. Patrick's Church,

Organist St. Mary's Cath-

organist Central Presbyterian
nt.

STEAM CARPET
CLEANING WORKS,
St., Toronto.

est improvements for clean-
specially adapted for fine
lton, Velvet, Brussels, and
Goods are made to look
out in the least injuring the
le over, altered, and refitted
Telephone 1227.

Canadian Churchman.

TORONTO, THURSDAY, AUG. 14th, 1890.

REV. PROF. WM. CLARK, LL.D. Editor.

Subscription, - - - - Two Dollars per Year.

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

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

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

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

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

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

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

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

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

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

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

Address all communications,
FRANK WOOTTEN,
Box 2640, TORONTO.

Offices 32 and 34 Adelaide St. East.

Lessons for Sundays and Holy Days.

August 17.—11 SUNDAY AFTER TRINITY.
Morning.—1 Kings 18. Rom. 14 & 15 to v. 8.
Evening.—1 Kings 19; or 21. Matt. 25. 31.

THE EXTINCTION OF THE RED INDIANS.—It is awful, says a contemporary, to contemplate the swift rate at which the Red Indians are fading away, and the feet of the Gospel messengers ought to be hastened. Here is the latest sigh from a United States Indian reservation: "Before the white man came," exclaims the old man, wrapped in his blanket like a shrivelled mummy, gesticulating with his skinny hands, "before the white man came we were strong—we were alive! We lived in tents, we rode on horseback, we moved constantly from place to place. We ate good meat of buffalo and juicy venison, we drank pure water. Our young men never coughed, the blood never sprang from their lips; our girls had not these great swellings on their necks and these pale faces. The white man brought us these things. He brought us the flesh of diseased cattle, bad bacon, the coffee that takes away our strength. We sit in the white man's houses and eat these things and we die like the dogs. There are no old men and old women now-a-days; the very children are dying." No doubt, this is awful; but, to a certain extent, it is inevitable. There are certain races which seem capable of receiving civilization, and others which die out in the presence of it. If these last have had their day, why lament that they are giving place to races better fitted to occupy and subdue the earth? That they should cease to exist cannot hurt those who were never born; and those who have passed away have only obeyed the law of nature.

CANON LIDDON.—The distinguished preacher of S. Paul's belongs so much to the whole Anglican Communion, that the report of his serious illness went throughout the whole English-speaking world and awakened the keenest regrets and anxieties. It now appears that he has partially recovered, although he will scarcely be able to take his month's preaching this summer at S. Paul's, unless, by means of some exchange, he may be able to postpone his turn. It is possible that the

Canon's attendance at Lord Carnarvon's funeral may have exposed him to cold, and so have led to his indisposition. These things will show his wisdom in declining the Bishopric of S. Alban's. We trust that his great work on the life of Dr. Pusey may be brought to a prosperous conclusion.

DEATH OF LORD CARNARVON.—The papers have been commenting at much length on the late Earl of Carnarvon as a politician; but he was no less distinguished as a scholar and a Churchman. At Oxford he took a first class in classics, and since leaving Oxford he has published several works on classical subjects which are highly esteemed by scholars. As a Churchman, he belonged by constitution, by education, by conviction, to the school of what would now be considered the somewhat old-fashioned high Churchman—the school of George Herbert, a member of the same noble family. Archdeacon Sinclair, preaching at S. Paul's, after his death, was guilty of no exaggeration when he said: "He was the very ideal of conscientious chivalry, of high-minded devotion to Church and Queen. Although brilliantly cultivated, his faith was as simple as the faith of a child. Although gifted with every advantage that Providence could bestow, his life was really unselfish; he lived laborious days and worked for the people, and for the cultivation of his own great hereditary gifts. Great is the loss of the Church and realm at the premature removal of so knightly an example."

COUNT CAMPELLO.—Our readers will remember the sensation caused by the secession of Count Campello, a Canon of S. Peter's Church, Rome, from the Roman communion. Unfortunately no one can be surprised to hear that, soon after his secession, all kinds of injurious reports were circulated respecting him; and, these having failed, that recently it should have been given out that he had returned to the Church of Rome. Some of the charges were privately disseminated; and these have been investigated, and declared to be groundless. Others, two in number, were actually brought forward in a court of law. One of them, the Archbishop of Dublin tells us, was "peremptorily dismissed by the judge, and the other ignominiously withdrawn by the accuser." With regard to the rumour of his return to the Roman communion, this proves as untrustworthy as the other charges. It is to be hoped, as the Archbishop remarks, that such exposures of the tactics of Rome "will induce many to rally round this brave and faithful man, witnessing for the truth in the midst of many enemies and many discouragements." To a certain extent this has already happened; and we trust that the work which he is carrying on for the reformation in Italy may be increasingly and abundantly blessed.

THE WELSH CHURCH.—It seems that Mr. Gladstone is not prepared at once to undertake the disestablishment of the Welsh Church. Mr. Gee, a Welsh dissident, wants precedence to be given to Welsh over Scotch disestablishment; but Mr. Gladstone thinks that "it is only when we have come much nearer to the period of action that the order of action can be usefully considered." The "horizon of practical politics," as Mr. Gladstone used to say, does not seem at present to give a prospect of this double disestablishment. The carrying of Home Rule is all that he can expect to

accomplish in his life-time. We sincerely hope that even this moderate ambition may be disappointed, and that Great Britain may remain one united kingdom long after Mr. Gladstone has ceased to demoralise the House of Commons and plot against the unity of the Empire. The beginning of disestablishment, moreover, will be as the letting out of water. Scotland—Wales—what of England? and of all that will result from the denationalizing of the English Church? It is an appalling prospect.

THE ALTAR CROSS AT S. PAUL'S.—It appears that S. Paul's Cathedral is to have another ritual trial before the one concerning the reredos can be brought to a decision. The Duke of Newcastle, a pronounced ritualist, has presented to the cathedral an altar cross of the height of at least six feet. It is said to be a magnificent specimen of ecclesiastical art. Now, we had quite supposed it to be a thing established beyond all question, that a cross, if placed on a super-altar, or a shelf unconnected with the altar table, was perfectly permissible by law; and that it was forbidden only when placed upon the table, on the ground that it interfered with the covering of the table. It appears, however, that others are of a different opinion, and the legality of the cross is to be tried. For our own part, we cannot help regretting this attempt. We are not aware that ritual prosecutions have had the least effect in stopping the practices complained of, while in some cases they certainly have promoted them.

FEMALE SUFFRAGE.—It appears that one of the American States has decided to extend the electoral franchise to women. Whether there is any chance of such an example being followed by other States, among ourselves, or in England, we cannot tell; but we hold the subject to be one of very considerable importance not to women only, but to society in general. We have therefore much pleasure in drawing the reader's attention to a paper on the subject by Professor P. F. Nash, of Hobart College, Geneva, the first half of which appears in the present issue of this paper.

LAWLESSNESS.—A controversy has been going on between the *Rock* and the *Church Times* on the subject of the alleged lawlessness of Ritualists. We must remember that this is no new controversy. The cry of the old Tractarians was, Obey the Rubrics; and to this cry the Evangelicals paid no attention, or very little. They disobeyed the plainest injunctions of the Prayer Book, pleading that they had the sanction of custom. When, however, they found that new high Churchmen had entirely emancipated themselves from the conservatism of the old Tractarians, and were as free in the handling of rubrics as the lowest Churchman had been, the Evangelicals began to display a remarkable zeal for the rubrics. We are not pretending, at the present moment, to criticise these doings; we are simply stating facts. According to the old theories, and we venture to say, according to reason and common sense, the clergy are bound to obey the law as expounded and when enforced by those who are set over them. There are laws which have become obsolete, and they may be treated as such, unless those in authority shall revive them. There are prescriptions of so small importance that no one would

think of making a fuss about them. But it does not follow that every incumbent is to do exactly as he likes in regard to the requirements of the rubrics. Wherever the Bishop insists upon their observance, the clergyman is bound in conscience to obey. Such is the rational theory. It is now declared to be unworkable. This may possibly be the case; but this is very far from being an ideal state of things. The connexion of the Church with the state in England has tended to encumber and retard synodal action, and all the churches in communion with Canterbury have been left in the same condition of hesitancy and indecision. By and by we may expect to witness the survival of the fittest in ritual, as in other things; in the meantime a good deal may be accomplished by charity and patience.

LIBERTY AND CREEDS.

In a previous number of this paper we drew attention to the case of a clergyman who had been chosen to read a paper at the Church Congress in the States this year, although he had denied the Incarnation and the resurrection of Christ from the dead. The subject continues to be discussed, and one of the most remarkable contributions to the controversy is a letter written by the clergyman himself, the Rev. Howard MacQueary, rector of S. Paul's, Canton, O.

Mr. MacQueary is much distressed because his critics "persist in discussing Evolution and Christianity from the ecclesiastical standpoint alone." They ask not, Is evolution true; but "Is it consistent with an acceptance of the Creeds and Articles of the Church?" Mr. MacQueary argues, on the contrary, that he is bound to study the subject of evolution untrammelled by any doctrines or creeds whatever, and holds himself at perfect liberty to receive any supposed consequences of the theory of evolution, even if these should land him in the necessity of rejecting doctrines in which he publicly professes his belief.

This is really a very curious state of things and shows a very remarkable state of mind. The matter is rather complicated, and we must take certain points separately. Now, in the first place, no believer in the Catholic faith enters upon the study of evolution or any other subject with a determination to stop his inquiries the moment that orthodoxy seems to be in danger. He who has a sincere love of truth will be willing to attain to it at all costs. He will be quite sure that one truth cannot contradict another; and he will understand that, if he arrives at any conclusions which seem to be at variance with any other beliefs which he now entertains, he must very carefully consider the grounds of his beliefs, and retain that which he regards as proved, whilst he rejects the opinion which is incompatible with this.

Now this is very much what Mr. MacQueary has done. His theories of evolution and its consequences have led him to reject certain parts of the Creed which he has hitherto professed to believe. And these parts of the Creed are not of the nature of subordinate details, matters of opinion which do not greatly affect the substance of our belief. They do not belong to the questions of general councils and their assembling and their authority, — matters, we may say, which none but an over scrupulous conscience would regard as reasons for relinquishing one's ecclesiastical position. They touch the very foundations of the faith, and it is difficult to understand how any honourable man could regard them as matters of indifference.

About ten years ago, when Mr. Stopford Brooke

resigned the license which he held from the Bishop of London and announced his secession from the Church of England, a clergyman, supposed to belong to the same school, wrote a letter to the *Times* protesting against the secession of such men from the Church, and declaring such a proceeding to be an anachronism.

It would be curious to ascertain the exact meaning attached to such an expression. Surely it cannot mean that it is an anachronism to fulfil one's contracts, to speak the truth, to mean the thing which one says. Would this gentleman say that a man might lawfully, at the altar, declare that Jesus Christ was Very God and of one substance with the Father, and then might go into the pulpit and declare that Jesus Christ was mere man? Or again, might he at Morning and Evening Prayer, and in the Communion service, affirm that Christ was crucified, dead, and buried, and that the third day He rose again; and then in his sermon declare that this signified no resurrection of the body?

There is only one theory upon which any such course could be for one moment excused — the theory that these doctrines were of no importance. A person who claims his right to preserve his position as the authorized minister of any Christian communion, whilst denying the fundamental doctrines of its creed, can do so only on the assumption that no doctrines are of any importance. Arians, Nestorians, Eutychians are to be welcomed back as members, and even ministers of the Catholic Church: even Unitarians are to be placed as authoritative teachers of the disciples of Jesus Christ. If such theories are to prevail, the sooner we cast our creeds to the moles and the bats the better. But in that case the Church will have dissolved and left nothing behind except perhaps the indefinite influence of a vague sentiment.

WOMAN SUFFRAGE.

BY PROFESSOR F. P. NASH, M.A., HOBART COLLEGE, GENEVA, N.Y.

A few weeks ago Mrs. Elizabeth Cady Staunton, on the eve of her departure for Europe, delivered an address to the Woman Suffrage Association in Washington, some points of which have seemed to deserve a word or two of comment.

Mrs. Staunton's principal contention is that "woman's disfranchisement," as she calls it, is a "monstrous crime."

Now, evidently, you cannot disfranchise a person who has no franchise to lose. She therefore endeavours to build on the fact that, "in some of the colonies," women voted until State constitutions excluded them by uniting the suffrage "with qualifications of property, education, color and sex," in violation of every principle in our (*i.e.* the U.S.) government. Thus, says she, in New Jersey, they voted in all elections from 1776 to 1807 upon terms of equality with men, and they voted for delegates to the constitutional convention, and to ratify the constitution.

Now, women were probably a majority of the population of New Jersey at that time. If they elected deputies who disfranchised them, they disfranchised, or helped to disfranchise, themselves. But they did more: for they ratified the constitution and their own disfranchisement with it. Figures might perhaps show that a majority of the women voted to adopt that constitution. But grant that they did not. Does any one suppose that the men could by any means have been induced to vote for their own disfranchisement?

Could voters of any class to-day be induced to assist in disfranchising themselves? I could wish that it were possible; it is not. And if they did, would Mrs. Staunton say that they had been disfranchised by "a monstrous crime?"

In further illustration of woman's down-trodden condition, Mrs. Staunton claims the right of women to be pastors and bishops. Indeed, there is no law against it on the statute book as there seems to be against their voting. Why then are they not pastors and bishops? for we waive now all religious bias and place ourselves in her own point of view. Why are they not pastors and bishops? Who hinders them? Does Mrs. Staunton claim that they should be made pastors and bishops by public enactment, whether anybody wants them or not, and that their flocks should be provided for them in the same way? But really this should seem to be a little worse than robbing Peter to pay Paul, since it does not appear that Paul wants to be paid. What! — have the men not even the right to choose their own pastors and bishops? Or is it the women who want female pastors and bishops? If so, why then do we not everywhere see female congregations, with women preachers and all the rest of it? Women have their clubs, their political caucuses, their candidate for the presidency; and no one says them nay. Are we to be even deprived of the right of smiling? For in what other way do we hinder them?

One argument which the lady uses to show how superior a synod of women would be, namely, that no synod of mothers would have dogmatized the eternal damnation of unbaptized infants, is very amusing. It must rest, as every one sees, on the very questionable principle that in regard to matters of fact (for this one is certainly nothing else) the best judge is one who judges according to the feelings. Harsh and wrong as the conclusion in favour of the eternal damnation of infants must appear, it is certainly the very best argument against the judgment of women, that they would judge a matter of fact — *i.e.*, whether this is orthodox doctrine or not — by the light of their sympathies and not according to reason and logic. The ability to judge without reference to prejudice or passion is rare among men; but it is a curious commendation of the judgment of women to say that they are wholly without it.

Another of Mrs. Staunton's arguments is equally queer from a logical point of view. She speaks of the American citizen as "under a foreign yoke increasing in weight with every ship-load landing on our shore."

It is true she says this quite *obiter*. But has she considered the fact that this is one of the strongest arguments against woman suffrage? It is certain that, according to her principles, every Irish woman who lands at Castle-Garden, should have a vote. Now there are at least as many women as men who come to us from the Green Isle. Every woman of them is the slave of the priest; and the female Irish vote would be a unit at every election, while the vote of thinking American women, if they could be induced to vote at all, would be as divided as is now the vote of American men. And this curious result would follow, that, as this new class of voters would be more under the control of the priests than any other class of voters is under any other control, the Irish female voters would disfranchise themselves and the American women to boot, whenever, American liberty having been already crushed, it might please the Pope to order that they should do so. A fine way, indeed, to shake off the foreign yoke!

Mrs. Staunton also argues that no legislation affecting marriage should be passed until women are made legislators, because—mark this language well: “we shall have occasion to recur to it—marriage is a mere incident in a man’s life. He has business interests and ambitions; but, as a general thing, it is all of life to a woman, where all her interests and ambitions centre.”

It is amusing to think that so clever a woman should not see the clear consequences of her own premises. Evidently, in Mrs. Staunton’s new order of things, one of two propositions must be true: either the transcendent interest of woman in marriage would cease, in which case the established principle would have destroyed its own *raison d’être* from the start; or else this interest would still continue to be all-absorbing, in which case it is hard to see why she should care to be troubled with other interests. In point of fact, Mrs. Staunton is right. Marriage is, for sexual and eternal reasons, woman’s absorbing interest; and it is precisely because man is not thus absorbed, that he is the proper one to devote himself to other interests, and to politics in particular.

The fact is that Mrs. Staunton and her friends, for aught they may say to the contrary, are not content with equal rights. They want more. Let us see how the account balances.

Women are now exempt from military service, while men are subject to it. Suppose them now equal in all other respects. Are the ladies ready to shoulder the musket? “Ah,” replies one, “but they bear children, and that is more than an equivalent.” Well, then, let us be just. Men are compelled to go into the field, in case of need; not to one field or another, but where the general commands. Are the ladies ready to place their child-bearing capacities at the disposal of the community in the same way? Miss A. does not feel any inclination to increase the population. No matter. The State needs infantry—she must bear children. If not breed, then enlist. She consents to breed; but she has some notion of the sort of man she would like for a husband. Tut! tut!—the soldier is not consulted whether he shall fight on the Rappahannock or the Chickahominy, under Grant or under Sherman. The State will give you to the man whom it deems best for its purposes. It claims to employ your powers to the best advantage. You are to be matched scientifically, on correct breeding principles.

(To be Continued.)

SOME LITURGICAL STUDIES.

BY REV. DR. GAMMACK, EAST TORONTO.

No. 8.

The Scotch (or Scottish) Office of Holy Communion has passed through so many forms that it would be endless attempting to trace every change. The Bishop of Edinburgh has given an exhaustive “Historical Account of Scottish and American Offices,” and we need but follow the general features. The starting point is Edward’s First Book, the next stage is the Scottish Liturgy of Charles I., and the third is the Non-juror’s Communion Office of 1718. Political as well as ecclesiastical causes contributed to throw the Churchmen of the last century into narrow sections, and many found their affinity in Liturgical Studies. Occasional efforts were made to revive and adapt the Book of 1637, but the majority used the Book of Common Prayer, with extemporaneous or written supplementary matter. The question of the Usages caused much division among the Scotch themselves, and up to this day there has

never been an authoritative Sealed Book of the Scotch Office. The earliest edition of the Office appeared in 1724, but the first with any semblance of authority came out in 1764, being the work of Bp. Falconar the Primus, and Bp. Forbes, with the sanction, probably, of the other Bishops. As this is practically the Office of to-day, we must examine it with some care; there have been various alterations attempted in the numerous editions, but none is of supreme importance or much more than verbal. It was a “wee bookie,” for it contained only the part of the Office commencing with the Exhortation, and it followed closely in the mould of the Offices of 1549 and 1718. The Offertory Sentences, which are nearly those of 1718, were preceded by “Let us present our offerings to the Lord with reverence and godly fear,” and the alms were presented with a modification of David’s words, “Blessed be thou, O Lord God, for ever and ever,” etc.; this formal offering, so full of dignity and reverence, was suggested by Bishop Rattray’s Office published in 1744, but unfortunately it was restricted to the offering of alms and ought to have been equivalent, as was originally intended, to the Greater Entrance in the Eastern Liturgies. The Office thenceforward followed the order of its prototypes except in one important feature, which is best explained by our saying that the motive of this Office, as in that of 1718, appears to have been that the Consecration should be early and allow it to be followed by a fulness of prayer before the act of Communion. After the *Sursum Corda* and Proper Prefaces came the Consecration Prayer, and the “Prayer for the whole state of Christ’s Church.” Both prayers were full and ample, the former having the words of Institution, the Oblation and Invocation, and the latter both supplications for the living, and thanks for the grace and faith shown in the departed. But in the Invocation there appeared for the first time a phrase that remains in the Scotch Office and has occasioned no little discussion. It is the form of words that has been specially laid hold of by the opponents of this Office, and may have to be sacrificed for the safety of the Office. This, at least, is the way in which some wish to present the matter, but so strong is the feeling both for and against, that the question has been deferred and will not be taken up at the general synod which is now sitting, so that the text of the Office and its position are as a temporary compromise for the present untouched. In the Invocation of 1764 the words ran:—“Vouchsafe to bless and sanctify, with Thy word and Holy Spirit, these Thy gifts and creatures of bread and wine, that they may become the body and blood of Thy most dearly beloved Son.” This word *become* is thought by some to be too bare and unqualified, and they would wish at least to have the purpose of the Sacramental change expressed as in most other liturgies; by others the expression is the more particularly valued as expressing a fact, which a fuller statement would only soften down and perhaps evacuate. The Office of 1549 gives the Roman formula *fiat nobis*, and that of 1718 adds more explicitly the purpose of the change:—“Send down Thine Holy Spirit, the witness of the passion of our Lord Jesus, upon this Sacrifice, that he may make this bread the body of Thy Christ, and this cup the blood of Thy Christ; that they who are partakers thereof may,” etc. After the reception according to the Scotch Office, and before the Collect of Thanksgiving, there is in place of the Versicle and Response an invitation to thankfulness and consequent holy living. “Having now received the precious body

and blood of Christ,” etc. This is a modification of the “bidding” prayer of the Deacon in the Clementine Liturgy, and is probably due to the Liturgical studies of Bishop Rattray. The Office itself is what has given its most characteristic mark to the Communion Office of the American Church, and was taken by Bishop Horsley for his “Collation of the several Communion Offices” in 1792, when the most oppressive of the penal laws against the Episcopal Church in Scotland were repealed. It is the outcome of the Church’s spiritual life in the years of her lowest depression, is the Office that was generally used in Scotland a century ago, and is of special interest as the connecting link between the present American Church and the churches of the eastern obedience.

THE CHRISTIAN MINISTRY.

CHAPTER VI.—(Concluded.)

FUNCTIONS OF THE MINISTRY.

THE KINGLY OFFICE.

It is unnecessary here to repeat the three offices of our Lord, or to affirm, what no one denies, that all His people participate in those offices. We need only repeat that the ministers of Christ participate in those offices in a special manner, as office bearers in the church. It is generally agreed that the Christian minister has the office of prophet. We hope that we have removed some of the difficulties experienced in reference to the priesthood, as well as explained its true nature and functions. We have now to speak of the third, the Kingly office.

THE APOSTLES: THEIR AUTHORITY.

Our Lord declared to His Apostles, when He was with them on earth (S. Matt. xix. 28), that they which had followed Him, in the regeneration when the Son of Man should sit on the throne of His glory, should also sit upon twelve thrones judging the twelve tribes of Israel. It is unnecessary here to discuss the meaning of the word Regeneration, whether it signifies the work done by our Lord on earth, or the work of the Holy Spirit in the Church, or the restitution of all things. Nor need we decide whether the reign of the Apostles was to be in the Church on earth, or after the Second Advent in the fulfilled Kingdom; nor whether this reign signified merely the dominance of the spiritual truth which they proclaimed, or some personal authority which was to be assigned to them.

It is sufficient for our purpose to point out that they were associated with their Lord in His dominion in an official manner, in which they were distinguished from the other disciples and subjects of the Kingdom. They were not merely a part of that royal priesthood which embraces all believers; they had a special office of ruling and governing in the Kingdom of Christ.

THIS AUTHORITY EXERCISED.

We see by the history of the Church in the Acts of the Apostles and by the Apostolic epistles, that the Apostles actually exercised this authority. And this was exercised in no tyrannical or merely autocratic manner. Thus S. Peter, writing to the Presbyters (1 S. Peter v. 3) says, “That they are to govern, not as lording it over the charge allotted to them, but making themselves ensamples to the flock.” Yet there was in the minds of the Apostles a clear consciousness of the authority which they had received from their Master. One feels continually that the Apostles had a reserve of authority which they might call out upon any emergency, but which they forbore to exercise in consideration of the weakness of those to whom they wrote. Thus S. Paul (2 Cor. x. 8) declares, “Though I should boast somewhat more of our authority, which the Lord hath given us for edification, and not for your destruction, I should not be ashamed.”

In practical illustration of this authority we find the Apostle directing the action of the Corinthian Church in regard to the incestuous member (1 Cor. v. 3-5), “For I verily, as absent in body, but

present in Spirit, *have judged already*, as though I were present, concerning him that hath so done this deed. In the name of our Lord Jesus Christ, when ye are gathered together, and my Spirit, with the power of our Lord Jesus Christ, to deliver such an one unto Satan for the destruction of the flesh, that the Spirit may be saved in the day of the Lord Jesus."

THE PRINCIPLE RECOGNIZED.

It is unnecessary to dwell at any length upon this aspect of the subject, since it is generally recognized, by all at least with whom we should have, on this subject, any controversy, that the Apostles had this authority delegated to them by Christ. And perhaps we may go a step further and say that it will not be denied that authority must be exercised in every organized society, and that this authority must be vested in some person or office.

THE AUTHORITY CONTINUED.

It must therefore be agreed that this office of government, this participation in the kingly office of Christ, could not die out with the last of the Apostles. Just as the preaching of the Gospel is as necessary to the nineteenth century as to the first, just as the binding and loosing must go on among ourselves as among those who first heard the Word of Christ, so must the government of the Church and the authority to govern be continued throughout all ages.

It may be interesting to quote the statements of the Westminster Confession on this subject, under Chap. xxx. of *Church Censures*:—1. The Lord Jesus as King and Head of His Church, hath therein appointed a government in the hand of church-officers, distinct from the civil magistrate. 2. To these officers the keys of the Kingdom of Heaven are committed, by virtue whereof they have power respectively to retain and remit sins, to shut that Kingdom against the impenitent, both by word and censures; and to open it unto penitent sinners, by the ministry of the Gospel, and by absolution from censures, as occasion shall acquire. 4. For the better attaining of these ends [specified in No. 3], the officers of the church are to proceed by admonition, suspension from the Sacrament of the Lord's Supper for a season, and by excommunication from the Church, according to the nature of the crime, and demerit of the person."

SUMMARY.

These words are not of course quoted as being in any way authoritative, although they represent the general teaching of all churches in all ages. But they may serve to remind us that in this way alone can any society be held together in health and peace. We may use one set of phrases or another; but we cannot escape from the essential truth which they represent.

It is needless to repeat that no church and no clergy claim absolute powers in this respect. Their power has reference to the society in which they hold office; and they cannot, for one moment, go beyond the duties and the privileges recognized by that society. There is only one of whom it can be said that He opens and no one shuts, and shuts and no one opens. But, for all that, these officials of the Church of Christ on earth do represent the authority of Christ; and it is a serious matter to resist their authority. No one has a right to do so, except as appealing to Christ.

It must also be observed that we have kept entirely out of view the checks and restraints which may properly be placed upon the exercise of ministerial authority. This is a matter which the church must settle in her synods and councils. Yet one word may be added on this subject. Most churches are labouring under great imperfections in the matter of government, but it is hardly a sign of a Christian temper when those who are under authority assert the imperfection of the actual system under which they live as a pretext for refusing submission and obedience to the powers that be.

—Let not him that prays suffer his tongue to outstrip his heart; nor presume to carry a message to the throne of grace while that stays behind.

REVIEWS.

COALS FROM THE ALTAR: SERMONS FOR THE CHRISTIAN YEAR. By Joseph Cross, D.D., LL.D., 2 volumes; paper covers, 50 cents each; cloth, each \$1.00. Thomas Whittaker, New York; Rowsell & Hutchison, Toronto. 1890.

When we can say that these excellent sermons have come to a third edition and this in the space of three years, we have said enough to show that they have attained to a greater amount of popularity than is reached by most publications of this class. But we can say more of these discourses. They are distinguished by no startling novelties nor by any eccentricities of style; but they will be excellent and edifying reading for the family circle, for cottage lectures, and for Sunday services when no clergyman can be had. We cordially recommend them.

A CATECHISM OF FAITH AND PRACTICE. By the Rev. Phineas Duryea. Price 10 cents. Milwaukee, Young Churchman Co. 1890

This useful little book is said to be according to the Book of Common Prayer, and it is arranged very nearly in the order of the Church Catechism, with this difference that the whole teaching concerning the Sacraments and Prayer is placed at the end after the exposition of the Creed. The writer says he "believes that in it he has stated nothing which is not supported by the teaching of the Book of Common Prayer." We are not disposed to deny this; yet, when he speaks of Penance as "a Sacrament" [or Sacramental ordinance], he certainly goes beyond the letter of the Prayer Book. It is, however, a very useful and well-arranged manual.

MAGAZINES.—*Littell's Living Age* (July 12) begins with a very interesting article on Jamaica which will convey a great deal of fresh information to most readers. "Here is an English colony," says the writer, "easy of access, and enjoying a healthy and generally delightful climate, unexampled fertility of soil, two-thirds of whose area are now uncultivated, and where land is to be procured for an almost nominal price. Why do not young Englishmen go here?" By and by they will go. "The Gods of Greece," by J. R. Mozley, and other articles are all worthy of a place in the magazine; but there is one story, "The Strange Occurrences in Canterstone Jail," from *Blackwood*, which reminds us of one of the late Lord Lytton's contributions to the same magazine, and of his "Strange Story;" and there is an article by Mr. Coventry Patmore on "Distinction," from the *Fortnightly Review*, written in reply to the *Spectator*, which will amply repay perusal, as will also the *Spectator's* rejoinder. This magazine (in its number for July 19) has for its first article a paper on "Dante in his relation to the Theology and Ethics of the Middle Ages," by Dr. Edward Caird, which has attracted, and deservedly, a large amount of attention. Among the other articles there is one on the "Art and Mystery of Collaboration," from *Longman*, by Mr. Brander Matthews. The paper is striking and will interest all who are curious on the very interesting subject to which it refers. Many examples are given of successful collaboration; and in reference to one of the most interesting literary partnerships of recent times, the writer declares that Mr. Rice did his own fair share of the work in "Ready Money Mortiboy"—an opinion not generally entertained. After this comes a very charming and appreciative paper on George Wither by Mr. John Fyvie. The seventh part of *Church Bells Portrait Gallery* has four portraits, all of them admirable, of Bishop Whipple of Minnesota, the Dean of Peterborough, Canon Ellison, and Mr. Stanley Leighton. The accompanying memoirs are well written, and supply exactly the kind of information which we want. *Harper* (August) has some very clever stories, first, a continuation of Daudet's clever "Port Tarascon," an uncommonly clever and entertaining story, capably told, by Mr. T. A. Janvier, entitled "The Uncle of an Angel," besides others of less consequence. An excellent paper, "Impressions of Berlin," with capital illustrations. *The Arena* (August) carries on its own peculiar line. On the whole, the pessimistic spirit seems chiefly in the ascendant this month. It is really a very bad state of things

which is revealed to us in the article on "Our Foreign Immigration." *The Literary Digest* (July 19, 26) are admirable numbers. This capital publication gives the essence of magazines, reviews, newspapers, of the old world and the new and of many languages. *Littell's Living Age* (July 26) begins with an article on the Poetry of John Donne, in regard to which we need only name the writer, Dr. Dowden. We fear that Donne is little known in these days; but he does not deserve to be forgotten. The article on "Mute Witnesses of the Revolution" is very striking. The other articles are quite up to the level of this excellent publication.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

QUEBEC.

ORDINATION.—The Lord Bishop of the diocese, who is staying at Cacouna, held an ordination in the Anglican church there on Sunday, the 20th July, when he advanced to the Priesthood the Rev. D. F. Mackenzie, a graduate of Bishop's College, Lennoxville. It had been intended to hold this ordination in St. Matthew's church, Quebec, but as it suited all parties better, and saved them travelling to Quebec, the change was made.

CACOUNA.—The Rev. W. G. Falconer, M.A., rector of Cookshire, was acting as chaplain at this place during the month of July. The Lord Bishop of Niagara is also spending his holidays at this place.

PORTNEUF.—The Rev. G. A. Kuhring, curate of the Church of the Redeemer, Toronto, who is spending his vacation here, officiated in the parish church on Sunday the 20th ult., and preached an eloquent sermon to a large congregation.

LAKE BEAUPORT.—The new Anglican church at this place was opened for service on the 20th ult., F. A. Fothergill, B.A., Lennoxville, being assisted by Rev. Mr. Sutherland, the newly appointed missionary to Labrador (who was last year in charge of Lake Beauport.) There was a large attendance at the services, including quite a number from the city of Quebec. Miss Montgomery conducted the musical portion of the services with much skill. Mrs. J. Y. Welch, of Quebec, is deserving of the greatest praise for her untiring zeal and devotion in collecting funds and otherwise assisting in the work ever since its inception.

Personal.—The Rev. W. Nicolls, of Moosejaw, Assa., Diocese of Qu'Appelle, sailed on the 24th inst. to collect funds in England for S. John's College, Qu'Appelle.

The Right Rev. W. Stevens Perry, Bishop of Iowa, and the Right Rev. W. D. Walker, Bishop of North Dakota, are spending their summer holidays in the ancient capital. Both prelates are very eloquent, and have given Quebec Churchmen several opportunities of hearing them, as they preached on different occasions at the cathedral, S. Matthew's and S. Peter's, during their stay. The Right Rev. C. J. Corfe, D.D., Lord Bishop of Dakota, also paid Quebec a visit on his way to his distant diocese.

THREE RIVERS.—The churchwarden of S. James' church takes up a position (as appears by the subjoined card of thanks) which he may possibly be able to maintain. At any rate he is evidently desirous of stirring up the archivists of the neighbouring republic, and probably includes Canada in his challenge. It is well known that this church was built by the Recollets and occupied by that Order for at least a century before it came into the possession of the British Crown, and transformed, about the year 1762, into "l'Eglise Paroissiale Protestante de la ville de Trois Rivieres en Canada." Possibly the Dominion Archivist, Mr. Brymner, or some of our popular historians, could favour us with a chapter on the history of this interesting church, within whose walls lie the remains of several Recollet Fathers of the 17th and 18th centuries, including the Rev. Father Didace Peltier, born at S. Anne de la Perade, and by many considered as the first Canadian saint. "The churchwarden of S. James' church desires to acknowledge with many thanks a donation of ten dollars from Dr. Tilden of Peekskill, N.Y., towards the fund for repairs and improvements now being made on the oldest Episcopalian church in America, whose official registers can be shown, uninterrupted,

the article on "Our Literary Digest" (July numbers). This capital of magazines, reviews, and the new and of Living Age (July 26) Poetry of John Donne, only name the writer, Donne is little known, not deserve to be fortunate Witnesses of the. The other articles of this excellent publi-

Church News
RESPONDENTS.

op of the diocese, who an ordination in the Sunday, the 20th July, the Rev. D. F. op's College, Lennox hold this ordination, but as it suited all travelling to Quebec,

Falconer, M.A., rector explain at this place The Lord Bishop of holidays at this place.

Kuhring, curate of the onto, who is spending in the parish church on ed an eloquent sermon

Anglican church at ervice on the 20th ult., ville, being assisted by appointed missionary ar in charge of Lake ge attendance at the mber from the city of onducted the musical uch skill. Mrs. J. Y. ring of the greatest d devotion in collect- sisting in the work

icolls, of Moosejaw, iled on the 24th inst. or S. John's College,

erry, Bishop of Iowa, ker, Bishop of North mer holidays in the e are very eloquent, men several opportu- preached on different t. Matthew's and S. e Right Rev. C. J. ota, also paid Quebec diocese.

warden of S. James' appears by the sub- he may possibly be e is evidently desir- s of the neighbouring Canada in his chal- is church was built by that Order for at to the possession of med, about the year le Protestante de la ada." Possibly the ner, or some of our us with a chapter on urch, within whose Recollet Fathers of including the Rev. B. Anne de la Perade, first Canadian saint. s' church desires to s a donation of ten skill, N.Y., towards ovements now being a church in America, own, uninterrupted,

since the year 1768. If any of our friends in the United States can show a record of earlier date, and maintained, uninterruptedly up to 1890, we should like to hear from them." The present rector of the parish is the Rev. H. C. Stuart, M.A.

MONTREAL.

MONTREAL.—The Bishop's appointments for August and September:

- August 17...Sunday.....Portage du Fort.
- August 17...Sunday.....Bryson.
- August 19...Tuesday.....North Clarendon.
- August 20...Wednesday.....St. Stephen's, Thorne.
- August 21...Thursday.....St. James', Leslie.
- August 22...Friday.....Thorne Centre.
- August 23...Saturday.....North Onslow.
- August 24...Sunday.....Bristol.
- August 26...Tuesday.....St. Luke's, Eardley.
- August 28...Thursday.....Trinity, N. Wakefield.
- August 29...Friday.....St. Peter's, Cawood.
- August 31...Sunday.....Holy Trinity, Alleyne.
- August 31...Sunday.....Aylwin.
- Sept'ber 2...Tuesday.....Northfield.
- Sept'ber 3...Wednesday.....River Desert.
- Sept'ber 5...Friday.....Wright.
- Sept'ber 7...Sunday.....Peché.
- Sept'ber 7...Sunday.....Chelsea.

Letters needing immediate attention may be addressed to Shawville, Que., care of Rev. W. H. Naylor, until August 23, and to North Wakefield, Que., care of Rev. C. Boyd, until September 6.

ONTARIO.

PRESCOTT AND RUSSELL.—*Rural Deanery.*—A meeting of the deanery was held at Vankleek Hill on Monday and Tuesday, July 21st and 22nd. The first service on Monday evening consisted of evening prayer and addresses. The church was well filled. Rev. U. Depenseer, of Navan, spoke on the subject of "Fellowship in the Church." The Rural Dean, Rev. H. Poleand, set forth the claims of the Church of England as having (1) historic continuity from the Apostles; (2) an open Bible, especially dwelling upon Wordsworth's saying that God has preserved in England a Church which has not disqualified herself for interpreting the Acts of the Apostles; (3) the Sacraments, and (4) the Creed, free from private opinions on the one hand and late addition on the other. In speaking of the divisions in the English Church, he claimed that they were not so great as in other Christian bodies, and urged the need of love to one another and those outside the Church, and as a means of unity, earnest prayer, especially "the form of sound words" provided in the Book of Common Prayer. The Rev. J. Halliwell also enforced in an earnest speech what had been said by the others. On Tuesday morning there was a celebration of Holy Communion at 9 a.m., and the deanery met for business immediately afterwards. The subjects discussed were: The best means of enlarging the work of the Church in the deanery; Parish registers; Missionary meetings, etc.; and a few hours were profitably and pleasantly spent.

WINCHESTER.—A special vestry meeting of the missions of Mountain and Winchester was held in St. Peter's church, South Mountain, on Tuesday, July 26th. The object of the meeting was to consider the advisability of dividing the mission and making two independent missions. The Ven. Archdeacon Jones, of Brockville, also commissary for his lordship the Bishop, was present, and pursued a very intelligent course of ascertaining the wishes of the different congregations, which were well represented. The question of division being discussed for some time, it seems to be the desire of the majority of those present to have the mission remain undivided. The meeting concluded by singing "Praise God, from whom all blessings flow."

PEMBROKE.—The Church people of Pembroke are evidently all determined to do their utmost to advance their cause in the county town of Renfrew. The church property is now undergoing many necessary improvements; the parsonage is being made more comfortable, and a good fence has replaced the unsightly one which has been an eyesore for many years past. Quite recently the ladies held a strawberry festival and sale of useful articles, netting thereby over \$250. The most important movement of all, however, took place on Friday evening, August 1st. Beautiful and pleasant as is the present location of the church, it has long been felt by many of the people that the growth of the town westward has seriously interfered with the prosperity of the congregation, and that in the future a more central position would be necessary. On Friday evening, accordingly, it was decided by the vestry to buy a splendid site in the centre of the town, which has been offered on most liberal terms

TORONTO.

COLDWATER.—*St. Matthias Church.*—The Lord Bishop of the diocese held a confirmation here on Friday evening last week, when nineteen candidates were presented to him to be permitted to ratify the vows made at their baptism. After the rite his lordship addressed them in a somewhat lengthy address, particularly impressing upon the confirmed the responsibilities and duties they had assumed, also pointing out the evils they had to avoid in the world. The church was well filled by an attentive number of the congregation and friends, who expressed their appreciation of the flower decorations on the altar and the way the service was conducted. Your correspondent would take this opportunity of calling attention to the great progress in the good work that has been done in this section of the mission since our worthy young and indefatigable minister took the incumbency in hand. The number attending church when the Rev. C. H. Shutt, M.A., arrived, was somewhere about 8 or 10, and the fact also of these few people being burdened with a large debt on the building would have prevented many a person from entering into such a responsibility as endeavouring to make a permanent success on such poor foundations, but the rev. gentleman does not know what difficulties are, for he surmounts such as easy as if they were delights. Since he came, he has instituted a Boys' Guild, a Girls' Sewing Class, a Ladies' Aid Society, which, at the first sale of work it has had, realized \$40; and a Bible Class. During the eighteen months he has been amongst us, he has baptized about 70 persons, which compared to the same length of time previously, is particularly pleasing, as it was then only 20. The additions to the church have been numerous, Mr. Edgar Hallen, of Orillia, presenting a very handsome lectern, beautifully worked hangings for same, as well as the pulpit and reading desk by Mrs. Holmes of Toronto; and in memory of the incumbent's father, the late Mr. W. D. Shutt, a handsome altar rail, a re-table and a credence-table. Altogether this pretty, light church is a credit to our village. Last, but not least, the congregation has increased from the 8 or 10 above stated, to an average attendance of 75. We are sadly in want of a library, the few books on hand being decayed and about defaced. If any of your readers can see a way to help us in this matter we wish they would do so at once. The incumbent is now asking for the services of an energetic young man as lay reader; the work is rough but progressive. No doubt the Bishop would note the improvements and the superior manner in which the service was conducted. In conclusion, we may say that our only real trouble is the mortgage debt on the building, and this must be reduced or annihilated.

WOODBIDGE.—A retreat, or "Quiet Days" for the clergy of West York and Peel, was held at this place on the 15th, 16th and 17th of July; and was conducted by the Rev. J. C. Roper, M.A. There were present Rural Deans Swallow and Shortt, Rev. Messrs. Bates, Sibbald, Jupp, J. Farncomb, Boydell, and Morley; and Messrs. Heathcote and Hicks, lay readers. The following was the programme of services:—Tuesday, July 15—6 p.m., Evensong; 8, Address; 9.30, Compline. Wednesday and Thursday—7.30 a.m., Holy Communion; 10 a.m., Matins and Address; 12.15 p.m., Instruction; 4, Litany and Address; 6, Evensong; 8, Address; 9.30, Compline. Friday—7 a.m., Holy Communion. The addresses were on the "Seven Last Words," with special application to the spiritual needs of clergymen. The instructions were on the duties of the Priesthood. The three-fold office (Prophet, Priest, King) was explained; and the three qualifications defined (authority, knowledge, and personal gifts). The services throughout were of a deeply devotional character. Before the gathering dispersed, all who were present joined in heartily thanking the conductor of the retreat for giving them such a profitable season of retirement and spiritual refreshment. The hospitality of Rural Dean Shortt was also duly acknowledged.

WOODBIDGE.—A convention of members of the Woman's Auxiliary Society from the nine branches in the Rural Deanery of West York, was held in Woodbridge on Thursday, July 31st. It began with a celebration of the Holy Communion in Christ church, at which an address was given by Rev. E. A. Oliver, of S. Simon's, Toronto. The afternoon was taken up with the convention proper, at which Mrs. Williamson, the diocesan president, occupied the chair, cheering and encouraging the workers by the address she gave them. The first subject taken up was

"How we may help in Church work in our own parishes," which was introduced by Miss Holland, the diocesan treasurer, in a most helpful paper. The next subject was "How we may help the mission work of the Church," the discussion of which was begun by Miss Keffer, secretary of the Vaughan Branch, in an address full of the true missionary spirit. After a number of other topics of interest to the workers had been disposed of, Rev. Mr. Hines, of Eastern Saskatchewan, addressed the meeting, giving some practical hints as to the ways in which work for Indian missions might be successfully done. The day was ended by choral evensong, at which stirring addresses were given by Mr. Hines and by Mr. Sibbald of Lloydtown. In all respects the first Rural Deanery convention of the Woman's Auxiliary was so successful that everybody wants it to be an annual affair. Let us hope it will be.

Obituary.—Mr. Henry Rowsell, founder of the business of Rowsell & Hutchison, died on the 28th of last month, in his 84th year, at 37 Bleeker St., the residence of his late son-in-law, Mr. W. T. O'Reilly. Born in London, Eng., in 1807, Mr. Rowsell came to this country in 1833, and commenced business as a bookseller and stationer, afterwards adding printing, publishing, and bookbinding departments, on King St. west in this city, then known as "Little York." He continued actively engaged in business for forty-seven years at various points in King St. In 1872 he admitted a partner, Mr. Hutchison, and in 1880 he retired altogether from the business, since which date he has lived in quiet retirement, his increasing infirmity, deafness, and lately loss of sight, precluding him from intercourse with his many friends. At two different periods in his business career in Toronto he published "The Church" newspaper, and was from the date of his arrival in this country, until prevented by his infirmities, a prominent and active man in all Church matters. Few have been in their day more widely known and universally respected than Henry Rowsell. He will be remembered for years to come by many surviving friends, for his upright Christian character and for his kindly disposition and courteous, gentlemanly bearing to all with whom he came in contact. Deceased leaves a widow, five grandchildren and one great grandchild in Toronto, and many relatives in England.

NIAGARA.

HAMILTON.—*St. Matthew's.*—The choir boys of this church have been given a holiday by the clergy of this church. They have been in camp for the past four weeks at Simcoe and Tilsonburg, and appeared to have had a good time generally.

HURON.

SIMCOE.—The Rev. Lawrence E. Skey, M. A., preached the sermon in Trinity church on Sunday evening last, and assisted the rector in the services. The congregation was large, especially so for a warm summer evening. Mr. Skey was ordained by the Lord Bishop of Toronto on the 18th inst., and preached his first sermon, as a deacon of the church, on the following Sunday, July 20th, in St. Paul's church, Port Dover, his native town. At the close of the sermon in Trinity church, Mr. Gemley made a brief but highly commendatory allusion to the youthful preacher of the evening, and implored God's blessing upon him in his future ministerial life. In him, said the rector, another from the county of Norfolk has given his young life to the obligations, responsibilities and work of the ministry of Christ's Gospel. Mr. Skey's sermon was based upon the words of Christ in St. John's Gospel, ch. xiii, v. 34, "A new commandment," etc. The exposition of this theme was brief, but beautiful. The discourse exhibited traces of the successful student, marked by indications of an honourable but firm resolve to make all literary attainments and scholastic knowledge subservient to the preaching of the Gospel of Jesus Christ. Mr. Skey has a ready utterance, and, unaided by manuscript, never hesitated. His manner and presence are much in his favour. We augur for him an honorable and distinguished career in the profession he has chosen, and wish him every success.

ST. THOMAS.—*St. John's.*—The congregation on Sunday school made their annual excursion to Port Stanley last month. The occasion will long be remembered as one of great enjoyment. The weather was especially propitious, the usual heat of July sun being mitigated by a deliciously cool breeze from the lake. The young people were in high glee in their competition for the prizes awarded for skill in the athletic sports usual on such occasions. Messrs. Tarrant, Dixon, Walker, Oliver and Healey entered with great zest into the young people's games, and directed the order. Lunch in ample abundance was spread at different points on the spacious grounds. Excursions on the lake were made during

the afternoon by steamer "Ruby." A pleasing feature in the day's proceedings was the presentation of a well-filled purse to the Rev. Dr. Beaumont. The presentation was accompanied with the following address, read by Mr. Alfred Healey on behalf of the ladies and contributors:

Rev. Dr. Beaumont.—

We, the congregation of St. John's church, take advantage of this fitting occasion to present to you, our beloved pastor, our sincere thanks for the Christian zeal and untiring energy you have shown in your labours among us since coming to St. John's parish, and as we think it would be beneficial to you to take a short season of rest and recreation, we would respectfully ask you to accept this small token from us to assist you in a measure to take the needed rest. (Here the well-filled purse was handed to the Rev. Dr.) If you can take a short respite from your arduous labours, it is our hope that you may return invigorated in body and mind to again take up and carry on the good work among us. Our fervent prayer to God is that you may long be spared to point the way that leads to that fair land where all is rest and peace.

St. Thomas, July 25th, 1890.

Rev. Dr. Beaumont very feelingly expressed his full appreciation of the kindness and liberality of the congregation of St. John's.

DEANERY OF GREY.—The fifth annual Convention of this Association was held in Christ church, Markdale, Wednesday, July 16th.

The officers present were—President, Rev. Horace E. Bray, Markdale; Vice-President, Miss Mockler, Durham; Cor. Secretary, R. D. Bigger, Esq., Markdale.

There were also present—Rev. A. D. Dewdney and 24 delegates, Durham; Rev. T. E. Fairlie and 9 delegates, Meaford; Rev. W. A. Graham, Shelburne; Rev. T. L. Armstrong and one other, Chatsworth; Rev. A. Corbett, Dundalk; 8 delegates, Owen Sound; 3 delegates, Berkeley; 1 delegate, Sarawak; Miss Kingsmill, London; also about 25 from Markdale.

About 75 sat down to dinner at the rectory. The ladies of the congregation had spared no pains to make a success, the large reception room where the tables were set being beautifully decorated with flowers and ferns.

The service in the church at 1:30 p.m. was well attended, and about 50 communicated. The service was conducted by the Revs. W. A. Graham, A. D. Dewdney, T. L. Armstrong, and the rector. At 2:15 the president called the meeting to order in the school room, and the following papers were then discussed:

I. How to teach little children, read by Miss Kingsmill, London.

II. How to get and train young teachers, by Rev. A. D. Dewdney, Durham.

III. Sunday School records, the best method, by Rev. A. D. Dewdney, Durham.

IV. Merits of the different leaflets in use, by Rev. T. L. Armstrong, Chatsworth.

V. The importance of teaching Church history and polity in our Sunday Schools, by Rev. T. E. Fairlie, Meaford.

VI. The duties of a Sunday School teacher with regard to his or her class besides the actual teaching, by Mrs. Gregg, Owen Sound.

These papers, which were exceptionally good, called forth much praise, and also considerable discussion.

Discussion also followed upon the subjects of "Ruri-Decanal Statistics" and "Catechising," after which the appointment of next place of meeting and the election of officers took place.

Owen Sound was the place selected and the time of meeting the second Wednesday in July, 1891.

The following officers were then elected: President, Ven. Arch. Deacon Mulholland; Vice-President, Miss Mockler, Durham; Cor. Secretary, Miss Gordon, Owen Sound; Rec. Secretary, R. D. Bigger, Esq., Markdale.

The president then adjourned the meeting with the Benediction.

Tea was partaken of in the rectory by the delegates, and the group afterwards photographed on the lawn.

The visitors then departed, expressing themselves as well pleased with their reception, and congratulating the Markdale congregation on the beautiful church, grounds and rectory which they possess.

MITCHELL.—The Rev. W. J. Taylor has received an invitation from St. Mary's church, and it is more than probable that he will accept it and remove to that town. This one thing we say, Trinity church, Mitchell, will suffer a great loss in the removal of the Rev. Mr. Taylor, but our loss will be St. Mary's gain. It is a long time since Trinity church has had such a popular, clever, and talented preacher as their present rector.

ALGOMA.

ILFRACOMBE.—The Rev. L. Sinclair desires to thank Mrs. Boddy, of 21 Winchester St., Toronto, for a box of books sent to him for the lending library of the mission of Ilfracombe; also Miss Henderson, of the Rectory, Orangeville, for a barrel of clothing for the Sunday School.

MANITOWANING.—All Church papers and magazines intended for this mission should be addressed to the present incumbent, Rev. Henry Rollings, not Rev. Mr. Cole, as he left this mission about two years ago.

SUDBURY.—Rev. C. Piercy desires to acknowledge with thanks the receipt of \$4 from "H. F.," Toronto, towards the furnishing of the new church at Sudbury. The building is now nearly ready for the plasterers, and, it is hoped, will be completed this month. Much is needed to furnish appointments for divine worship, and for the accommodation of worshippers. An appeal is earnestly made to the members of the Church throughout Canada to assist in the work. Address the missionary at Sudbury.

QU'APPELLE.

The Bishop of Qu'Appelle has been on a tour through his diocese for confirmation and the consecration of a church; but on August 12, he arrives at Winnipeg for the provincial synod. On August 17, he is expected at Church Bridge and Salt-coats on the Manitoba and Winnipeg line, and from thence he will drive to Fort Pelly, one of the most outlying stations in his jurisdiction. On the 31st he is expected at Kinbrae, Sumner and Redpath, and on September 7 hopes to preach at S. Peter's, Qu'Appelle station. The principal of S. John's College School (Rev. W. Nicolls) is gone to England for the vacation, but returns before the school re-opens on September 10. The prospects of the grain harvest are very good and hay-making is beginning in this neighborhood.

SASKATCHEWAN.

The Rev. J. Hines, Missionary in the North-West, gives the following account of church work there:—"Tell me, what is our Church, the Church of England, doing in the northern part of this continent in the shape of missionary work, for we hear so much of what the Presbyterians and Methodists are doing, and so little of what our Church is doing, that we feel discouraged and self-condemned."

I have been asked this question so many times and by so many people—both clergy and laity—since I have been in Toronto, that I have decided to ask your permission for a small space in your paper to answer it.

I shall not indulge in any unnecessary animadversions, but state facts which will bear investigation.

I purchased a book the other day called "By Canoe and Dog Train," by E. R. Young, Methodist missionary, and describing his first visit to the North-West. He speaks affectionately of Archdeacon Cowley, and mentions the "flourishing Indian mission on the banks of Red River" under his charge. See page 45 of this book. I quote this to show that our Church was not last or late in the field; and I shall now proceed to show that she has not been slow in her missionary operations. Mr. Pearce, the gentleman who wrote the preface to Mr. Young's book, speaks of him as being "away in the Great Lone Land." "Norway House," however, on Lake Winnipeg, is the place where the rev. gentleman resided. The missionaries of the Church Missionary Society regard Norway House as being on the borders of civilization; perhaps it is because we have missions at least 2,500 miles further inland. I presume the readers of *The Empire* have heard of the diocese of Athabasca, the southern boundary of which is, as near as I can tell, the "Athabasca Landing" latitude 55° or 56°. It extends northwards parallel with the Rocky Mountains, until it joins the diocese of Mackenzie River, the largest and most isolated diocese in the world, extending as it does to the Arctic ocean and thence easterly until it is joined to the diocese of Moosomin. This latter diocese takes in the eastern extremity of this continent, all "Hudson's Bay and James' Bay"—in short, the three dioceses I have named cover two-thirds of this country known as British North America. Besides having a bishop for each diocese, the Church has a number of clergy, catechists, school teachers and lay readers whose work is entirely among the Indian tribes, too numerous to mention here. The Indians in these parts are in a peculiar sense the children of the Church Missionary Society, England, for the whole of the work of carrying to them the pure Gospel of Christ has been done by it, and almost every one of the 10,000 Protestant Indians among them is the fruits of its labours. The Presbyterians

and Methodists have not and never have had a single agent working in the area covered by these dioceses; if they have, I should be glad to know when and where he worked.

I come now to the diocese of Saskatchewan. In this diocese the Church has eleven ordained men for missionary work, seven native or country-born and four from England, and besides these she has a number of lay-helpers, school teachers, etc., working among the Indians. She has a college at Prince Albert, erected for the purpose of training native students for pastors and school teachers among their own countrymen, and most of those who are now engaged in missionary work received their education at this college. Now what are our Presbyterian and Methodist brethren doing for the Indians in the Saskatchewan diocese? I will answer this question, for no one is more competent to do so than I am. The Presbyterians have one missionary; he lives on Snake Plain Reserve, near Prince Albert. The band numbers about 155 all told. This is the extent of their missionary operations in this diocese, and these Indians, by the way, were located, taught the rudiments of farming, brought through the critical period of their transition state, and nearly all baptized, the chief and head men included among those who were, by the writer of this letter. It was not until I had worked five years among these Indians that the Presbyterian missionary went and settled on their reserve. He the Methodists, the truth is soon told. They have not a single agent at work among the Indians in the diocese. If the life of a Church is to be measured by the amount of missionary effort it puts forth, then thank God and take courage, brethren of the Episcopal Church, for there is life in the old Church yet. Like her Lord, though her voice may not be heard in the streets, she is ever at work; her agents have gone out into all lands, and the sound of the everlasting Gospel through them is heard in the uttermost parts of the earth, and soon she will have accomplished the command of the risen Saviour. And then! Ah, then what? Why, the time will soon come for her to hear the voice of the Bridegroom, calling her to Himself to dwell in that city of mansions, the new Jerusalem. Men and women, clergy and laity of the Episcopal Church, do you wish to consider yourselves included in that invitation to enter those mansions? Then exclude not yourselves from a share in the command: "Go ye into all the world and preach the Gospel to every creature"; for, "If you love me," says it, "keep my commandments." You can't all go into the mission field, the Lord knows that, but you can help and encourage those who are willing to forsake all and follow Him, by your prayers and by your offerings.

CALGARY.

ALBERTA.—The Rt. Rev. Lord Bishop of the diocese returned to Calgary to-day, after an extended trip through his diocese of Saskatchewan. His Lordship will remain in Calgary till the first week in August, when he goes to attend the provincial synod in Winnipeg.

PINCHER CREEK.—The Rev. H. Havlock Smith was the recipient of a purse of \$50 from some of his parishioners. Mr. Smith has been very poorly of late and purposes taking a trip to Banff, on the Pacific Coast, in order to restore his health.

MACLEOD.—The new town, so long under construction, has at last been completed to Christ church; it is the highest in the diocese, and can be seen in 6 or 8 miles in almost any direction. The new bell was placed in position lately, and is a great boon to the parish. It has been heard for 6 miles. Menely & Co., of New York, are the founders. Mrs. Miller is about to present Christ church with a handsome cocoanut matting to cover the entire aisle. The kind gift will fill a much required want.

British and Foreign.

The new altar cross which has been presented to St. Paul's cathedral, London, by the Duke of Newcastle, is now in use. It is placed upon the high altar, is upwards of six feet in height, and is a magnificent specimen of modern art.

It is announced that the Queen has approved of the appointment of Canon Maclure, vicar of Rochdale, to be Dean of Manchester, in the room of the late Very Rev. John Oakley, D.D. *The Manchester Examiner*, referring to the parochial work of the Dean-designate, says that at Habergham Eaves he remained for fourteen years, working assiduously, and originating and perfecting parochial organization.

Great irritation is stated to be felt in the highest

er have had a single
d by these dioceses;
to know when and

Saskatchewan. In
en ordained men for
or country-born and
es these she has a
achers, etc., working
a college at Prince
of training native
ool teachers among
st of those who are
received their edu-
at are our Presby-
oing for the Indians
I will answer this
petent to do so than
one missionary; the
near Prince Albert.
all told. This is the
ations in this diocese,
were located, taught
ought through the
n state, and nearly
men included among
f this letter. It was
years among these
missionary went and
the Methodists, the
not a single agent at
diocese. If the life
y the amount of mis-
thank God and take
pal Church, for there
like her Lord, though
e streets, she is ever
out into all lands, and
ospel through them
of the earth, and soon
the command of the
then what? Why,
r to hear the voice
o Himself to dwell in
Jerusalem. Men and
Episcopal Church, do
es included in that
ons? Then exclude
the command: "Go
the Gospel to every
me," says it, "keep
all go into the mis-
but you can help and
g to forsake all and
nd by your offerings.

ord Bishop of the
ay, after an extended
Saskatchewan. His
till the first week in
the provincial synod

H. Havlock Smith
\$50 from some of his
been very poorly of
rip to Banff, on the
e his health.

blong under construc-
to Christ church; it
d can be seen in 6 or
The new bell was
a great boon to the
6 miles. Meneely &
ders. Mrs. Miller is
h with a handsome
e entire aisle. The
ed want.

Foreign.

as been presented to
y the Duke of New-
aced upon the high
in height, and is a
a art.

een has approved of
clure, vicar of Roch-
in the room of the
D. The Manchester
rochial work of the
Iabergham Eaves he
working assiduously,
parochial organiza-

be felt in the highest

circles in St. Petersburg against the Jews, owing to the alleged participation of a number of Israelites in the revolutionary schemes discovered lately in Paris, and stringent measures are contemplated against the Russian Hebrews. One of the measures is understood to be the suppression of a well-known St. Petersburg newspaper.

The Apostles' Creed has been adopted into its public worship by the English Presbyterian Church. It is to be repeated by the minister and the congregation together; the Lord's Prayer is also to be said by preacher and people aloud, and the prayers are to be ended by an Amen uttered by the people. To this extent, "The Directory for the Public Worship of God agreed upon by the Assembly of Divines at Westminster," has been modified and "revised by a committee of the Synod of the Presbyterian Church in England."

Since January the library at the People's Palace has been used by 204,647 persons, and the issue of books amounted to 35,558. Over 1,500 volumes have been presented by various donors, 1,000 of these being given by Mr. J. Passmore Edwards, proprietor of the *Echo*. The Wilkie Collins Memorial Fund has been expended in procuring a library of standard novels. There is a marked improvement in the class of reading, and a steadily growing demand for technical and scientific literature.

It is stated that the octogenarian Bishop of Winchester, who has for some time been in ill-health, will shortly resign the see. Dr. Harold Browne has been a bishop for twenty-six years, nine years of Ely and seventeen of Winchester. This great diocese, which includes Hants and the greater part of Surrey and the Channel Islands, until the establishment of the Ecclesiastical Commission, was worth over £11,000 a year. It is still one of the great prizes of the Church, for the Bishop receives £8,500 a year, and has a splendid palace at Farnham. Dr. Harold Browne will be entitled to a life pension of £2,000.

Readers of *Punch* may have noticed lately that the drawings signed "C.K.," once such a noticeable feature, have for some time past been absent. The artist, Mr. Charles Keene, is unfortunately in very bad health, and it is doubtful whether he will be able to do much more artistic work. He has been connected with *Punch* since the "forties"—longer even than Tenniel. He first established his reputation by his masterly illustrations to Douglas Jerrold's "Candle's Curtain Lectures." He, therefore, formed the last link between the old *Punch* and the new—the *Punch* of Mark Lemon and the *Punch* of Mr. Burnand.

Interesting letters have been received from South Africa, giving an account of the confirmation of lepers on Robben Island, by the Bishop of Cape Town. He confirmed nine, using the English language, and, using the Dutch language, he laid hands on five chronic sick persons, forty-four male and seventeen female lepers. His addresses, which were very earnest and touching, were interpreted by a clergyman. One poor boy was wheeled up to the altar, and several could not kneel. The ages of the candidates ranged from eleven to ninety-four. The Bishop subsequently went to the leper wards of the house and confirmed an English sailor who was too ill to attend the church.

IRELAND.—A handsome statue of Lord Ardilaum is about to be erected by public subscription in St. Stephen's Green, Dublin, his Lordship having presented that park to the city. All classes, creeds, and parties—Unionists and Nationalists—are joining in the tribute. A cheque for 25l. has been received from the Archbishop of Dublin.

On Monday his Grace opened the Memorial Hall erected in memory of the late Rev. John Winthrop Hackett, Rector of St. James' church, Bray, Co. Wicklow. The hall is situated close to the parish church, and is of handsome design. Lord Plunket alluded in feeling terms to the many good qualities of Mr. Hackett. A memorial tablet also in the church was unveiled. Old Connaught House, his Grace's country residence, is situated in St. James' parish.

The Killaloe Diocesan Choral Festival, held last week in the ancient cathedral of St. Flannan, passed off successfully. A large number of choirs from the surrounding parishes were present. The special lessons were read by Dean Humphrys and Arch-deacon Jones. The Bishop of Killaloe preached an

eloquent and impressive sermon from Col. iii. 16-17, on the subject of Christian praise.

At the general meeting of the Society for Promoting Christian Knowledge, the report for the past year of the Foreign Translation Committee was read. There is not a region in the mission field of the Church of England where the beneficial influence of the society's vernacular work is not felt. Workers among the Indians in the remote dioceses of North-west America look to the society for a continual supply of Christian literature in the Cree, Blackfoot, Eskimo, and other languages; while the opening of the "Dark Continent" leads to a constant demand for grammars, dictionaries, reading books, catechisms, prayer books, etc., in the numerous languages of the African mission field. Egypt and Syria, India, Burmah and China, Japan, and the Islands of the Pacific, and even the distant and inhospitable Terra del Fuego, depend largely upon the society for Christian publications in the various languages spoken throughout their area.

The Bishop of Chichester, who is now in his eighty-fifth year, was engaged daily last week in his visitation, and at Pulborough said that he had been much interested in reading Stanley's book, and drew attention to the preface, where Stanley declares his entire trust in God; and where, when in the dark forest, forsaken and hopeless, he commended himself and the expedition to the entire care of One above him, and when in a wonderful manner within twenty-four hours he heard that several of the advancing columns he had left long before, and never expected again to see, had returned with abundant supplies. Such an impression had this circumstance made upon Stanley, that throughout his book they found belief in an overruling Providence, and so that he went out of his way to express his thanks for the Christian missionaries. He hoped the clergy would read the book for themselves, and he felt sure it would leave a great impression on their minds.

A meeting was held lately at South Kensington on behalf of the Archbishop of Canterbury's Mission to Assyrian Christians. His Grace occupied the chair. In his introductory remarks, the chairman observed that they were there on behalf of a scattered and oppressed Church—the remnant of what was once a great Church—which was now almost crushed to death by persecution, poverty, and ignorance. These Christians still cling to their ancient liturgies and traditions which had come down to them from the Apostles. They had fourteen Bishops, some of whom were so poor that, like many of the clergy, they had to work in the fields as common labourers for their daily bread. This interesting people had appealed to them for at least fifty or sixty years to do something for their Christianity and to save their Church, and they had appealed to the Archbishop of Canterbury. For all practical purposes they were willing to receive our instruction. What they complained of was not of want of means, but of their ignorance, and they wanted priests to come out to teach their bishops and deacons. The Mission had gone out to the Persian territory, and had opened a school there, taking in boys intending to become clergymen, who received an excellent education. Also they took in their deacons and priests, and even bishops, and sometimes young boys who were marked out for bishops. Their missionaries were surprised with the keenness in which their pupils took in, not only history, but also doctrine, and then went out to teach their own people. They had no less than seventy-two village schools which were taught by those people whom our missionaries had taught; also they had four schools for boys, and a very large school of two hundred of the most promising young people. Further, it was found that while the women folk did not live in the same seclusion as their Mohammedan sisters, they breathed the atmosphere of Mohammedan married life, which made them mere drudges. It had been decided that this must not go on, and four of the sisters of Bethany, under the care of an elder sister, had joined the Mission. The missionaries received a mere pittance—just enough for pocket-money. They had six cultured University men receiving only £25 a year each. The Bishop of London next addressed the meeting, and then Mr. Athelston Riley gave further particulars of the work. The whole cost of the work was about £2,000 a year. They had now a press, and the three ancient Assyrian liturgies were in type, and should by this time be ready for publication. Other addresses followed. Reference was made to the indebtedness of the Mission to Lord Salisbury and Sir H. Drummond Wolff for their intervention when the Persian Government (from political fear) closed all their schools. Also Russia, it seems, has been a good friend to the Mission, and the young clergy of America have shown themselves very earnest on its behalf.

Correspondence.

All Letters containing personal allusions will appear over the signature of the writer. We do not hold ourselves responsible for the opinions of our correspondents.

Jacopone da Todi.

SIR,—Your correspondent, Mr. D. Morrison, will find full particulars about the author of the "*Stabat Mater*" if he consults Wadding's *Annales Minorum* (Rome, 1733, V. 407), and Daniel's *Thesaurus Hymnologicus*, II. 131. Lisco published a special monograph upon the hymn in 1843, and Ozanam gives an interesting account of Jacopone in his studies upon the Franciscan poets of the 13th century.

JOHN DE SOYRES.

St. John, N.B., July 19th.

The Pastoral Staff.

SIR,—Your New York correspondent condemns the Bishops who officiated in Trinity church lately, at some notable function, for having their pastoral staves or crosses carried by or before them, seeing they were not in their own diocese; and lays it down to ignorance of the true principles of ritual. In this, with all due deference, I make free to say that he opens himself to criticism. I believe that the rule and usage is that Bishops, when in other dioceses than their own, carry their episcopal staff or crosier, but not elevated. If it is the episcopal staff proper, a Bishop when not in his own diocese carries the staff with the crook towards himself, whereas if at home, he would carry it the opposite way, the crook, i.e., towards the people. The mitred abbot of a monastery carries the crook pointing towards himself, signifying that he has rule only over his own community. The Bishop in his own diocese elevates his staff and has the crook turned from himself, signifying his rule over the flock. Your New York correspondent would find, if he enquires, that at the Vatican Council held under Pius IX. all the Bishops carried their pastoral insignia, but not aloft. Judging from that, is it not going rather too far to say that a Bishop should not have his staff or crosier carried before him when he is in other than his own diocese?

N.B.—I am not using the terms "staff" or "crosier" as being interchangeable, although there are those who maintain that a Bishop can carry a cross as well as an Archbishop. W. R. B.

Tithes—Dr. Carry.

SIR,—In these days when systematic and religious giving is but beginning to show itself in some well-taught quarters in our Church, it does seem surprising to find one like Dr. Carry, who has been called lately the Littledale of Canada (I should say rather the Lightfoot, for he is more of a theologian than a ritualist), opposing the tithe system that some amongst us, with the approval of Bishops, too, are striving to revive. I, for one, would like to know on what grounds. Indirectly, through your columns, one gathers that he has expressed his views in the *Mail*. But why not in the *CANADIAN CHURCHMAN*, where Churchmen might see them. Surely Dr. Carry will allow that if the ministry of reconciliation exceedeth the ministry of condemnation, surely those who support the former ought to exceed in liberality those who support the latter. And yet, as is well known, Churchmen do not come up to the Jews for liberality. They gave their tithe, as an obligation, but their free-will offerings were something beyond this. Do Churchmen do as much? And surely until they give a tenth they cannot say they have begun to give.

I would beg permission for a space or two more to ask Dr. Carry a question or two:

1. Is it not true that the giving of one's tenth was distinctly sanctioned by several councils of the Church, e.g., that of Tours, 567 A.D., Rouen, 650 A.D.?
2. Was not the practice of tithing a rule of the Church in Saxon England?
3. Did not the parochial distribution of tithes become general in or about the year 1200 A.D. in England, and has it not been the law of the Church of England ever since?
4. Is it, or is it not true, that England has been blessed above other European nations for this, among other things, that the Church still receives the tithe?

Now, if the Church of our fathers has always been glad to receive the tithe, and not only has been glad to receive, but has sanctioned it as a duty, how can any man professing to be a High Churchman, or Catholic, denounce, as Dr. Carry is said to have done, the preaching of the same duty to-day? I could say more, but will not trespass further on your space; but I do hope the Dr. will tell us some of his reasons through the *CANADIAN CHURCHMAN*.

W. R. B.

Mansonville, P. Q.

Sunday School Lesson.

11th Sunday after Trinity. Aug 17th, 1890

PRAYER BOOK LESSON.
Thy Kingdom Come.

Children generally have very vague ideas about the object of this prayer, when they think of it at all. To make the subject clear, it will be necessary to explain something of the different meanings of the word "kingdom."

I. THE KINGDOM OF GOD.

In Eastern countries when kings intended to travel, they sent men before them to announce their approach, and prepare the way; generally a road had to be made for the occasion. John the Baptist was sent before Christ, the King; to cast down the heights of pride, and make the way straight (S. Luke iii. 3-6.) His message was "Repent ye, for the kingdom of heaven is at hand." The King soon appeared, but the kingdom was not yet established, for He, too, preached, "the kingdom of heaven is at hand," (S. Matt. iv. 17; S. Mark i. 14, 15.) By comparing these texts it may be seen that the kingdom of heaven and the kingdom of God are the same. Now, God is, and always has been, the King of the whole world, but the kingdom which Christ came to set up was of another kind. See what he says about it (S. John xviii. 36.) This word kingdom has three meanings.

(i) *The Church of God.* All members of the Holy Catholic Church are subjects in this kingdom, and owe allegiance to Christ the King. His kingdom is spreading gradually over the whole world; and nothing can stop its onward march, until the promise is fulfilled, that "The earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea" (Heb. ii. 14.)

But there are many who belong to the kingdom, and yet disobey the King. In the parables of the "Tares" and the "Net" (S. Matt. xiii. 24-30, 47-50), we are warned that many, who belong to the visible Church on earth, will not be received into the kingdom of glory. Something more is required of Christians: and this brings us to the second meaning of the word.

(ii) *The Kingdom of God in the heart.* All baptized members of the Church are in the kingdom of God, but all have not the kingdom of God in them. Christ says: "The kingdom of God is within you" (S. Luke xvii. 21): and when He reigns in the heart, all other rulers must be driven out. He will not accept a divided throne; but requires that not only our actions, but even every thought, be brought into captivity to His obedience (2 Cor. x. 5). The kingdom of God is "Righteousness, and peace, and joy in the Holy Ghost" (Rom. xiv. 17.)

If then we wish to be true subjects of the King, Who bought us with the price of His own most precious blood (1 S. Pet. i. 18, 19), let us be careful to obey His commands, and try to grow more and more like Him (2 Cor. iii. 18); so that we may be fit to be received into—

(iii) *The Kingdom of Glory.* This, the third meaning of the word, will be fulfilled when "The kingdoms of this world are become the kingdoms of our Lord and His Christ" (Rev. xi. 15). Then all men shall bow before Him, who is KING OF KINGS AND LORD OF LORDS" (Phil. ii. 10, 11; Rev. xix. 16). The peace and security of this kingdom are described (Isa. xi. 6-9).

II.—THY KINGDOM COME.

The different meanings of the expression, *Kingdom of God*, being explained,—let us see what is meant by praying that it may come.

(i) *The Church of God.* We pray that it may spread over all the earth; ask God to bless the efforts of our Missionaries and Missionary Societies; and to "deliver all men from the power of darkness, translating them into the kingdom of His dear Son" (Col. i. 13). It is necessary to do what we can towards the spread of Christ's Gospel, both at home and in heathen lands. Those who do not try to help, are not likely to be very earnest in praying, "Thy Kingdom Come."

(ii) *The Kingdom of God in the Heart.* We pray that all members of the Church may be true and loyal subjects of Christ; yielding Him hearty obedience, and lovingly submitting to His will on all occasions.

(iii) *The Kingdom of Glory.* We pray that Christ may soon come again to rule the earth, and that it may please God "shortly to accomplish the number of His elect, and to hasten His Kingdom." (See *Burial Service*.) But only those who are preparing to meet Him can offer this petition truly. Some will be afraid to face their King (Rev. vi. 15-17). Others will "look up and lift up their heads," gladly welcoming their lawful Sovereign. St. Luke xxi. 27, 28).

12th Sunday after Trinity. Aug. 24, 1890.

THE LORD'S PRAYER—THY WILL BE DONE.

I. THE WILL OF GOD.

God's will is what He wishes or intends.

(1.) *The way in which God's will is already done.*

He is the King of the world, nothing can be done without His permission. He rules all things, the sun rises and sets, men live and die—in one way. His will is always done. (Dan. iv. 35.)

(2.) *One way in which God's will is not done.*

It is God's will that men should be good. It is God's will that men should keep His commandments. But are these things done? We know they are not. Does God then will evil? No, but He will not force men to do right, He lets them choose (Deut. xxx. 19), though He tells them what their choice ought to be. God likes people to serve Him of their own free will, and not because of force. If a boy sits still when he is told to do so, he is obedient, but if he sits still because he is tied to the chair, this is not obedience.

God wants our will to be the same as His. Who did God's will perfectly? (S. John iv. 34). God tells us His will and then leaves us to choose whether we will do it. There is only one way to heaven, and that is the way of God's will.

(3.) *Submission to God's will.*

There is also another way of thinking of God's will. When good people have troubles they say, "Thy will be done." See what Jesus said when in pain and suffering in the garden. (S. Matt. xxvi. 39-42). He sets us the example of prayer when in suffering. As He thus gained strength to drink the cup of suffering, so too may we. We all have crosses to bear,—pain, suffering, disappointments, afflictions; well they are God's will, and we should say "Thy will be done." See what Eli said (I. Sam. iii. 18.)

II. THY WILL BE DONE IN EARTH, AS IT IS IN HEAVEN.

Is there any place where God's will is done? Always? By every one? In every thing? Readily, perfectly, willingly? Yes! in Heaven God's will is done by the holy angels. Our Lord teaches us to pray that we may do God's will as the angels do. They have two duties to perform, one of worship towards God; the other to perform His bidding towards man (Heb. i. 14) Let us imitate them in their worship and in their service.

Family Reading.

Devotional Notes on the Sermon on the Mount.

NO. 29.—GOD'S CARE.

S. Matt. vi. 25-30—"Therefore I say unto you, Be not anxious for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than the food, and the body than the raiment? Behold the birds of the heaven, that they sow not, neither do they reap, nor gather into barns; and your heavenly father feedeth them. Are not ye of much more value than they? and which of you by being anxious can add one cubit unto his stature? and why are ye anxious concerning raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: yet I say unto you, that even Solomon in all his glory was not arrayed like one of these. But if God doth so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith?"

The extraordinary beauty of this passage needs no comment. Every one has felt it. We have taken a passage so lengthy for the reason that but little comment is here needed. The first crush of the grape will suffice. From the first word of the passage, all is beautiful, touching, persuasive.

"Therefore"—it begins—by reason of what has already been said: "Serve one Master." This is the true philosophy of life—have one dominating principle, learn to know and serve and obey one supreme master, and then your life will be free from discord, will be consistent and harmonious. "Therefore," the Divine Master goes on, "be not anxious for your life." This is better than the authorized: "Take no thought," although that probably conveyed the true notion at the time of its composition. It is the same word which is employed in the exhortation: "Be careful for nothing." Be not full of care, anxious.

If you are the servant of God, if He is your

Father, then you have no need, you have no right to be anxious. He will feed you, and He will clothe you, as He does all His creatures. Do you ask how you are to be fed? Behold the birds of heaven. They have no anxiety; yet God feeds them. They occupy their appointed place and do their appointed work. Do you the same, and God will feed you also.

In the same way He deals with the question of clothing. With ourselves this may be said to be a more anxious question than the other. Yet our Lord can say to us, why are ye anxious concerning raiment? Why? what good will your anxiety do you? It will show your want of faith, and it will strengthen your unbelief. It will thus help to cut you off from God, and it will give you no help in doing your own work.

Well, but, you say, what warrant have I for believing that God will clothe me? What warrant? You have evidences of it around you and before your face. Consider the lilies of the field. Behold the beauty of their attire, and ask whence it comes. Even Solomon in all his glory was not arrayed like one of these; and it is God who so clothes the grass of the field. But why should God's clothing of the flowers of the field be a lesson of faith to ourselves? Because these are God's creatures and we are His children.

They are His creatures. They are part of the order of things which He has constituted, and which He maintains. Can He forsake the work of His own hands? It is impossible. Everything, from the least to the greatest, is an object of care to Him. He who makes the sun to abide in his place, and the planets to revolve around their centre, does not disdain to care for the smallest of the objects which He has made, the flower of the field which withers almost before it is grown up, and the grass of the field which to-day is and to-morrow is cast into the oven.

God provides for these unconscious objects, because He is their maker and their owner. Shall He not much more clothe His children whom He created in His own image, whom He redeemed by the blood of His Son, whom He renews and sanctifies by His Holy Spirit? How simple does the truth contained in these words appear to us! How inevitable the inference! How impossible it is for us to think otherwise!

So we are all ready to declare. And yet how difficult do we find it to carry the conviction about with us as a practical principle. The pastor speaks words of comfort to his flock from the pulpit, and he comes down to be himself assailed by anxious doubts and misgivings. The pious communicant draws in the precious truth and strengthens his heart by the thought of God's overruling and watchful providence; but he goes forth to wrestle with the old enemy of unbelief. Lord, increase our faith.

It has been objected by some that the teaching of this passage would encourage passivity on our part, the neglect of proper effort, as though we might leave all to God, as it is called, without any endeavour to fulfil our own duties, or make any provision for our own wants. The birds of heaven, the flowers of the field, neither toil nor spin, and yet in their happy freedom from care and toil they have their wants supplied by the gracious God whose creatures they are. May not we say the same of mankind? May not God's children abstain from effort, and "live by faith," as it is called, being sure that God will provide for them as He does for the plants and the birds?"

The answer to this is very simple. If we fulfil our vocation as these creatures fulfil theirs, then may we leave all to the bountiful providence of God. The lily, the turtle dove—these were not made to toil and spin. The flower was appointed to grow and put forth its leaves, and the rain from heaven refreshes it, and the sun from heaven shines upon it and fosters it. And so with the fowls of the air. Man was made to think and to serve, to labour and to pray, and he may neglect the fulfilment of God's purpose concerning him on peril of having withheld from him the Divine blessing and assistance.

How beautifully does S. Paul express the thought of our dependence upon God! (Phil. iv. 6, 7): "In nothing be anxious; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. And

the peace of God, which passeth all understanding, shall guard your hearts and your thoughts in Christ Jesus." Here is the secret of a happy and a holy life—happy because it is holy.

The Best that I can Do.

"I cannot do much," said a little star,
 "To make the dark world bright;
 My silvery beams cannot struggle far
 Through the folding gloom of night,
 But I am only a part of God's great plan,
 And I'll cheerfully do the best I can."

"What's the use," said a fleecy cloud,
 "Of these few drops that I hold?
 They will hardly bend the lily proud,
 Though caught in her cup of gold.
 Yet I'm a part of God's great plan,
 So my treasures I'll give as well as I can."

A child went merrily forth to play,
 But a thought like a silvery thread
 Kept winding in and out all day
 Through the happy golden head
 Mother said: "Darling, do all you can,
 For you are a part of God's great plan."

She knew no more than the glancing star,
 Nor the cloud with its chalice full,
 How, why, and for what all things were.
 She was only a child at school;
 But thought: It's part of God's great plan,
 That even I should do all that I can."

So she helped a younger child along,
 When the road was rough to her feet,
 And she sang from her heart a little song
 That we all thought passing sweet;
 And her father, a weary, toil-worn man,
 Said: "I, too, will do the best that I can."
 —*Examiner.*

The Patties.

(From the French of Alphonse Daudet.)

On this morning, which was a Sunday, Sureau, the pastry cook of the Rue Turenne, called his boy and said to him:

"Here are Monsieur Bonnicar's patties: go and take them and come back quickly. It seems that the Versailles troops have come into Paris."

The boy, who understood nothing about political matters, put the patties all hot into his pie-dish, the pie-dish into a clean cloth, balanced the whole on the top of his cap, and set off full trot for the Ile. S. Louis, where Monsieur Bonnicar lived.

The morning was splendid, with one of those grand May suns that fill the fruit-shops with bunches of lilac and clusters of cherries. In spite of the distant firing and the calls of the bugles at the corners of the streets, all this old quarter of the Marais preserved its peaceful appearance. There was Sunday in the very air; rings of children at the end of the courts, big girls playing at battledore and shuttlecock before the doors, and this little white figure trotting along the middle of the deserted road, amid a delicious scent of hot pastry, put the finishing touch in giving this morning of a day of battle something simple and Sunday like. The entire life of the district seemed to have diffused itself in the Rue Rivoli. There they were drawing up cannon, working at barricades; there were groups of people and national guards busying themselves at every step. But the little pastry cook did not lose his head. Children of this sort are so used to walk about in crowds and in the hubbub of the streets. It is on holidays and days of excursion trains, in the obstructions on the first days of the year, on Shrove Sundays, that they generally have to run; thus, revolutions do not at all astonish them.

It was indeed a pleasure to see the little white cap pushing its way into the midst of the military caps and bayonets, avoiding collisions, and prettily balanced, sometimes going very fast, sometimes with an enforced slowness, when one could, however, see that it had a great wish to run. What did it all matter to him, the battle? The important thing for him was to arrive at the Bonnicars' house at the stroke of noon and to carry off very quickly the "tip" which was waiting for him on the shelf in the anteroom.

On a sudden there was a terrible pushing among the crowd, and the pupiles of the Republic defiled

past in quick step, singing. They were lads of from twelve to fifteen, oddly dressed in hunting caps, with red girdles and large boots, as proud of being disguised as soldiers as when, on Shrove Tuesdays, they ran about the boulevard with paper caps and a grotesque fragment of some rose-coloured parasol. This time, being in the middle of the jostling, the little pastry-cook's boy had a great deal of difficulty in keeping his equilibrium; but he and his pie-dish had made so many slides on the ice, so many games of hopscotch on the crowded foot-paths, that the patties were quite destitute of alarm. Unfortunately the excitement, the songs, the red girdles, admiration, curiosity, inspired the pastry-cook's boy with a desire to go to the end of the road in such good company; and passing the Hotel de Ville and the bridges of the Ile de S. Louis without noticing them, he found himself carried away, I do not know where, in the dust and wind of the mad race.

II.

For at least twenty-five years it had been the custom with the Bonnicars to eat patties on Sunday at noon punctually, when all the family, big and little, were assembled in the parlour. A quick, cheery ring of the bell made everyone say,

"Ah there is the pieman."

Then with a great moving of chairs, a Sunday bustle and a row of laughing children standing before the ready laid table, all these happy citizens arranged themselves round the patties which were symmetrically piled on the silver dish.

On this day the bell remained mute. Monsieur Bonnicar, offended, looked at his clock, an old clock, surmounted by a stuffed heron, which had never in its whole existence either gained or lost. The children at the windows yawned, watching the corner of the street where the pastry-cook's boy generally turned. Conversation languished, and hunger, which was aroused by the twelve times repeated strokes of noon, made the dining-room look very large, very dull, in spite of the old plate which glittered on the damask table cloth, and of the serviettes all round it, folded like stiff white horns.

Several times already the old servant had come to whisper to her master, "the roast meat is burnt," "the peas are overcooked." But Monsieur Bonnicar was obstinate in not sitting down to the table without the patties; and furious with Sureau, he resolved to go himself and see what was the meaning of such a delay. As he went out of his house, brandishing his walking stick and very angry, some neighbours warned him;

"Take care, Monsieur Bonnicar, they say that the Versailles troops have come into Paris."

He would not hear anything, not even the firing which came across from Venilly, nor yet the warning cannon of the Hotel de Ville, which was shaking all the windows of the neighbourhood.

"Oh! this Sureau! this Sureau!"

And in the excitement of running he talked to himself, seeing himself already down in the middle of the shop, striking the flags with his stick and making the glass in the windows and the plates of cakes shake again. The barricade at the bridge Louis Philippe caused a break in his anger. Here there were some federate troops of ferocious appearance, lying in the sunshine in the now unpaved street.

"Here's a spy," they said; "we must send him to Rigault."

Upon which four men, who were not sorry to quit the barricade, very willingly drove the poor exasperated man before them with blows from the butt ends of their rifles. I do not know how the number of prisoners was made up, but half an hour afterwards they were all carried off by infantry soldiers, and sent to join a column of prisoners ready to begin a march to Versailles. Monsieur Bonnicar protested more and more, brandishing his stick, told his story for the hundredth time. Unfortunately this little story of the patties seemed so absurd, so incredible in the midst of such great disturbances, that the officers did nothing but laugh.

"Very well, very well, old man, you shall explain yourself at Versailles."

And through the Champs Elysees, still all white with the smoke of the firing, the column moved on between two files of infantry.

III.

The prisoners marched five and five, in close compact ranks. To prevent the convoy from straggling they were made to go arm in arm; and the long troop of human beings tramping on in the dust of the road made a noise like the sound of a great storm of rain.

The unhappy Bonnicar thought he must be dreaming. Perspiring, panting, struck dumb with fright and fatigue, he dragged himself along at the rear of the column between two old hags who smelt of petroleum and brandy; and on hearing the words, "Pastry-cook, patties," which recurred continually in his imprecations, everyone round him thought he had gone mad.

The fact is, the poor man had quite lost his head. At the ascents, at the descents, whenever the ranks of the convoy were a little broken, did he not imagine that he saw down yonder, amid the dust which filled the voids, the white jacket and cap of Sureau's boy. And this, ten times on the road! The little white gleam flashed before his eyes as though to defy him, then vanished again in the midst of this sea of uniforms, blouses, and rags.

At length, at the close of the day, they arrived at Versailles, and when the crowd saw this old citizen in his spectacles, with uncovered breast, all dusty and haggard, they with one consent discovered in him the features of a scoundrel. They said;

"It is Felix Pyat. No! it is Delesluze."

The light infantry escort had considerable difficulty in bringing him safe and sound into the court of the Orangery. There, only, could the unfortunate troop scatter themselves, stretch themselves out on the ground, take breath once more. Some there were who went to sleep, others who swore, others coughed, others wept. As for Bonnicar, he did not sleep, did not weep. Seated on the edge of a flight of steps, his head buried in his hands, three parts dead with hunger, shame and fatigue, he mentally reviewed this unfortunate day, his departure from yonder place, his anxious table companions, the cover left laid till evening and which must still be waiting for him, then the humiliation, the insults, the blows from the butt-ends of the rifles, all this because of an unpunctual pastry-cook.

"Monsieur Bonnicar, here are your patties!" a voice near him said, on a sudden; and the good man, on raising his head, was very much astonished to see the little boy from Sureau's (who had got himself taken with the pupils of the Republic) uncover and present the pie-dish hidden under his white apron. Thus it came about that, despite disturbance and imprisonment, Monsieur Bonnicar ate patties on this Sunday as on the preceding ones.

M. A. F.

To-Day.

Lord, for to-morrow and its needs
 I do not pray;
 Keep me, my God, from stain of sin
 Just for to-day.

Let me both diligently work
 And duly pray,
 Let me be kind in word and deed
 Just for to-day.

Let me be swift to do Thy will,
 Prompt to obey,
 Help me to mortify my flesh
 Just for to-day.

Let me no wrong or idle word
 Unthinking say,
 Set Thou a seal upon my lips
 Just for to-day.

Let me in season, Lord, be grave,
 In season gay,
 Let me be faithful to Thy grace
 Just for to-day.

* * * * *
 So for to-morrow and its needs
 I do not pray,
 But guard me, guide me, keep me, Lord,
 Just for to-day.
 —Ancient Hymns.

An Irish Vicar.

The following description of an Irish vicar of 30 years ago will interest and amuse readers as showing how Church matters stood in the days of lang syne. It is from the pen of a trustworthy writer:—

"My uncle, the rector of a country parish, suggested, when I was paying him a visit, that I should accompany him in a call upon a clerical neighbour, some ten or twelve miles off. As he was a bachelor, my uncle determined that we should take some luncheon with us. He was not at home when we arrived; but his housekeeper, an elderly female, told us that he would not be long, and asked us into what was evidently the dining room. The most conspicuous object in the room was an old-fashioned family carriage, from which the wheels had been removed. In order to get it into the room, our friend had had the gable pulled down and rebuilt. The springs still remained upon it, and inside it he had placed a small table which he used for reading, and he also made the vehicle his place for an afternoon siesta, for, as he afterwards told us, it enabled him to rock himself into a sleepy condition. The window of the room opened into a garden, but this was boarded up, and was occupied partly by monkeys, partly by two dogs. I remember that one of them was a tiny terrier named 'Sampson.'

"The other furniture of the room seemed to consist principally of musical instruments, barrel organs, violincellos, bugles, etc. He told us he could play fifteen, and treated us to a solo on a keyed trumpet, till I every moment expected to see him break a blood-vessel. Another fancy was ornamental lamps, of which he had an extraordinary collection, placed in every conceivable position; nor must I omit the bits of stained glass and alabaster figures with which he had also decorated his dwelling.

"After luncheon we went into the church. He had cut away the back of the reading desk in order to place there a common barrel organ, and when the time for the hymn came he turned round, sat down on a stool and ground away. There were eight tunes in its power. Many a comical story I heard of this eccentric gentleman, but they were all of a pleasant character, evidences of his genuine simplicity and kindness. He was very happy, and lived on his income, £60 a year."

To read of such a man reminds us of the parson in "Sweet Auburn," and he forms a very good pendant to Father Tom Loftus, the Roman priest that Charles Lever has made dear to our imaginations. Dickens or Walter Besant could have made something of him.—*Church Times.*

A Quick Way to Get Rid of Moths.

When once moths get into a room it is difficult to extirpate them. *Harper's Bazar* gives, however, the following process for destroying them, which is easy and worthy of trial: Close all the windows and all the doors leading from the room about to undergo treatment; open wide each drawer and closet and hang the contents over chairs or upon a clothes horse brought into the room for the occasion. Take a piece of gum-camphor as large as a hazel-nut for an ordinary room (as large as a walnut for a room 20 by 16); put it in an iron pot and place the latter within another iron pot or upon an iron stand. Set fire to the camphor. It burns very fiercely, so set it at a safe distance from furniture or hangings; the middle of the room is the best place for it, unless this be directly under a chandelier, in which case it can be placed more towards the side, as the heat is apt to injure the gilding or bronze.

The dense smoke soon permeates every nook and corner, and suffocates every insect that inhales it. Canary birds or gold-fish are to be carried from the room before beginning operations, and as soon as the camphor begins to burn the operator may leave the room, as, provided she has taken the above precautions, there will be no danger of the fire spreading. The camphor will burn from a quarter to half an hour, but it can be extinguished at any moment by placing over it a stove lid or the cover of the pot. Let the smoke remain in the room for about half an hour, then open the

windows wide, leaving them so all day. All the rooms can be treated thus in succession or all at once, a care being taken to guard against fire.

A Cheerful Giver.

We do not mean just a giver of alms, but a cheerful giver of anything. The most difficult of all, perhaps, is the giving up of one's own will for that of another.

You gave the obedience due from a boy to his mother, to be sure, when she asked you to put away your book and do an errand for her; but every one in the room knew, by the way you slammed the door, that you did not give it cheerfully.

You stopped and washed Emma's face at mamma's request, while Nellie was waiting for you to go down town; but although you gave your time, Emma's screams at your unsisterly scrubbing testified it was not cheerfully given.

How many times have we seen acts of charity performed in such a sullen or ostentatious manner that the deed, really good in itself, was spoiled in the giving, and a source of mortification and pain to the one who was intended to receive the benefit.

In church or school you may give your attention, but in such a careless, indifferent manner that you receive no benefit yourself, and are a stumbling block to others. In our devotions, in our work or play, a half-hearted, lukewarm manner kills all enthusiasm, and renders everyone discontented and dissatisfied. If you do not wish to do a thing, decline courteously, but firmly; and if you consent, do it with your whole heart "not grudgingly, for God loveth a cheerful giver."

True Courtesy.

True courtesy is "the beauty of the heart." How well it is that no one class has a monopoly in this kind of beauty; that while favourable circumstances undoubtedly do render good manners more common among persons moving in higher rather than in lower spheres, there should be no positive hindrance to the poorest classes having good manners.

One day, in hastily turning the corner of a crooked street in the city of London, a young lady ran with great force against a ragged little beggar boy, and almost knocked him down. Stopping as soon as she could, she turned round and said, very kindly, to the boy, "I beg your pardon, my little fellow; I am very sorry that I ran against you."

The poor boy, astonished, looked at her in surprise, and then taking off about three-quarters of a cap, he made a low bow, and said, while a pleasant smile spread itself all over his face, "You can hev my parding, miss, and welcome; and the next time you run agin me you may knock me clean down, and I won't say a word."

After the lady had passed on he turned to his companion and said, "I say, Jim, it's the first time I ever had anybody ask my pardon, and it's kind of took me off my feet."

Church Choirs.

We are all coming to feel that Church music is a great help to worship. It opens with singing, and the way in which the *Te Deum* and *Jubilate Deo* ascend to the throne of God on High, plays a very important part in the way we worship Him, and has an edifying effect on ourselves. I feel that if members of the choir accept from God and the minister the privilege of taking part in the services, the one thing they owe to Almighty God, to the congregation, and themselves, is reverence. I know choirs, where their singing is almost a means of grace: it is done so beautifully, so reverently, and with so much care, that it lifts up the whole service to a higher level. I have also, I am sorry to say, seen choirs which, during the service, were turning over their music books, or whispering, and were not praying; and people see it, and a chill comes over the service, and those who ought to be nearest to God when in His presence, and helpers of the service, are actual hindrances. I again impress upon you one secret—reverence.—*Bishop Thorold.*

A Good Name.

A young man does not always find it easy to get on in the world without education, or family influence, or personal friends, or property, or health; but he will find, in the long run, that it is far easier for him to make his way among men without any or all of these advantages than to make substantial progress in the world without the reputation of a good character, even though he has all these other possessions. Character stands for something everywhere, in spite of its frequent slights. Men who are themselves lacking in a good character appreciate and value it in others. A band of robbers would want an honest treasurer. The young man whose word cannot be believed, whose honesty is not above suspicion, and whose personal life is not what it ought to be, is not the young man that the business world has open places for. He may have health and wealth and family position, and a host of friends, but if he is without character he is at a disadvantage in every position in life. When a young man who has lost his good name makes an honest effort to recover it he finds that his way upward is a hard one—a great deal harder, in spite of all other helps, than it would have been if he had made a right start without these helps. Friends are comparatively powerless in their efforts to win confidence for one who has proved himself unworthy of it on former occasions. Then it is that the young man is likely to realize as never before that "a good name is rather to be chosen than great riches," even as a worldly investment. Because it is so hard to get on without a good name, or to regain it when once surrendered; every young man who has that possession ought to count it above price and to have a care lest he lose it.

The Highest Good.

Does your soul regard earthly things as the highest, and the business which relates to them as your weightiest employment? Then is your soul like the waves of the sea, which are driven and blown by the wind: it is given up to eternal disquiet and transient change. For manifold and varied are earthly things, and whoever gives himself up to their dominion, his soul is dragged hither in all directions by hope and fear, by joy and sorrow, by desire for gain and pain at loss. And how should the grace of the Lord and His peace make their dwelling in such a disturbed soul! Oh, my friends, whatever earthly calling may be allotted us—however spiritual in its functions, however blessed in its effects—if its employments drive us forward in breathless haste upon life's path; if we think we can never stand still and think where we are and whither we will go, and reflect on the heavenly and eternal concerns of our immortal soul; if prayer has lost its power and the Divine Word its charm for us, then we have cast away our life upon a fearful error, upon a fleeting dream: then are we, with all our apparent richness in bodily and spiritual good, really poor—very poor. We have, like Martha, much care and trouble, but the highest good, which alone gives to our life its worth and significance, is wanting.

Hints to Housekeepers.

ESCALLOPED CHICKEN.—Cut the meat from the remains of a cold chicken, chop and mix with it as much crumbed bread as there is chicken, season with salt, pepper, sage, sweet marjoram and thyme, put in a baking-dish, pour over some chicken gravy and a little melted butter. Add some grated crackers to a beaten egg and a little milk and spread over the top to form a crust. Bake half an hour and serve hot.

CHICKEN SANDWICHES.—For lunch or tea. Spread some thin slices of bread with butter and a little dressing made of melted butter and vinegar. Put a layer of chopped celery and a layer of minced chicken. Cover with another slice of bread and butter.

BREAKFAST TOAST.—Chop cold, fresh meat and cold boiled ham together, put to cook in a little water, add half a teacup of cream, a tablespoonful of batter and flour each, with one beaten egg, stir over the fire until thick; season with salt and pepper. Pour over slices of buttered toast.

Children's Department.

The Value of To-Day.

So here hath been dawning
Another blue day;
Think, wilt thou let it
Slip useless away?
Out of eternity
This new day is born,
Into eternity
At night doth return.
Behold it aforeside
No eyes ever did;
So soon it for ever
From all eyes is hid,
Here hath been dawning
Another blue day;
Think, wilt thou let it
Slip useless away?
—T. Carlyle.

TROUBLE AT MELITA.—Mrs. W. H. Brown of Melita, Man., states that two of her children and two others belonging to a neighbor, were cured of the worst form of summer complaint by one bottle of Dr. Fowler's Extract of Wild Strawberry, nature's specific for all summer complaints.

How to Keep Your Friends.

A girl I know said: "I am a great one for making friends." It sounded as if she ought to be very happy, but when I had a minute to think I wondered if she were good at keeping them. Making friends is easy to the girl who is bright and happy, whose society gives pleasure and who is genial. But the keeping of them demands more than this.

If you want to keep a friend don't get too intimate with her.

Have your own thoughts, and permit her to have hers.

Do not demand too much of her in the way of confidence.

And do not be too aggressive, wanting to know why she hasn't done this and why she doesn't think as you do.

If you think your friend's style of dress is not beautiful, don't tell her; you only offend her, because deep in her heart she is convinced that she knows a great deal more about it than you do.

Do not find fault with your friend's friend, and do not expect to be the only one given a corner in her heart.

Be as considerate of her feelings as if she were a stranger, and remember that politeness is an every-day garment, and not one intended only for high days and holidays. To sum it up in one sentence, preserve the courtesy of the beginning if you wish to keep your friendship to the end.

Bermuda Bottled.

"You must go to Bermuda. If you do not I will not be responsible for the consequences." "But, doctor, I can afford neither the time nor the money." "Well, if that is impossible, try

SCOTT'S EMULSION

OF PURE NORWEGIAN COD LIVER OIL.

I sometimes call it Bermuda Bottled, and many cases of

CONSUMPTION, Bronchitis, Cough or Severe Cold

I have CURED with it; and the advantage is that the most sensitive stomach can take it. Another thing which commends it is the stimulating properties of the Hypophosphites which it contains. You will find it for sale at your Druggist's, in Salmon wrapper. Be sure you get the genuine.

SCOTT & BOWNE, Belleville.

A Bad Practice.

Sometimes communicants rob God of His Day, making it one for their own supposed recreation by an "outing" on the lake or a trip to some friend in the country. Public worship is omitted and personal indulgence is gratified. There cannot be any blessing to the person who makes a holiday of God's Holy Day. We have six days for business and pleasure; cannot we use a few of their hours for the "outing" and "visiting," and devote sacredly to God the whole day which is His?

"A Sunday well spent
Brings a week of content,
And health for the toils of the morrow;
But a Sunday profaned,
Whate'er may be gained,
Is a certain forerunner of sorrow."

THE ROOT OF EVIL.—Dyspepsia and constipation are the sources of various diseases, but root and branch may be removed by using Burdock Blood Bitters according to directions. It is endorsed by the press, the public and the profession, and cannot be excelled for the cure of constipation, dyspepsia and all diseases arising therefrom.

Mother's Rules.

Hang your hat on the staple,
Was dear mother's rule;
And then 'twill be handy
When going to school.

A place for each thing,
And each thing in its place:
You can go in the dark
And each article trace.

Whatever is worth doing
Is worth doing well;
Take time for your sewing,
Your work will excel.

Be quiet and steady,
Haste only makes waste;
Steps hurriedly taken
Must needs be retraced.

A bad habit cured
Is a good one begun;
The beginning make right,
And your work is half done.

What you should do to-day
You must never postpone;
Delay steals your moments
And makes you a drone.

Never say, "I cannot,"
But "I'll try, try again;"
Let this be at all times
Your cheerful refrain.

Be content with your lot:
Be bright as the sun;
Be kind and true,
All wickedness shun.

Love God and your neighbour,
The Golden Rule keep;
Walk daily with Jesus,
And in His love sleep.

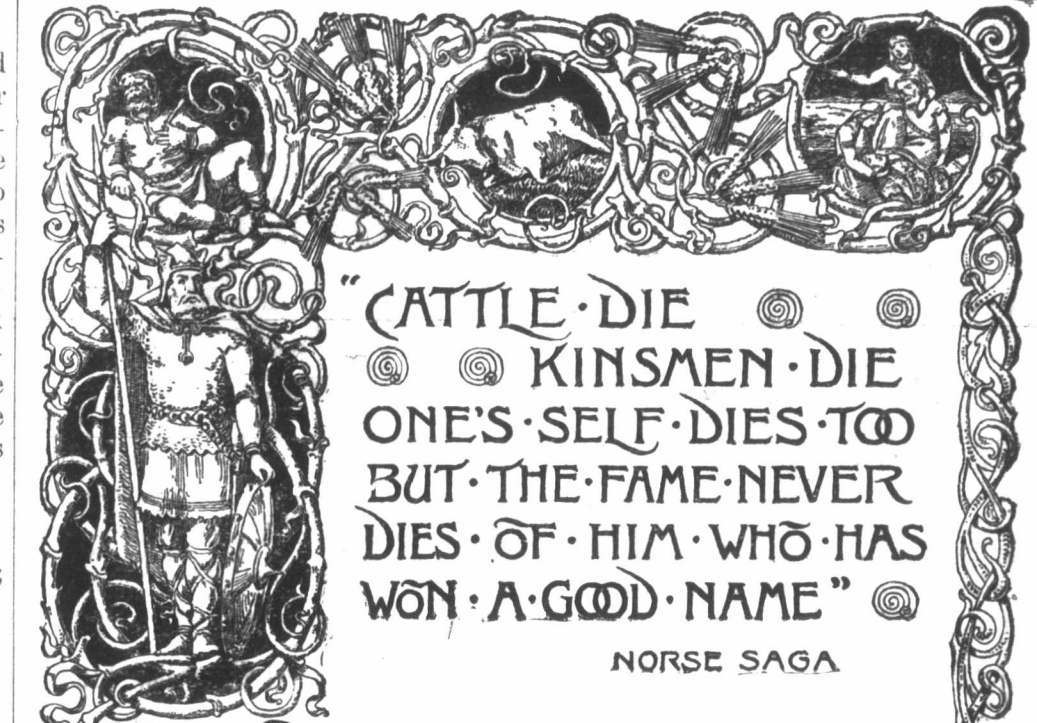
Little Cassabianca.

Madge was a little girl who was always faithful to any charge given her; and as she was a quiet, gentle child, she was very little care to her mother.

One day, when she was playing out in the front yard before her father's house, a coloured woman came with a basket of clothes she had washed.

"Madge," said Mrs. Barclay, go "up stairs with 'old auntie and stay there until; I come I will be up in a moment, and will then count the pieces."

Madge went with the woman at once. But Mrs. Barclay could not



"CATTLE · DIE
KINSMEN · DIE
ONE'S · SELF · DIES · TOO
BUT · THE · FAME · NEVER
DIES · OF · HIM · WHO · HAS
WON · A · GOOD · NAME"

NORSE SAGA

THE FAME OF NESTLE'S FOOD

WILL NEVER DIE

IT HAS WON FOR ITSELF A GOOD NAME

It came into existence twenty-three years ago in response to a great cry for help from mothers in European cities, whose children were dying from Cholera Infantum. From that time on NESTLE'S FOOD has been regarded as the safest diet and best preventive of Cholera Infantum and other Summer Complaints.

A sample will be sent to any mother mentioning this paper.

THOS. LEEMING & CO.

25 St. Peter Street, Montreal.

CONSUMPTION SURELY CURED

TO THE EDITOR:—Please inform your readers that I have a positive remedy for the above named disease. By its timely use thousands of hopeless cases have been permanently cured. I shall be glad to send two bottles of my remedy FREE to any of your readers who have consumption if they will send me their Express and Post Office Address. Respectfully, T. A. SLOCUM, M.C., 186 West Adelaide St., TORONTO, ONTARIO.

The Great Church LIGHT.
FRINK'S Patent, Endorses give the Most Powerful, the Softest, Cheapest and the Best Light known for Churches, Stores, Show Windows, Parlors, Banks, Offices, Picture Galleries, Theatres, Depots, etc. New and elegant designs. Send size of room. Get circular and estimate. A liberal discount to churches and the trade. L. P. FRINK, 551 Pearl Street, N. Y.

follow as she had promised; for a lady called to see her, and she had to go into the parlour. It was over an hour before the visitor left, and then Mrs. Barclay had forgotten all about the clothes that had been brought home. As she was very busy she did not miss Madge.

But she missed her at supper time, and wondered where the child could be. She sent the nurse out to look for her; but she could not be found.

"Perhaps she has fallen asleep in the house somewhere," said Mr. Barclay; and he went from room to room, looking for her. When he opened the door of the room in the third story to which the clothes had been taken, he found Madge quietly sitting in a chair. "Why, Madge," he said, "what are you doing here in the dark? Have you been asleep?"

"No, papa," she answered. "I have been waiting for mamma. She

told me she wanted me to stay here until she came."

"And have you been here three hours? O Madge, why didn't you come down?" cried her mother, who had run up stairs when she heard the child's voice.

"Because you told me to stay here until you came," repeated Madge. "You have often said I must obey you without asking questions; for you know best."

Her father laughed and called her his little Cassabianca, as he put her on his shoulder and carried her down stairs. And after supper he told her of the boy who lost his life rather than disobey his father's command.

And for a long time Madge was called little Cassabianca by the family, who did not forget that she had sat three hours alone, and in the dark, rather than disobey the charge she had received.

A Cheerful Giver.

We do not mean just a giver of alms, but a cheerful giver of anything. The most difficult of all, perhaps, is the giving up of one's own will for that of another.

You gave the obedience due from a boy to his mother, to be sure, when she asked you to put away your book and do an errand for her; but every one in the room knew, by the way you slammed the door, that you did not give it cheerfully.

You stopped and washed Emma's face at mamma's request, while Nellie was waiting for you to go down town; but although you gave your time, Emma's screams at your unsisterly scrubbing testified it was not cheerfully given.

How many times have we seen acts of charity performed in such a sullen or ostentatious manner that the deed, really good in itself, was spoiled in the giving, and a source of mortification and pain to the one who was intended to receive the benefit.

In church or school you may give your attention, but in such a careless, indifferent manner that you receive no benefit yourself, and are a stumbling block to others. In our devotions, in our work or play, a half-hearted, lukewarm manner kills all enthusiasm, and renders everyone discontented and dissatisfied. If you do not wish to do a thing, decline courteously, but firmly; and if you consent, do it with your whole heart, "not grudgingly, for God loveth a cheerful giver."

By the simple intention of doing all things, whether little or great, to the Lord, and from love to Him, even the smallest things become important, and earth is turned into gold.—Anon.

Tommy Tilton's Verse.

Tommy Tilton was to go to church for the first time one bright Sunday morning. His heart was full of sunshine as was the day, as he walked along with grandpa and grandma toward the village meeting house. Grandpa carried a book; so Tommy must have one, too. The book was almost as big as he, but what did he care for that? He was almost a man to-day.

Tommy walked into church very soberly, and tried to keep very still. But he was a tired little boy that went home at noon; for the seats were not made for little fellows like him, and Tommy was not used to sitting still.

But the boy learned one thing that day he never forgot. It was the short verse: "I love them that love Me, and those that seek Me early shall find Me."

"Why," said Tommy, as with bright eyes he told his mother of all the doings of the morning, "the minister said it over so many times, it wouldn't go way."

"Why, yes," said grandma, "that was the text."

Tommy went with grandma every Sunday after that.

HISTORY OF 15 YEARS.—For fifteen years we have used Dr. Fowler's Extract of Wild Strawberry as a family medicine for summer complaints and diarrhoea, and we never had anything to equal it. We highly recommend it. SAMUEL WEBB, Corbett, Ont.

Births, Deaths, & Marriages

DEATH.

BOULTBEE.—Died at Waterdown, on Tuesday night, Aug. the 5th, the Rev. Arthur Boultee.

St. Leon Water
BEATS EUROPE AND AMERICA.

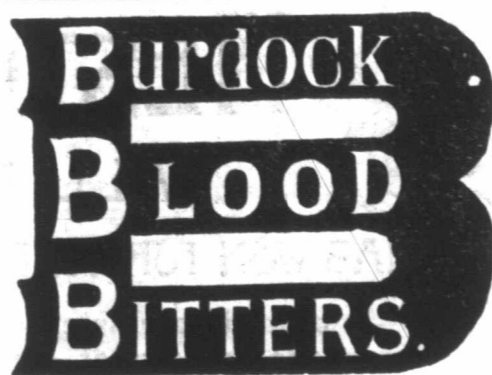
W. E. Bessey, M.D., C.M., L.R.C.P.S., writes: I have no hesitation in recommending St. Leon as superior to any other water known to me, not excepting the celebrated Waukesha, of Wisconsin, and Carlsbad, of Germany, as a remedy for the Uric Acid, Diathesis, Gout and Rheumatism, and Diseases of Kidneys, including Diabetes, Melitus and Bright's Disease, when freely used. To persons in health it is an excellent regulator and health preservative, as well as an agreeable beverage. Address—

The St. Leon Mineral Water Co., Limit'd

Head Office, 101 1/2 KING ST. WEST.

BRANCH OFFICE:

Tidy's Flower Depot, 164 Yonge St., Toronto



WILL CURE OR RELIEVE

BILIOUSNESS, DYSPEPSIA, INDIGESTION, JAUNDICE, ERYSIPELAS, SALT RHEUM, HEARTBURN, 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.



CURES RHEUMATISM

FREEMAN'S

WORM POWDERS

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



SUGAR COATED

A SURE CURE

FOR BILIOUSNESS, CONSTIPATION, INDIGESTION, DIZZINESS, SICK HEADACHE, AND DISEASES OF THE STOMACH, LIVER AND BOWELS. THEY ARE MILD, THOROUGH AND PROMPT IN ACTION, AND FORM A VALUABLE AID TO BURDOCK BLOOD BITTERS IN THE TREATMENT AND CURE OF CHRONIC AND OBSTINATE DISEASES.

R. FLACK Groceries and Provisions.

Canned Goods in Great Variety.

CROSSE & BLACKWELLS' JAMS, JELLIES Etc.

466 GERRARD ST. EAST, TORONTO.



BALTIMORE CHURCH BELLS
Established 1844. 1st Pr. at the New Orleans Exposition 1885-6. For circulars prices, etc., address J. Register & Sons, Baltimore, Md.

THE ALDEN PUBLICATIONS.

The Following ALDEN PUBLICATIONS will be mailed free on receipt of Price.

BIG BOOKS FOR LITTLE MONEY.

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

Famous Boys, In the Forecastle, Death of Ivan Huteh, Witch's Head, Dr. Jekyll and Mr. Hyde, Plantation Jim, Lady Audley's Secret, Living or Dead, A Mental Struggle, Mayor of Casterbridge, Mohawks, Perdita, Young Man's Friend, 1,000 Popular Quotations, History of France, Knowledge of Living Things, Merry's Rhymes and Puzzles, Maid, Wife or Widow, Mosses from old Mause, Mexico and Maxmillian, Practical Letter Writer, Outdoor Life, Bede's Charity, Dark Days, Nicholas Nickelby, Edwin Arnold's Poems, Prose Writers in America, Perfect Etiquette, Peep-o day Boys, The Picket Line, Repented at Leisure, Anderson's Ferry Tales, American Humorist, Biographical Sketches, Baron Munchauson, Carl Bartlett, Bound by a Spell, Bag of Diamonds, Charlotte Temple, Pretty Miss Bellew, Cardinal Sin, American Chesterfield, Charles Voltaire, Celebrated Men, Celebrated Women, Corinne, The Pioneers, The Deerslayer, The Spy, The Pathfinder, Travels, Kit Karson, At Bay, Character Sketches, Europe, Explorations and Adventures, Romola, Miss Jones' Quilting, Five Weeks in a Balloon, Fairy Bells, Footprints of Fate, The Golden Hope, Russian Fairy Tales, Tour of World in 80 days, Romance of a Poor Young Man, 20,000 leagues under the Sea, Soldier Boys, Tangles Unravalled, Terrible Temptation, Thrilling Shipwrecks, Young Adventurers, Wild Life in Oregon, Wooing of the Water Witch, Willie Reilly, Young Folk's Natural History, Young Folk's Book of Birds.

GREAT WRITERS—Edited by Prof. Robertson.

Brief, well written biographies of the most eminent English and American authors, with whom every intelligent reader desires at least some acquaintance, and many of whom it is a delight to know thus intimately. All uniform in style, handsome type, paper, printing and binding, and very cheap at the price of 40 cents each, post paid.

Coleridge, by Hall Caine; Dickens, by Frank T. Marzials; Dante G. Rossetti, by Joseph Knight; Samuel Johnson, by Colonel F. Grant; Bronte, by Augustine Birrell; Adam Smith, by R. B. Haldane, M.P.; Keats, by W. M. Rossetti; Shelley, by William Sharp; Goldsmith, by Austin Dobson; Scott, by Professor Yonge; Victor Hugo, by Frank T. Marzials; Emerson, by Richard Garnett, LL.D.; Gæthe, by Professor James Sime; Congreve, by Edmund Gosse; Bunyan, by Canon Venables; Crabbe, by T. E. Kebbel; Heins, by William Sharpe.

--: CLASSIC SERIES. --:

A series of books of the very highest literary merit, edited by Ernest Rhys, published in London, always excellently printed, on good paper, always good, and nearly always large type, neatly bound in cloth, and sold at 40 cents each, post paid.

Shelley's Essays and Letters, edited by Rhys; Great English Painters, edited by W. Sharp; Essays by Leigh Hunt, edited by A. Symons; De Foe's Captain Singleton, edited with Introduction, by H. Haliday Sparling; The Prose Writings of Heinrich Heine, edited with Introduction, by Havelock Ellis; The Lover and other Papers of Steele and Addison, edited by Walter Lewin; Burn's Letters, edited by J. Logie Robertson; Vulsunga Saga, edited by H. H. Sparling; Seneca's Morals, etc., edited by Walter Clode; English Prose, from Maundevile to Thackeray, edited by Arthur Galton; The Pillars of Society, and other Plays, by Henrik Ibsen, edited by Havelock Ellis; Sir Thos. Brown's Religio Medici, etc., by Ernest Rhys; Marcus Aurelius, by Alice Zimmern; Captain Singleton, by Daniel Defoe.

Also, choice collection of Stories for Little People, beautifully illustrated; post paid for 45 cents each: Bright Jewels; Sparkling Gems; Happy Hours; Rays of Sunshine; A String of Pearls; Golden Moments.

ADDRESS

FRANK WOOTTEN,

32 Adelaide St. East, Next Post Office,

TORONTO.

Sole Agent For The Alden Publishing Co. in Canada.

SEND FOR CATALOGUE.

ATIONS.

TIONS will Price.

Y. large type, fair paper, r them, 40 cents each.

Witch's Head, Secret, Living or ks, Perdita, Young nce, Knowledge of or Widow, Mosses r Writer, Outdoor in Arnold's Poems, s, The Picket Line, Humorist, Biogra by a Spell, Bag of nal Sin, American l Women, Corinne, ravels, Kit Karson, lventures, Romola, ells, Footprints of World in 80 days, Sea, Soldier Boys, nipwrecks, Young itch, Willie Reilly,

bertson.

d American authors, stance, and many of yle, handsome type, s each, post paid.

arzial; Dante G. F. Grant; Bronte, P.; Keats, by W. Austin Dobson; arzial; Emerson, Sime; Congreve, by T. E. Keibel;

Ernest Rhys, publi- s good, and nearl- ost paid.

English Painters, ymons; De Foe's ay Sparling; The ion, by Havelock , edited by Walter unga Saga, edited r Clode; English lton; The Pillars vellock Ellis; Sir Aurelius, by Alice

ifully illustrated; s; Happy Hours;

EN,

st Office,

Canada.

Coughs, Colds, Croup.

Allen's Lung Balsam was introduced to the public after its merits for the positive cure of such diseases had been fully tested. It excites expectation and causes the Lungs to throw off the phlegm or mucus; changes the secretions and purifies the blood; heals the irritated parts; gives strength to the digestive organs; brings the liver to its proper action, and imparts strength to the whole system. Such is the immediate and satisfactory effect that it is warranted to break up the most distressing cough in a few hours' time, if not of too long standing. It contains no opium in any form and is warranted to be perfectly harmless to the most delicate child. There is no real necessity for so many deaths by consumption when Allen's Lung Balsam will prevent it if only taken in time. For Consumption, and all diseases that lead to it, such as Coughs, neglected Colds, Bronchitis, Asthma and all diseases of the Lungs ALLEN'S LUNG BALSAM is the Great Modern Remedy. For Croup and Whooping Cough it is almost a specific. It is an old standard remedy, and sold universally at 50 cents and \$1.00 per bottle. The 25-cent bottles are put out to answer the constant call for a Good and Low-Priced COUGH CURE. If you have not tried the Balsam, call for a 25-cent bottle to test it.

Allen's Lung Balsam

Confederation Life.

ORGANIZED 1871. HEAD OFFICE, TORONTO.

REMEMBER, AFTER THREE YEARS

POLICIES are INCONTESTABLE

Free from all restrictions as to residence, travel or occupation.

Paid-up Policy and Cash Surrender Value Guaranteed in Each Policy.

SEE THE NEW ANNUITY ENDOWMENT POLICY.

Policies are non-forfeitable after the payment of two full annual Premiums. Profits, which are unexcelled by any company doing business in Canada, are allowed every five years from the issue of the policy, or at longer periods as may be selected by the insured. PROFITS SO ALLOCATED are ABSOLUTE and not liable to be reduced or recalled at any future time under any circumstances. Participating Policy Holders are entitled to not less than 90 per cent. of the profits earned in their class, and for the past seven years have actually received 95 per cent. of the profits so earned.

W. C. MACDONALD, Actuary. J. K. MACDONALD, Managing Director.

Manufacturers' Life Ins. Co.

AND THE


Manufacturers' Accident Insurance Company,

Are two separate and distinct Companies with full Government Deposits.

The Authorized Capital and other Assets are respectively \$2,000,000 and \$1,000,000.

Cor. Colborne and Yonge Sts., TORONTO.

President—RIGHT HON. SIR JOHN MACDONALD, P.C., G.C.B.
 Vice-Presidents—GEORGE GOODERHAM, Esq., President of the Bank of Toronto.
 WILLIAM BELL, Esq., Manufacturer, Guelph.
 A. H. GILBERT, Superintendent of Life Agencies. W. H. HOLLAND, Superintendent of Accident Agencies.



Continued - Progress.

OVER \$400,000

Life - and - Accident - Insurance

TH YEAR.

POLICIES - INCONTESTABLE.

ABSOLUTE SECURITY.

PROMPT PAYMENT OF CLAIMS.

THIRTY DAYS' GRACE.

I CURE FITS!

THOUSANDS OF BOTTLES GIVEN AWAY YEARLY.

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 it will cure you. Address:—H. G. ROOT, M.C., Branch Office, 186 WEST ADELAIDE STREET, TORONTO.

Heintzman & Co's.

SQUARE & UPRIGHT PIANOS

ALL STYLES.

Send for Illustrated catalogue.

117 KING STREET WEST, Toronto, Ontario.

—:- THE EMPIRE —:-

Canada's Leading Newspaper

Patriotic in tone,
 True to Canada,
 Loyal to The Empire.

DAILY, \$5. WEEKLY, \$1.

Address your Subscription to

THE EMPIRE, Toronto.

Established 1897.

The Great CHURCH LIGHT

Frank's Patent Reflectors for Gas, Oil, or Electric, give the most powerful, softest, cheapest, and best light known for Churches, Stores, Banks, Theatres, Depots, etc. New and elegant designs. Send size of room. Get circular & estimate. A liberal discount to churches & the trade. Don't be deceived by cheap imitations. I. P. FRANK, 551 Pearl St., N.Y.

CINCINNATI BELL FOUNDRY CO

SUCCESSORS IN BLYMYER BELLS TO THE BLYMYER MANUFACTURING CO

CATALOGUE WITH 2200 TESTIMONIALS.

BELLS, CHURCH, SCHOOL, FIRE ALARM

MENEELY & COMPANY

WEST TROY, N. Y., BELLS

Favorably known to the public since 1836. Church, Chapel, School, Fire Alarm and other bells; also, Chimes and Peals



LABATT'S INDIA PALE ALE LONDON - CANADA

Received the Highest Awards for Purity and Excellence at Philadelphia, 1879; 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., Jas. Goode & Co., Agents, Toronto.

MARK YOUR LINEN

With Thalman's India Ink and one of His Magic Self-Inking Stamps. Entire Outfit Reduced to 50c.

The Stamp is highly Nickel Plated, Inks itself, Prints a thousand times without re-inking, and is replenished with a drop. Warranted not to wash or boil out. Marks Cards, Linen, Books, everything. Each one warranted for 3 years. Address Thalman Mfg. Co.

417 E. Balto. St., Balto, Md., U.S.A. Seal Price \$2.25. Also Wholesale Dealers in VISITING & ADVERTISING CARDS, Printing Presses, Types, Ink & Printing Supplies. Best & Cheapest Job Printers in Las City. Immense assortment of New Types.

OUR LATEST INNOVATION

THE IMPERIAL PRESSEUR

PRINTS AND STAMPS IN ONE OPERATION

YOUR NAME ON THIS NOVELTY 25c.

Address THALMAN MFG. CO. 417 East Baltimore St., Baltimore, Md., U.S.A.

THE KEY TO HEALTH.

BURDOCK BLOOD BITTERS

Unlocks all the clogged avenues of the Bowels, Kidneys and Liver, carrying off gradually without weakening the system, all the impurities and foul humors of the secretions; at the same time Correcting Acidity of the Stomach, curing Biliousness, Dyspepsia, Headaches, Dizziness, Heartburn, Constipation, Dryness of the Skin, Dropsy, Dimness of Vision, Jaundice, Salt Rheum, Erysipelas, Scrofula, Fluttering of the Heart, Nervousness, and General Debility; all these and many other similar Complaints yield to the happy influence of BURDOCK BLOOD BITTERS.

For Sale by all Dealers.

T. MILBURN & CO., Proprietors, Toronto.

GRANITE & MARBLE MONUMENTS.

TABLETS. MAUSOLEUMS &c

F. B. GULLETT SCULPTOR

100 CHURCH ST. TORONTO

WATCHES FREE. 1000 absolutely free to introduce our goods. Write and be convinced.

3 Canadian Watch Co., Toronto, Can.

MURAL DECORATION.

Having engaged a practical and competent man, thoroughly acquainted with the execution of all styles of decoration of Churches in Europe and America, we are prepared to submit schemes of colour for any contemplated work, at prices within the reach of all parishes.

Preliminary coloured sketches will be forwarded on application to
COX SONS, BUCKLEY & CO.,
 NO. 8 EAST FIFTEENTH STREET NEW YORK CITY, U. S. A.

BISHOP BETHUNE COLLEGE
 ELLESMERE HALL,
 OSHAWA.

Will open after Easter, on Saturday, 12th. For terms, etc., apply to the Lady Principal.

EDUCATION IN SWITZERLAND.
 Fraulein Stahely, Hard Near Zurich,
 receives a few young ladies as boarders, and provides an excellent finishing education in Languages, Music, Singing, Painting, etc., with the comforts of a home. Highest references in England and Canada.
 Letters of enquiry may be addressed to the
REV. DR. BETHUNE, Trinity College School, Port Hope.

TRINITY COLLEGE SCHOOL,
 PORT HOPE.

MICHAELMAS TERM
 Will begin on Thursday, Sept. 11th.

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.

Preparatory School for Boys.
 ESTABLISHED 1879.
 Board and Tuition. The usual English Branches and Elementary Classics. French and Mathematics. Address,
SPARHAM SHELDRAKE,
 "THE GROVE," LAKEFIELD, ONT.

ILLINOIS TRAINING SCHOOL FOR NURSES.
 The Commencement exercises of the "Illinois Training School for Nurses," took place on the 24th ult., when a class of 29 graduated. The new class is now being formed for the fall term. Those desiring admission to the school should apply at once, as only a limited number can be accepted. Applications should be addressed to the Superintendent,
MISS FIELD,
 304 Honore St., Chicago.

BELL WANTED.
 WANTED—For a Mission Church, a good tenor bell from 200 to 300 lbs., must be cheap. Address, **Rev. H. Softley, 43 Woolsley Street, Toronto.**

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

Thos. Mowbray,
ARCHITECTURAL SCULPTOR
 In Stone and Wood.

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

CHRISTIAN ART
 A Specialty.

ADDRESS:
YONGE ST. ARCADE, TORONTO.

ADDRESS:
 YONGE ST. ARCADE, TORONTO.

THE - BISHOP - STRACHAN - SCHOOL FOR YOUNG LADIES.

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

This School offers a liberal Education at a rate sufficient only to cover the necessary expenditure, the best teaching being secured in every department.
 At the Examinations at Trinity and Toronto Universities, several pupils of the School attained good standing in honors.
 The building has been lately renovated and refitted throughout, and much enlarged.
 Early application is recommended, as there are only occasional vacancies for new pupils.
 Annual Fee for Boarders, inclusive of Tuition, \$204 to \$252. Music and Paintings the only extras.
 To the Clergy, two-thirds of these rates are charged.
 Five per cent. off is allowed for a full year's payment in advance.
 Apply for admission and information to
MISS GRIER, Lady Principal,
 WYKEHAM HALL, TORONTO.

SARATOGA SPRINGS, N. Y.
DR. STRONG'S SANITARIUM.
 Open all the year. For the treatment of Female-Nervous, Respiratory, Malarial and other chronic Diseases. Equipped with all the best Remedial Appliances—among them Massage Vacuum Treatment, Swedish Movements, Electricity, Turkish, Russian, Roman, Electrothermic, French Douche and all baths. A cheerful resort for treatment, rest or recreation. In a dry and tonic climate, with the special advantages of the Spring Water. Lawn Tennis, Croquet, etc. Send for circular.

COOL MUSIC BOOKS

No, not Cool, but filled with that Restful, Harmonious, Soothing music, which helps one wonderfully to endure Extremes of Weather, Hot or Cold.

INSTRUMENTAL.

Piano Classics. Vol. 1. 44 pieces.....	\$1
Piano Classics. Vol. 2. 31 pieces.....	\$1
Classical Pianist. 42 pieces.....	\$1
Popular Dance Music. 66 pieces.....	\$1
Sabbath Day Music. 38 pieces.....	\$1
Operatic Piano Collection. 19 operas.....	\$1
Young Players' Popular Coll. 51 pieces.....	\$1
Classic 4-hand Collection. 19 duets.....	\$1
Old Familiar Dances. 100 pieces.....	50 cents

VOCAL.

On the whole, the most popular collection of light, merry, company entertaining songs, is College Songs. 82 bright melodies. 50 cents. Nearly 200,000 sold.

Popular Song Collection. 37 Songs.....	\$1
Choice Sacred Solos. 34 songs.....	\$1
Choice Sacred Solos. Low Voice. 40 songs.....	\$1
Song Classics. Sop. or Ten. Vol. 1. 50 songs.....	\$1
Song Classics. Sop. or Ten. Vol. 2. 39 songs.....	\$1
Song Classics. Low Voice. 47 songs.....	\$1
Classic Bar. and Bass Songs. 33 songs.....	\$1
Classic Tenor Songs. 36 songs.....	\$1
Classic Vocal Duets. 26 duets.....	\$1
Good old songs we used to Sing. 115 songs.....	\$1

Send on your \$, and receive book by return mail.

OLIVER DITSON CO.,
 BOSTON.

The D&C TO MACKINAC
SUMMER TOURS.
PALACE STEAMERS. LOW RATES.
 Four Trips per Week between
DETROIT, MACKINAC ISLAND
 Pelee, The Soo, Marquette, and Lake Huron Ports.
 Every Evening Between
DETROIT AND CLEVELAND
 Sunday Trips during June, July, August and September Only.
OUR ILLUSTRATED FAMPHLETS,
 Rates and Excursion Tickets will be furnished by your Ticket Agent, or address
E. B. WHITCOMB, G. P. A., DETROIT, MICH.,
THE DETROIT & CLEVELAND STEAM NAV. CO.

MEMORIAL WINDOWS
 of stained and mosaic glass. We take pleasure in arranging special designs for windows on receipt of information as to size, shape, desired subject, etc. Send for new illustrated catalogue.
J. & R. LAMB.
 59 Carmine St., New York.

JONES & WILLIS,
Church Furniture Mfrs
 ART WORKERS IN
Metal, Wood, Stone and Textile Fabrics.
 43 GREAT RUSSELL STREET,
 (Opposite the British Museum.)
 LONDON, W.C.
 AND EDMUND STREET,
 BIRMINGHAM, ENGLAND.
 5 Bold St., LIVERPOOL.

DOMINION STAINED GLASS CO.
 77 RICHMOND ST. W., TORONTO.
Memorial Windows,
 And every Description of Church and Domestic Glass.
 Designs and estimates on application.
 W.M. WAKEFIELD. J. HARRISON.
 Telephone 1470.

ORNAMENTAL STAINED GLASS AND PAINT PAPER
 SUPERIOR DESIGNS AT ALL PRICES
MCCAUSLAND & SON.
 SHOW ROOMS 72 TO 76 KING ST. W. TORONTO

- N. T. LYON -
STAINED - GLASS.
 141 to 143 Church Street,
 TORONTO, - - - CANADA.
 Telephone 1702.

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

THE Alliance Bond & Investment Company, OF ONTARIO, (LIMITED).
 Incorporated Feb. 27th, 1890.
 CAPITAL, - - - \$1,000,000.
 GENERAL OFFICES:
 27 and 29 Wellington Street East, Toronto.
 The Company undertakes agencies of every description and trusts; gives careful attention to the management of estates, collection of loans, interest, dividends, debts, and securities.
 Will invest sinking funds and moneys generally, and Guarantee Such Investments.
 Will loan money at favorable rates.
 The Investment Bonds of the Company in amounts from \$100 upwards, and for any term of years from five upwards, are absolutely non-forfeitable, and can be secured by investment of small instalments at convenient periods.
 Clergymen and others will find in them the most remunerative form of investment. Correspondence solicited and promptly answered.
The Alliance Bond and Investment Company OF ONTARIO, (Limited).
 TORONTO, ONTARIO.

The Corporation of the Toronto Church School (LIMITED.)
COUNCIL—The Lord Bishop of Toronto, the Provost of Trinity College, the Hon. Mr. Justice Osler, the Rev. Dr. Langtry, E. D. Armour, Q.C., Walter G. P. Cassels, Esq., Q.C., E. M. Chadwick, Esq., Geo. S. Holmsted, Esq., Alan MacDougall, Esq., and W. H. Lockhart Gordon, Esq.
 The Toronto Church School will re-open on Monday, the 8th of September, at 10 o'clock.
 Pupils prepared for all public examinations, including matriculation at the universities and the Royal Military College.
 Individual attention given to each boy is a marked feature of this school.
 Prospectuses can be obtained from
W. H. LOCKHART GORDON,
 Hon. Sec'y, 128 Scott street.

Incorporated 1886. **TORONTO** Hon. G. W. ALLAN, President.
CONSERVATORY OF MUSIC
 IN AFFILIATION WITH TRINITY UNIVERSITY
 Fourth Year.
 OVER 1200 PUPILS LAST THREE YEARS. FALL TERM BEGINS MONDAY, 18th SEPTEMBER. SEND FOR 90 PAGE CALENDAR CONTAINING ANNOUNCEMENTS FOR COMING SEASON.
Edward Fisher, Musical Director,
 Cor. Yonge Street & Wilton Ave, Toronto

Hellmuth College
 Rev. E. N. ENGLISH, M.A., PRINCIPAL.
 ONE OF THE
Most Complete Institutions in America
 FOR THE
EDUCATION OF YOUNG LADIES.
 CIRCULARS ON APPLICATION.
London, Ont., Canada.

Send for New Circular
ARCADÉ,
 YONGE ST. TORONTO
BRITISH AMERICAN Business College
 The oldest and most reliable of its kind in the Dominion. All subjects pertaining to a business education thoroughly taught by able and experienced teachers.
 29th Year. * **C. ODEA, Sec'y.**
 Will reopen September 1st.

THE NORTH AMERICAN LIFE Assurance Co.
 HON. ALEX. MACKENZIE, M.P., PRESIDENT:
 FULL DEPOSIT WITH THE DOMINION GOVERNMENT.
 HEAD OFFICE
 22 to 28 KING ST. W., TORONTO.
THE SEMI-TONTINE RETURN PREMIUM PLAN
 Provides that should death occur prior to the expiration of the Tontine period, the whole of the premiums that may have been paid will be payable with, and in addition to the face of the policy—thus securing a dividend of 100 per cent. on the premiums paid, should death occur during said period.
THE COMMERCIAL PLAN.
 The large number of business and professional men who have taken out large policies on the Company's Commercial Plan, show the demand for reliable life insurance relieved of much of the investment elements which constitutes the over payments of the ordinary plans, is not confined to men of small incomes, but exists among all classes of our people.
 For further information apply to
WILLIAM McCABE,
 MANAGING DIRECTOR,
 TORONTO