

Canadian Churchman

AND DOMINION CHURCHMAN.

A Church of England Weekly Family Newspaper.

Vol. 17.]

TORONTO CANADA, THURSDAY, JULY 2, 1891.

[No. 27.]

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

STRICKLAND & SYMONS,
ARCHITECTS.
11 and 12 Masonic Hall, Toronto Street,
TORONTO, ONT.
WALTER R. STRICKLAND. WILLIAM L. SYMONS.

R. C. WINDEYER. R. C. WINDEYER, JR.
Windeyer & Son,
ARCHITECTS.
Canada Permanent Buildings.
18 Toronto Street, Toronto.

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

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

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

WANTED
A situation as organist and choir master. Six years experience. For references and salary address
W. H. M., Box 165, Belleville, Ont.

WANTED
Experienced English lady, 30, desires position as matron or assistant in institution or school, or would undertake care of motherless children. Best references given and required. Ontario or Quebec preferred.
"ELIZABETH,"
Middlechurch P. O., Man.

WANTED
For September, an assistant resident master. Apply to
REV. ARTHUR FRENCH,
St. John's School, Montreal.

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

WANTED occasional Sunday services or temporary duty.
Address, The Rev. R. S. Locke, M. A.,
St. Catharines, Ont.



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

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

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

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

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

Geo. Harcourt & Son

OUR store is always of interest to Clergymen and Professional men. Here you may see the Academic Hoods and Gowns of various degrees. Here clergymen can purchase their complete dress, Cassock, Surplice, Stole, and Hood, while we show full and complete lines of Black Goods, for clerical suits. Broadcloths, Worsted, Serges, Cashmeres, and Persian Cords. Our reputation for clerical tailoring is well-known, and clergymen would do well to visit us during the summer months at 57 King Street West.

HO! FOR MUSKOKA.

PAIGNTON HOUSE
Beautifully Situated at
CLEVELANDS, LAKE ROSSEAU,
Commanding a Fine View of the Lake.
Splendid Fishing, Safe Boating and Bathing.
DAILY MAIL.
Good Table, and terms very moderate. Special rates to families.
SECURE YOUR ROOMS EARLY.
J. F. PAIN, - PROPRIETOR,
CLEVELANDS, MUSKOKA.

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


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

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

NEW BOOKS.

1. Introduction to the Johannine Writings. By P. J. Gheog, D. D. \$3.50.
2. Messianic Prophecy, and its Relation to New Testament Fulfillment. By Edward Richm. \$2.50.
3. The Servant of the Lord. In Isaiah, chaps. 40-66. By John Forbes, D. D. \$1.75.
4. Life and Writings of Alexander Vinet. By L. M. Lane. \$2.50.
5. The Apocalypse, its Structure and Primary Predictions. By David Brown, D. D. \$1.50.
6. Every-day Miracles. By Bedford Pollard. \$1.25.
7. The Literature of the Second Century, short studies in Christian evidences. \$1.50.
8. The Church in the Mirror of History. By Karl Sell, D. D. \$1.25.
9. The Nature of Faith, a Baconian study. By Percy Strutt. \$1.50.
10. True Grounds of Religious Faith. By R. Braithwaite. \$1.25.
11. Reasons for the Hope that is in us. By Arthur E. Moule. \$1.25.
12. Our Sacred Commission. By F. R. Wynne, D. D. \$1.25.

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



A Choice Selection of the Latest Designs in
FRENCH CHINA.
A. D. Coffee Cups and Saucers. A. D. Chocolate Cups and Saucers. Tea and Breakfast Cups and Saucers. Afternoon Tea Sets and Goods Suitable for WEDDING GIFTS.
WHITE CHINA for decorating. China Fired Daily on the Premises.
WILLIAM JUNOR,
109 KING ST. W., TORONTO

J. YOUNG,
THE LEADING
UNDERTAKER AND EMBALMER,
Telephone 672. 347 YONGE ST.

Dunlap's Summer Hats

WE are sole agents in Ontario for the sale of

Dunlap's Celebrated New York Hats.

WE have just received the new Zephyr Shell and his latest Pearl Derby. Send for one. Shells, \$7. Derby, \$5.

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

CLERICAL BLACK COATINGS
SUMMER WEIGHTS
VERY FINE.

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

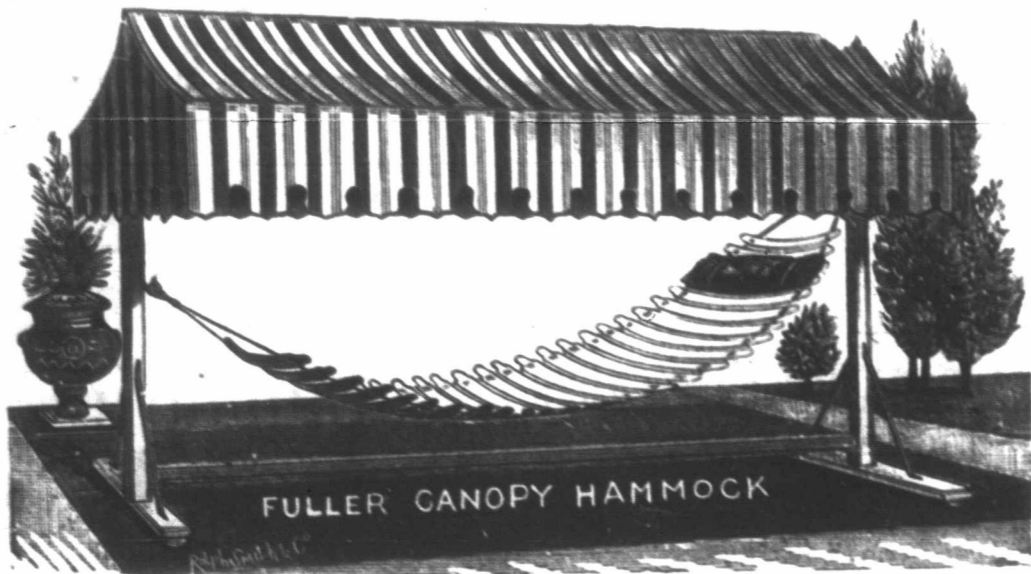
A. GARDNER & CO.
Eureka Concrete Sidewalk
FOR
STABLES, CELLARS, FLOORS, COW HOUSES, ETC.
Room D, Yonge St. Arcade,
TORONTO.
TELEPHONE 2147.

THE NEWER PUBLICATIONS.

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

ROWSSELL & HUTCHISON,
76 King Street East, Toronto.

CANOPY HAMMOCKS



FULLER CANOPY HAMMOCK

PATENTED MARCH 25, 1888.

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

FULLER MANUFACTURING CO, TRENTON, ONT.

Niagara River Line.

PALACE STEAMERS

CHICORA and CIBOLA

In Connection with Vanderbilt system of railways, leave Toronto four times daily (except Sunday) for Niagara and Lewiston, connecting with express trains on New York Central and Michigan Central Railways for Falls, Buffalo, New York, Philadelphia, Cleveland and all points east and west.

Leave Yonge-street Wharf 7 a.m., 11 a.m., 2 p.m. and 4.45 p.m.

TICKETS at all principal offices.
JOHN FOY, Manager.

STEAMER LAKESIDE

FLYING DAILY BETWEEN

ST. CATHARINES AND TORONTO

Leaving St. Catharines, Lawrence's wharf, 7.30 a.m., Port Dalhousie 8.45, arriving at Toronto 11.15. Returning leaves Toronto, MILLOY'S WHARF, foot Yonge St., 2.30 p.m., arriving at Port Dalhousie 6 o'clock p.m., St. Catharines 7 p.m., making close connections for Welland, Niagara Falls, Buffalo, Rochester and New York. For further information and tickets apply to ROBINSON & HEATH, 624 Yonge St.; Milloy's Office, foot Yonge St., or on board steamer.

ISLAND PARK

For Sunday School and Society Picnics.

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

CHURCH AND BROCK ST. WHARFS.

Are open to charter for Sunday School and other picnics, and guarantee satisfaction.

Get our terms before closing elsewhere, very favorable rates.

Seven large steamers on the line. A boat leaves the Park every five minutes.

ISLAND PARK FERRY CO.

A. J. TYMON, Manager.

Office, Church St. Wharf.

Confirmation, Marriage and Baptismal Certificates.

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

Timms & Co.,

OXFORD PRESS, 13 Adelaide St. East, TORONTO.

Printing in Every Department.

THE Accident Insurance Company, OF NORTH AMERICA.

HEAD OFFICE, - - MONTREAL.

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

MEDLAND & JONES,

General Agents Eastern Ontario,

Mail Buildings, King St. W.

TORONTO.

Bates & Dodds,

UNDERTAKERS,

931 Queen St. west,

Opposite Trinity College.

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

LADIES WHO PREFER AMERICAN FOOT WEAR



WHO PREFER AMERICAN FOOT WEAR

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

GOODS STRICTLY FIRST CLASS.

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

THE Canadian Churchman,

A Church of England Weekly Family Newspaper.

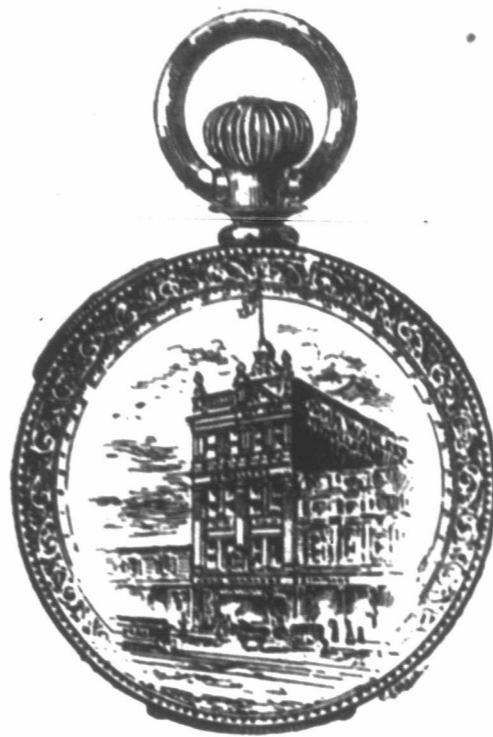
SUBSCRIPTION.—Two dollars per year, \$1.00 if paid strictly in advance. Single copies 5 cents each.

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

FRANK WOOTTEN,

Box 2640, Toronto

Offices, 22 and 24 Adelaide



Presentation Committees

SHOULD examine our very large and well assorted stock of Novelties when they require an article for such a purpose, as we are prepared to furnish you with something that will please in every way.

John Wanless & Co.,

ESTABLISHED 1840. Manufacturing Jewelers,

172 YONGE ST., - - - TORONTO.

Toronto Pressed Brick & Terra Cotta Co., -

R. C. DANCY, Managing Director.

52 ADELAIDE STREET EAST.

One Million Bricks now in Stock

PLAIN, MOULDED & ORNAMENTAL PRESSED BRICK.

GREAT VARIETY OF

Fancy Brick from \$3 to \$10 per 100.
Facing Brick from \$10 to \$18 per 1000.
Hard Building Brick \$8 per 1000.

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

CATALOGUES AND SAMPLES ON APPLICATION.

Heintzman & Co's. SQUARE & UPRIGHT PIANOS

ALL STYLES.

Send for Illustrated Catalogue.

89 King Street West, - - - TORONTO

The Canada Sugar Refining Co., Ltd. Montreal

OFFER FOR SALE ALL GRADES OF REFINED

Sugars and Syrups

OF THE WELL-KNOWN BRAND OF

Redpath

Certificate of Strength and Purity.

CHEMICAL LABORATORY, Medical Faculty, McGill University.

To the Canada Sugar Refining Co.

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

Yours truly, G. P. GIRDWOOD.

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

An Excellent Presentation Book

THE SWEET STORY OF JESUS.

THE LIFE OF CHRIST

BY CANON FARRAR.

"TELL ME THE STORY OF JESUS." And other appropriate Hymns with Music.

Illustrated with a large number of

Magnificent Full Page Engravings

DESIGNED BY

HOLMAN HUNT, GUSTAVE DORE, ALEXANDRE BIDA, PROCKHARST

And other world renowned artists.

Cloth extra, 10 1/2 x 9 inches in size, gilt edges, 380 pp. Price, post paid, \$2.50.

TORONTO:

WILLIAM BRIGGS, WESLEY BUILDINGS.

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

Canadian Churchman.

TORONTO, THURSDAY, JULY 2nd, 1891.

Subscription, - - - - - Two Dollars per Year,
(If paid strictly in Advance, \$1.00.)

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

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

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

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

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

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

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

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

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

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

Address all communications.

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

FRANK WOOTTEN,
Box 9640, TORONTO.

Offices 32 and 34 Adelaide St. East.

Lessons for Sundays and Holy Days.

July 5.—6 SUNDAY AFTER TRINITY.

Morning.—2 Sam. 1. Acts 12.
Evening.—2 Sam 12 to v. 24; or 18. Jude.

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

THE ATHENIAN CRY of "something new" was never more widespread than now. A bishop does not give entire satisfaction: we want him to resign. A priest does not please all his parishioners: let him be removed. A prince or king seems to have made a mistake: let us have a republic or at least a change of dynasty.

METHODIST SISTERHOODS will probably soon be among the manifold agencies and activities of the Methodist denomination. The candour and common sense with which they discuss the question of deaconesses, community houses, sisterhood uniform dress, &c., set a good example to some Churchmen—who ought to know better.

STEAM AND ELECTRICITY.—It is just 100 years since Galvani first drew attention in Bologna to the phenomena of electricity; 15 years before Jouffroy had developed his steam motor in Paris. They were both laughed at, ridiculed, brow-beaten, sneered at by scientists; but they make the whole world move to-day at their bidding!

NERVES AND STIMULANTS.—An article in the *Deutsche Revue* makes it clear, on scientific principles, that not only alcohol, but coffee, tea, and spices are responsible for a great deal of physical demoralization, neuralgia, insomnia, &c. The narcotics—such as morphine, opium, cocaine and a dozen or score of other drugs—share the indictment.

JESUITICAL MANNING.—The famous English cardinal was lately probed with an enquiry as to his connection with an organization called "The Ransomers," engaged in breaking up Protestant meetings. His replies to persistent and repeated enquiries are a study in Jesuitical cunning; but at

last he had to confess that he had approved of this Society.

ST. OSMUND OF SARUM is a worthy of the Anglican Church about whose name and memory a large band of loyal Anti-Roman ritualists are rallying. The "Uses of Sarum," as Archbishop Benson calls them, were various but distinctly non-Roman; more inclined to Oriental magnificence than the dry formality and stiff barrenness of the Roman use.

LEVITICUS.—Thoughtful men, like Dr. Kellogg, are beginning to pay more attention to those parts of the Bible usually overlooked because of their details of Mosaic ritual, ceremony and discipline. They find that the Mosaic precepts are really founded—not upon arbitrary caprice—but on the scientific basis of man's highest physical welfare. *Experientia docet.*

THE INFLUENZA FIEND is accused—by our usually mild and gentle contemporary, *Church Bells*—with interfering with May meetings this year. Indeed it would be hard to name any great functionary in Church or State who has not been more or less disabled of late by this visitor. Many important duties have been seriously impeded and delayed.

CLERICAL PROMOTION.—It is reported to the credit of the new Archbishop of York that he keeps a list of all assistant curates of seven years' standing in his diocese, whom he regards as eligible for promotion to benefices—incumbencies, or sole charges, whether as vicars or rectors. It were well if this seven years' probation were a more general rule among bi-hops.

TOO PROUD TO KNEEL, TOO LAZY TO STAND, was the subject of one of Dean Swift's most caustic and effective sermons. It might be worth while to pass that particular sermon round, especially during the hot weather, when the clergy naturally find it particularly difficult to please their critical hearers. The heat would probably be increased, by the process, for a good many hearers.

"HIRED PRIEST" is a favourite *ad captandum* title used by slipshod demagogues against the clerical profession. Mr. Gladstone lately administered a severe rebuke to one of this class of accusers. "If the priest is to live," says Mr. G. "he must beg, earn, or steal? Which is best?" Then he refers to such hired priests as Dean Church, Canon Liddon, Aubrey Moore.

WAITING AT THE ALTAR.—One of Archbishop Magee's last and greatest sermons was on this subject, preached in St. Margaret's, Westminster. Mr. Gladstone was present. He had not long before said that he had never heard a sermon on this text. The Archbishop took general grounds and a broad view of the spirit of the text, to the great edification of his illustrious hearer.

ALL SAINTS, MARGARET STREET—that famous shrine of London ritualism—has lately given an illustration of the way in which a congregation, accustomed to a high ritual, can resent any lowering of the standard. The vicar has experienced such a falling off of income in the church, that he has had to reduce his staff of assistants, and retrench his expenditure on mission work.

ADULTERATION OF BEER.—The conclusion from the Hampton Lucy beer-shop experiment is that good beer is wholesome, does not lead to excess; but that common beer is adulterated with ingredients which produce the mad craving for more, until intoxication ensues. This adulteration, then, seems to simply be a trick of the trade, and the true secret of the prevalence of drunkenness in certain quarters.

THE CONSCIENCE CLAUSE in English Church schools is being advanced as a *modus vivendi* for Churchmen and dissenters who wish to unite together in order to withstand the assaults of secularism in education. Dissenters can be assured of good moral training in Church schools, of a religious atmosphere in the teaching, and at the same time inculcate their special ideas alongside those of the Church.

A PARSON'S PUBLIC HOUSE.—The Rev. Osbert Mordaunt, rector of Hampton Lucy, has lately revealed his experience in keeping a tavern which came into his hands. He put a disinterested person in charge, excluded spirits, provided good beer. The result was a marked decrease of drunkenness. The income was £315, which after paying expenses, left a profit of £99, with a net profit of £30 for parish charities!

MENTAL EPIDEMICS.—It is not more certain that the microbes of la grippe attack successive peoples with their invisible bands of marauders, than that waves of fancies invade the minds of successive localities with new ideas—invisibly, unconsciously, and thoughtlessly for most part. Incest, gambling, scepticism, prohibition, murder, suicide, all take their turns in course upon the faculties of human victims—too easy a prey!

DISHONEST JOURNALISM has been lately brought to book on both sides of the Atlantic on account of the circulation of false statements which they afterwards neglected to correct when disproved. No words of condemnation can be too severe for such a style of newspaper work. It is bad to fall carelessly into the trap of a fabricator of slander; it is far worse to neglect to undo the error and its evil consequences as far as possible.

INDIANS AND INTOXICANTS.—The most determined opponent of total prohibition will assent to the necessity of treating certain untutored savages very much as children, and refusing to them the privilege of using what they are sure to misunderstand and abuse for want of that training and discipline which comes with age and experience. Isolated cases in civilized communities—drunkards—should be treated on precisely the same lines.

POOR ITINERANCY—that palladium of pew-liberty as against the autocracy of the pulpit—is being beset on all sides in these degenerate (?) modern days. Now, it is a minister who rises up in protest and indignation because he is itinerated into the very hole where he does not want to go. Again, it is a proud city congregation that rebels against being kept out of a favourite minister's services, because the three years' term is not quite up.

TEMPERANCE IN TEMPERANCE LEGISLATION.—The unthinking crowd are ever ready to make an assault on the slightest appearance of provocation, on any existing institution. It is the spirit of the

age—pull down! It only needs some noodle to start the cry of "fire! or popery, or temperance," and kindred spirits respond with "water! down with the Church! or down with the saloons!"—regardless of experience, history, logic and consequences.

PULPIT FITTINGS.—It is curious how the interest and enthusiasm of so many denominations of Christians centre round the pulpit. The prayer desk, the lectern, the altar are of no account; the pulpit is everything. A recent suit between pastor and trustees of a tabernacle about the proper colour for pulpit fittings was only a passing indication of the popular sentiment. On the other hand, the Catholic Church concentrates their interest about the altar.

AUTOCRAT OR CIPHER.—The *Literary Churchman* has an article on "One of the difficulties of a Bishop," referring to the influence of a clique of dignitaries in directing the actions of bishops after newly entering upon their duties. He finds a *Curia* in command of the situation, and has to take his information from them. He is told that so and so should be promoted, but that some one else has a black mark against his name. Under such circumstances, what can a bishop do? He is helpless for a time.

"AS CERTAIN AS EUCLID" was the exclamation of him who afterward became Pere Gratry, when, in his youth, brought face to face with the fact of personal religion in a young priest, who had said to him "To love God above all things, and men as one's self for the love of God, to consecrate one's life to that alone, is that to go by chance and follow a religion of doubt? "No, no," said Gratry, "it is to enter an infallible religion, necessarily and absolutely infallible—as certain as Euclid."

THE RICH AND THE POOR.—The worst thing about the possession of wealth is that it often engenders absorption in self and forgetfulness of others. We revel in the possession of dainties and luxuries so largely that we seem to have no time to look around upon the needs of others. So the great use of wealth—beneficence—is commonly neglected; and the blessing becomes a curse at last. The only way to secure the blessing is to diffuse it among others. It is the divine paradox, "Give, and increase!"

RELIGION IN SCHOOLS is a subject likely to occupy more attention in the future than in the past, and that is saying a good deal. Hitherto, however, most of the say has been on the side of the world, assaulting Church schools. Now the tide is turning, the Church has to assault irreligion, practical agnosticism, in the schools of the State. The battle is already as good as won in the sphere of "higher education." It is only a question of time when denominational schools will be as common as denominational colleges are.

PASTOR PASTORUM.—A very trenchant article in *St. Andrew's Record*—*apropos* of the proposed subdivision of the diocese of Western New York—draws a contrast between the ideal primitive bishop or apostle and the mediæval functionary of which we have still too much survival—a mere perfunctory superintendent, with temporal rather than spiritual character in the office. A bishop—to be practical as such—should have no more clergy in his diocese than a parish priest has families in his cure, and should know his clergy and their families equally well as their pastor or shepherd.

REV. F. I. S. GROVES.

OBITUARY.

In the recent death of Rev. F. I. S. Groves the clerical ranks of the Toronto Diocese is deprived of one of its most interesting and venerable personalities. The tall erect figure and grave kindly face—ever ready to break into smiles in company with quaint or humorous remarks—will be greatly missed on Toronto streets, where they have been sure of many a kindly greeting for 20 years past. After doing yeoman's service in the country parts of Canada, he preferred—though an Englishman to the last in every feature and trait of character—to spend the eventide of life in a pleasant home in Toronto. The first years of this closing period were dashed by the loss—terrible to him and the devoted partner of his joys and sorrows—of their only son, a very pious, bright and promising young lawyer, who was drowned while yachting in 1873. The writer well remembers the cloud of sorrow that settled down upon the homestead of this already aged couple, when the sad news came home. The mourners, however, were blessed with one other child, a daughter, who henceforth became both son and daughter to them—the wife of Elenes Henderson, Esq.—and lightened the blow with most tender solicitude and skill: so that the aged couple still lived on together in comfort and happiness to reach the stage of octogenarians, with wonderful vigour and brightness, their lives unblemished by any other cloud.

EPISCOPUS AND EPISCOPIUS.

One may be forgiven for sometimes wishing that our forefathers had never dropped the title of *Apostle* for the first Order of the ministry, and designated all successors after the first course of Apostles by the less significant and dignified title of Bishops. The older title fastens attention upon the origin of the Episcopal, or Apostolic office—"Even so send I you"—while the modern title only directs attention to the execution of their work of superintendency over the flock of Christ. Few persons—and yet there were some even in St. Paul's days—would venture to challenge apostolic authority, or interfere with its working. There were a few who said they were apostles, and were not; who assumed apostolic functions, and harrassed the true apostles of the Church. But in these days that style of thing has become too common. Every Dick, Tom, and Harry, with the following of an interested clique, sets himself as a kind of

PAUL PRY,

a kind of "episcopius," or spy-ship, a wirepuller and busybody in the arena and sphere of true Episcopal duty and authority. It was with a thrill of horror, as if a sacrilege had been committed—and was it not sacrilege?—when in a recent Canadian Synod, the bishop confessed that his authority was being systematically set at naught by self-constituted regulators of the diocese, so that his utmost honest efforts for the good of individual parishes and priests were balked and neutralized by the impertinent interference of a certain individual. The expression, more or less loud and emphatic, on all sides at the existence of such a state of things, must have told the bishop that he only needs to assert his authority to the full against such interference, and

THINGS WILL RIGHT THEMSELVES

in time. A ripple here and there at first would appear and subside; the whole tone of the diocese would be elevated and corrected, and the Church placed upon a more solid basis for action. The evil re-

quires only to be vigorously dealt with, in order to be got rid of. No doubt what one bishop has so openly expressed is true of a great many others. The spirit of insubordination is rife, it would be difficult to find a diocese without it. It is in fact in the air—this spirit of anomia, defiance of authority. Loyalty is almost an unknown quality among the sentiments of modern life. Still, the Church and her highest officers, have their sacred duties to perform.

THE CHURCH IS EXPECTANT,

she looks for her rulers to show authority in great things as well as small. "Be that ruleth with diligence" is the motto most necessary for the day in which we live. It is not the part of the Church or her representatives, or officers, to give way before a conspiracy, or sink under the machination of an episcopius who sets himself up against the true episcopius, the apostle of the local Church. When such difficulties arise, when such a shameful state of things is confessed, the true members of the Catholic Church should put their shoulders as well as their heads together in order to counteract and destroy at last the evil virus of a senseless theological odium. These insidious and unscrupulous busybodies should be treated as vermin to be watched, circumvented, entrapped, and got rid of as quickly and effectually as possible.

COUNTRY AND TOWN.

Everywhere the story is the same—the country parts are being depleted by the removal of people into the neighboring towns. The same cry which we hear echoed in our Synods in Canada is heard through the length and breadth of the United States, and comes to us across the ocean also from various parts of Europe. The whole population almost of England seems in danger of being absorbed by London and other large cities or towns. The centres of population serve as magnets everywhere to draw to them all who can manage to loosen the ties which bind them to their country homes.

THE RICH FARMER

who has spent half a century in the slow accumulation of an independency, and whose sons and daughters sigh after the lighter occupations, the greater pleasures, the higher social life of cities, at last reluctantly enough pulls up his stakes, rents or sells his old homestead, and seeks a comfortable home in some pleasant quarter of the city, for the sake of his sons and daughters. Infected by the epidemic, the children of a less fortunate, or newer grade of farmers, desert the old homestead of their own accord, leave the old folks to struggle on for a competency, and strike out one by one to seek their fortunes in law offices, real estate, or as conductors of street cars—anything as long as they can get within the charmed line of the city limits.

THE GIRLS SOON FOLLOW.

If they cannot be school-teachers in town, they will be domestic servants or factory girls, sewing girls or type writers. Now, all this we are apt to think enriches the city. Is it so? Certainly, to a limited extent only. It is all very well, so far as the family removal is concerned; where there is a complete transfer of the whole stock and capital of home, and the family is able to live in quiet gentility upon the means already acquired and carefully husbanded or invested. With the premature removals of individual youths it is often

FAR OTHERWISE.

The boys frequently lose head and health, if they do not fall into vicious habits and company. Then

the decline is rapid. The confinement and close atmosphere of city occupations soon tell upon their constitutions. Sickness, neglect, poverty, despair make their appearance in turn. The girls have worse fate still. Vice makes more persistent and malignant assaults upon their rural simplicity. They become still greater wrecks than their brothers; fall more quickly and more deeply. They soon find at least

THE DEEPER DEPTHS OF POVERTY

characteristic of great cities, but of which the country can know nothing. The country poor—so-called—do not know what poverty really is. They have at least abundance of fuel, free shelter, sufficiency of coarse, wholesome food, enough of warm clothing too. Kind hearts are all about them, ready to lend the rough but effective helping hand. They never touch bottom in regard to poverty. In the city it is different. To freeze, to starve, houseless, almost naked, is a common experience with large masses of the population—too often including many who have deserted their comfortable country homes. The mission priests of poor parishes dwell amidst this darkness of poverty. One year of this life inflicts more wear and tear of mind and heart than five years of the hardest backwoods life, than ten years in some self-supporting parish; so deep and dark and thick is the misery which surges about the door of the parson's house. Would that their voices could be heard in warning to keep back the inflowing tide of those who foolishly leave health and strength and comfort behind in pursuit of the ignis fatuus of city happiness.

A GLANCE OUTSIDE.

There is such a thing as a continual hankering after new things derived from outside sources, a vague desire to keep abreast of the times in such matters. A suspicion that new methods are more effective as well as more interesting than the older ones, an uneasy sensation that other Christian bodies are getting ahead of us, a feverish anxiety to have a finger in the pie of every sensational agitation—all this ferment is very much to be deprecated. For the most part it has no better basis than the fact that

DISTANCE LENDS ENCHANTMENT.

To many people a Roman Bishop is the very ideal of ecclesiastical dignity, the embodiment of hierarchical potency. A nearer view displays him as the puppet of the Pope's wirepullers, badgered on all sides, cribbed, cabined and confined. So, in another direction, where some people fancy they see immense popular force in some movement and enviable unanimity, a closer examination discovers the fact that there is more demonstration than reality, more smoke than fire, more noise than life.

TOTAL PROHIBITION

continues to occupy a large proportion of the field of interest among other Christian bodies in Canada. There seems to be a large degree of unanimity and enthusiasm on this point; but a careful reading between the lines indicates the presence and action of artificial force, a kind of energetic whipping in on the part of those who are running this thing. The leaders of the so-called Temperance Party, maddened by defeat in the sphere of the Scott Act, are trying to concentrate and focus all their forces in a radical revolution, involving the abolition of temptation in regard to intoxicants.

DISCONTENT OF LAYMEN

manifests itself with more or less open defiance.

At the Brantford Conference they organised a kind of Methodist Layman's Protective Association. It seems rather ludicrous—but not without its moral—to find a set of men whom Wesley regarded simply as laymen themselves, now advanced so far in hierarchical and sacerdotal pretensions as to excite the jealousy, suspicion and indignation of the remainder of the Society. "New Presbyter is old priest writ large": so history repeats itself. There is probably little cause for such jealousy.

ITINERANCY IS ON TRIAL.

Not content with the three years term of ministerial service, a loud outcry has been raised in favour of more elasticity—two years, even one year: while at the other end of the scale are those who are weighed down with a sense of the evil and absurdity of the whole system of mutation. It is instructive to note how some misguided persons are seeking to introduce this additional bone of contention amongst ourselves. They would hurry on with the crowd for Prohibition, Itinerancy—anything but her good old Christian Church principles.

STATIONING MINISTERS.

as one of the difficulties in unepiscopal systems, has received a remarkable illustration in the case of the Niagara Conference. The committee sat all night till 4.15 a.m., without making a single appointment! They brought in a report that "the effort to do justice to everybody and every interest has utterly failed." Here, again, the stereotyped difficulty connected with lay claims, quarterly boards, &c., come into action. The only effect of such a system of appointment, as compared with episcopal authority, is to concentrate, accumulate, and aggravate the evils inseparable from all changes of pastorate. The old plan is the best.

A PLEASANT TASK

it is to look at the other side of the shield, and note the business-like manner and general Christian spirit pervading the various conferences and assemblies. They show an aggregate of zeal, devotion, energy, liberality, charity that bids fair to overbear all the minor evil tendencies of internal dissensions and defective mechanism in course of time. One remarkable point deserves to be emphasized—the care of the rich and strong for the poor and weak. It may be said of all the Protestant denominations that as a rule not one weak point is left undefended by the rest, not one strong point but is made a cover and protection for weakness elsewhere. No congregation stands alone! How universally different it is with us. *Ers est ab hoste docere.* Withal, however, dissension is not the worst feature abroad.

WASTE OF POWER

is the greatest evil of all, and that is inseparable from the very existence of divisions in Christendom. What a magnificent total would result from the union of all these distracted and distracting elements of local Christendom. How much would each one gain from the others, how immense the margin of savings for the benefit of the whole. It is well for the Church to take a look outside occasionally, in the intervals of her own activity, and note what evils to shun, what virtues to emulate, may be found in the operations of other Christians than ourselves.

REVIEWS.

PEACE AND ITS HINDRANCES. By the Right Rev. Ashton Oxenden, formerly Bishop of Montreal. London: Longmans, Green & Co. Toronto: Rowse & Hutchison; p.p. 54.

Made up of nine chapters, each of five or six pages, of fine clear type and lovely paper; it is a delightful booklet, and specially valuable to those who have no leisure or liking for a long reading. It is frankly acknowledged to be based on some thoughts suggested by Professor Drummond's *Pax Vobiscum*, but it is quite complete in itself. The language is simple and clear, and the thoughts are very beautiful.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

MONTREAL.

MONTREAL.—Tuesday.—His Lordship Bishop Bond proceeded to deliver his annual charge to the Synod. He first referred to the change by which the charge was delivered at the opening of the Synod and in the cathedral, and said he approved of it. It was desirable that there should be a full attendance at the opening of the Synod. He certainly would have liked to see more of the laity in attendance: and if this experiment had not the effect of bringing them out on the first day, he would revert to the old usage.

The first reference in the charge was to the death of Mr. Shelton, and the munificent bequest which he had made to the funds of the Home Mission. Mr. Shelton was born in New England, and he came to Montreal forty years ago. Here he lived his quiet, unostentatious life, and here he laboured for the good of the Church he loved so well. He was the warm friend of the clergy. His house was open to them; also his purse. Many a stranger coming to a church in the city, had reason to be grateful to the man who came forward and took him by the hand. He had a keen sense of responsibility. He was unselfish and devoted. He had gone from amongst them, and, in the munificent bequest he had left, they had a revelation of the strength of his affection for the Church, and of his confidence that, under God, it was able to successfully carry on the work of saving souls. His Lordship spoke of the precarious character and the weakness of the income of the Home Mission fund, and of the opportuneness of the gift. But let this not have the effect of relaxing present effort. The money was not immediately available. There were legacies and annuities to be provided. This would take time. Their funds could derive no benefit from the legacy this year, nor next year. Let them work as hard as ever, but let them work with the consciousness of renewed strength. This bequest came to relieve the Executive Committee of that wearing anxiety which was inseparable from the uncertainty which marked the resources. The Bishop referred to the importance of the work of the missionary. He was the blood and sinew of the army of the Lord. The man of great learning or eloquence, or talent, thus commanding a large salary, was rare. He was valuable, but it was the missionary who was the sinew and blood of the army. He should not be left in solitude. He should have a home to which he could return for refreshment and rest after his work through his parish, where he could cultivate his affections and his citizenship. As the country would benefit from Mr. Shelton's munificence, he would like to say a word to the country delegates. Money might be scarce in the country sometimes, but there was no real poverty in it. The poor crept into the city. The sick were brought into it. The mission work of the church had been sustained by the city. The Gospel had been preached to people in remote parts of the country, and he hoped the people in the country would not forget their indebtedness in that regard. Let not this bequest produce a spirit of penuriousness, or deadness of soul. Let them be generous. He would commend city institutions to them, which well deserve their support, and which, indeed, belonged to them—the Protestant Hospital for the Insane and the General Hospital. He spoke from personal knowledge when he said that these two Christian and benevolent institutions, which needed money badly were deserving of their support.

In referring to the work of the clergy of the parish the Bishop strongly urged house to house visitation. It was a benefit to the people as it was a benefit to the clergy. It kept them in touch with the wants and feelings of the people amongst whom they laboured.

If it was neglected distrust would ensue, and there would then remain only a dull round of duties perfunctorily performed. The Bishop then referred to the good work of the Diocesan College, and commended it to the sympathy of their people. Men who were to labour in this diocese should be educated in the diocese. They became acquainted with the habits and customs of the people. They were brought into more immediate touch with them. The Bishop

warmly commended the work of the Sabrevois Mission, as carried on by the Rev. Mr. Lariviere, and then he passed on to notice the death of Rural Dean Lindsay. He spoke of his missionary work in the Townships. "There he earned an undying name," said His Lordship, "by his labours and genial nature, and his support of all that made for the betterment of humanity." He dwelt upon his work in the city. "Such men are rare. Their place is hard to fill."

The B. N. A. General Synod.—Referring to the proposal for a General Synod of the Church in British North America, His Lordship said there was a danger of too much legislation. He rather favoured an amalgamated Synod. His Lordship spoke strongly upon the remissness of certain of the clergy with respect to the keeping of the church registers. "I have heard great complaints about this matter; I am bound to say that the half has not been told. In one case there might have been a prosecution, were it not for the courtesy shown the clergyman." This was an important duty, and should be properly attended to.

There was a closing reference to his visitation of the diocese, and in this connection he expressed his satisfaction with the great improvement he had noticed in the attractiveness of country churches and in the condition of Church property generally.

Afternoon.—A great deal of time was taken up on the discussion of Canon Anderson's report of Sabbath Observance. After considerable animation, the report was carried by a standing vote.

Wednesday.—There was a full attendance this afternoon at the session of Synod, and several matters of pretty general interest came up, especially the temperance question, which gave rise to an animated debate of an hour's duration and was then adjourned. At the opening Dr. Davidson presented the report of the Conference on Church consolidation.

A number of formal reports were presented. Rev. Archdeacon then presented the report of the committee on Superannuation. He stated that 19 clergymen were qualified to rank on the fund under the original canon, 7 under amended canons, 29 were in arrears of subscription and collections, and 30 for subscriptions alone. After considerable discussion the following amendment was carried:

"Any clergyman, who under the terms of the canon is qualified to rank upon the fund, and who shall satisfy the executive committee that he is temporarily unfit for active duty, or who shall be so reported by the Lord Bishop, shall be entitled to be placed as an annuitant upon the fund for a period not to exceed 12 months, and at the same rate at which he would at the time of such temporary superannuation be entitled to superannuate permanently under the terms of the canon.

The Temperance discussion then came up. It arose on the report of the Church of England Temperance Society, presented by the Rev. J. Ker. The three objects of the Society were reformation of the intemperate. It recommended that branches of the Society and Bands of Hope be organized in every parish. Mr. Ker moved its adoption in a brief speech, in which he avowed himself a prohibitionist. He once thought them cranks, but since he had seen the evil of the traffic he was ready for any measure that put an end to it. He had no patience with such a traffic. Mr. E. L. Bond supported Mr. Ker. In the Diocese of Montreal the Church of England was not behind in temperance work, and the remarks made in the Toronto Synod respecting the Dominion Alliance were not deserved. Mr. Bond then went into a review of the reform work carried on by the Citizens' League. He was pleased to state that the Quebec Government was improving the enforcement of the license laws. He referred to the efforts being made to stop the sale of liquor in the public parks.

It was not until the Rev. G. Osborne Troop, in his academic gown and a cane in one hand, rose, that there was any marked interest in the debate. He rose to the height of eloquence in stating his views against prohibition. There were thousands of God-fearing men who did not believe in prohibition. "I do not, but no Christian can say he is in favour of the liquor traffic. We must remove not the temptation, but the desire." Men could not be saved by prohibition, but by divine grace. The sin was not in the use, but in the abuse of the liquor, but the saloon existed only for the abuse, and there was no excuse for it. God was not a prohibitionist: He left us surrounded by temptation and saved us by divine grace. We should deal with the sin in God's way. Archdeacon Lindsay was on his feet in an instant to reply, and in his deliberate, solemn manner he gave expression to views directly the opposite to those of his brother. He was a prohibitionist because it was taught by God's commandment. "Did they not read 'Thou shalt not?' I believe in stopping this terrible evil. Humane society is made up of prohibitions, and the cure of those things is in our own hands." He assured them that the Church in the Townships was not behind in this matter, and he hoped the report would be adopted.

Dean Carmichael addressed a few ringing sentences to them from the same side. "If a ballot were plac-

ed in my hands to-morrow for the sake of God's Church, for the sake of immoral souls and Canadian homes, for the sake of the foundation of true religion, I would vote for prohibition. I would feel that I was standing under the shadow of God's law. In all matters of sin it was essentially prohibitive." It being one o'clock the Synod adjourned.

Afternoon Session.—The Rev. F. A. Allen continued the debate on Temperance, followed by Rev. Mr. Clayton and others. The Rev. Dr. Norton said that the introduction of prohibition was foreign to the matter in hand, which was the adoption of the report of the Council of the Montreal branch of the Temperance Society. Most of the speeches made on the prohibition side were wide of the mark. It was no sin to drink a glass of wine or a glass of ale. God nowhere said it was. Drunkenness was a sin. God had prohibited murder, but to connect that with the prohibition of a glass of ale was to grossly insult the intelligence of the Synod. Allusion had been made to St. Paul. St. Paul was a personal prohibitionist. So was he (Dr. Norton.) He had been a total abstainer for over thirty two years. That is how he had used his liberty. Any man had a right to be a personal prohibitionist either for his own sake or for the sake of others. But that was no reason why he should force prohibition on his neighbours. There used to be a lot of rubbish talked about the moderate drinker being worse than the drunkard, and the total abstainer who was not a prohibitionist was grievously at fault. He had not heard that kind of logic for some time. In his church in the Old Country was a man—a Presbyterian—who insisted that all the drunkards in the parish were Episcopalians. One day he met the Presbyterian coming from market in a condition which warranted him in going up to him and saying, "I am very sorry to find you in a condition to become an Episcopalian." He had heard this subject debated at the eight Synods he had attended in this diocese; and it almost seemed as if this were the only great question worthy of their attention. There were two other crying evils which were eating into the heart of society, and with respect to which the Synod had nothing to say—impurity and gambling. If the prohibitionists had devoted their energies to the regulation and reform of the present drinking methods, an enormous advance might have been made. Years ago he had been on the Continent, and had visited the back parts of Paris, Brussels, Metz and Strasburg. He did it with a purpose. He went into the drinking places. He saw no drunkenness. He saw plenty of gambling. Why was there no drunkenness? Simply because the regulations were such as to discountenance drunkenness. The rooms were large and open. Some of them were nearly as large as the Synod Hall. At one table would be seated a man and his wife and child taking a meal. At another a couple of soldiers drinking beer. There might be a hundred people in the room at a time. People did not care to get beastly drunk before so many of their fellows. There was no barroom drinking there, and no little pigeon-holes of places where two or three men could go and get drunk, as in this country. He would strongly advise his temperance friends to take the line of a reform in places and methods of drink. They would thus achieve something. They would do good.

Dr. Davidson thanked Mr. Troop for his noble speech, and the bold but conscientious stand he had taken. The issue had been blurred by several of the gentlemen who had spoken on the side of prohibition. There was no prohibition in the report. If there had been he would not have signed it. It was the report of the Montreal Branch of the Church of England Temperance Society. The rules of that Society were—and Dr. Davidson proceeded to read the rules, which provided membership for the partial and the total abstainer, and which placed the strongest emphasis upon the transforming power of the Holy Spirit through Jesus Christ, in relation to drinking habits. The position taken by Mr. Troop was the position taken by the Society. There was no mention of prohibition, but there was emphatic mention of the grace of God being able to conquer drinking habits. The Dominion Alliance was doing good work. It was a noble society. But it was working upon a different line to their society, which was purely a Church agency. The Church took both the partial abstainer and the total abstainer by the hand, and said—"Come, work together in the interests of temperance." He found nothing in God's word that told him that it was a sin to drink a glass of wine or a glass of beer. On the contrary, in their place, and in moderation, he believed these to be good things. He did not go to the length of total abstinence; but he could quite understand that a man might feel it to be his duty to abstain for the sake of others.

A Powerful Indictment to Drink.—The Rev. Mr. Ker closed the debate. The Society had only asked for an hour, and it had got three or four. A far wider range had been taken than the council anticipated, but he could not regret it. "Well, my Lord, we come here and we hear a number of academic orations as to whether we should prohibit and to what extent we should prohibit. But I do not want

so much logic in this matter, my Lord, as a stop put to this cursed traffic. I know what I have heard and seen in my parish. I know that my heart has been rent for the woes that have been brought about by this traffic. I have gone into a house and seen the father of a family drunk in one room, and his son lying dead in his coffin, through drink, in another. When I see this, my Lord," said Mr. Ker, with intense emotion, "it is not logic I want. I want to go out and smash every saloon window; I want to put a padlock on every saloon door; I want to sweep them every one out of existence. It is these sights, my Lord, that made me a prohibitionist; and whatever stand others may take, I am not afraid to say that I am a prohibitionist."

The report was carried unanimously. *French Work.*—The Rev. Mr. Lariviere, in presenting the report on French work, spoke warmly in support of its claim to sympathy.

The report was adopted. *Works of Mercy.*—The report of the committee on works of mercy was then taken up. The Rev. Mr. McManus, in reading the record of his visitations, had mentioned in the Boys' Home he was unable to conduct service except under the supervision of the management, and he had consequently given up attending that institution.

The Rev. A. French commented upon the absence from the report of any mention of St. Margaret's Home, while other places, such as the Sheltering Home and the Boys' Home, were alluded to.

Bishop Bond said that the rules of the Sisters under whose charge the Home was did not recognize the authority of the Bishop of the diocese. He was opposed to the institution.

Dr. Davidson thought if the Boys' Home and the Sheltering Home were mentioned, so also should St. Margaret's Home. All should have fair play. If, however, the institutions he had named did not enjoy the approval of the Bishop, he protested against the committee having mentioned them.

The Rev. Mr. McManus, the city missionary, read that portion of the report which referred to the Boys' Home. In it he complained that he was not allowed to visit pastorally those of the boys in the home who professed to belong to the Church of England, except in the hearing and under the eye of the authorities.

The report was adopted, with the exception of that part in which allusion was made to the Boys' Home.

Dr. Davidson then moved the following resolution: That, in view of the report made by the city missionary as to the reception at the Boys' Home, this Synod cannot recommend this institution to the generosity of the members of the Church of England in this city; and it would express its hope that steps may be taken to open a Boys' Home under the authority of the Church of England.

Archdeacon Evans, in seconding the motion, paid a high tribute to the Christian generosity of those who supported the Boys' Home. There were considerations, however, connected with its administration which would preclude the possibility of members of the Church of England supporting it. When an appeal was recently issued to the public asking for aid for the Home, Dean Carmichael, on behalf of the city clergy, waited upon the management, but could get no satisfaction. There ought to be a similar institution carried on under the authority of the Church of England.

Thursday.—The Synod discussed several subjects this morning, and Canon Davidson wound up the debate upon the subject of allowing women to vote at vestry meetings, and contrary to expectation, he carried it by a small majority. A motion followed to provide for the matter being brought before the local legislature.

The Winnipeg Conference.—With reference to the Conference at Winnipeg respecting the consolidation of the Church of British North America, Dr. Davidson moved and Dean Carmichael seconded,

"That this synod having considered the resolutions adopted at the Winnipeg Conference, and having had before it the report of the proceedings of said Conference. Be it resolved:

(1) That this synod adheres to the opinion already expressed by it, that it is inadvisable to increase the number of legislative bodies of the Church of England in this Dominion of Canada; and, therefore, cannot accept the decision arrived at by the Winnipeg Conference, making the "retention of provinces under a General Synod" an essential condition of any scheme for union or consolidation.

(2) That the synod of the diocese of Montreal reaffirms its belief that the most efficacious and the simplest method for the consolidation of the Church in Canada would be the amalgamation of all the dioceses in Canada into one Province or General Assembly, the present system of provinces being abandoned in favor of the larger General Assembly.

(3) That while this synod entertains these views, yet earnestly desiring the union and consolidation of the various branches of the Church in Canada, in view of the approaching Provincial Synod, a com-

mittee be appointed to consider carefully the details of the scheme submitted, and report at next session of synod, with a view of further instructing the delegates to said Provincial Synod as to the course to be pursued thereat; and also to enable the synod to finally decide as to sending a delegation to the meeting to be held in September, 1893, in Toronto."

His Lordship appointed the following committee in the connection—Dean Carmichael, Archdeacon Evans, Dr. Norton, the Chancellor, Archdeacon Lindsay, Dr. Davidson, Dr. Butler, Dr. Johnson, the Rev. G. O. Troop and Canon Davidson.

Grant to Missionary Deacons.—Mr. Edgar Judge moved: That on the appointment of a deacon ordained by the bishop to a missionary parish, a grant shall be made to him of \$100 toward defraying the expenses of his outfit; and also that in addition he shall receive an advance of \$100 on account of his stipend, this latter amount to be repaid by him in instalments extending over two years. Mr. Judge strongly urged the reasonableness and justice of the motion, which Mr. Garth said he would second, as he was in sympathy with it, if he consented to have it referred to the Executive Committee.

Mr. Judge consenting, it was so referred.

Church Registers.—Dr. Davidson moved a very strong resolution, condemnatory of those clergymen who had failed to properly keep their church registers, setting forth that the names of the offenders should be given to the Executive Committee, that they should be at the expense of all enquiry into the matter; and that in future all derelictions of duty in this regard should be regarded as a breach of the canon of discipline, and subjecting the offender to trial. Dr. Davidson said that if His Lordship had not stated the fact in his charge, he could not have believed it. To think that English Church clergymen, trained in habits of order, should be guilty of a neglect so momentous in its consequence, made him blush with shame.

Chancellor Bethune, who seconded the resolution, said the condition of things reported was simply startling. When it was considered that in the performance of this duty was bound up the legitimacy of children, large questions of property and matters that were sacred and dear to the family, he was at a loss to conceive how such neglect could ever have taken place.

In the result the motion was adopted, His Lordship, however, saying he would refuse to give up the names.

Afternoon Session.—The Rev. W. Sanders moved, seconded by the Rev. Mr. King:

That the synod desires to express its sympathy with its brethren the Jews in any sufferings which they may be unjustly enduring, and sincerely prays that it may please Almighty God to cause their trials to work for their future good.

This resolution originally appeared in a much stronger form, expressing condemnation of the persecution to which the Jews were being subjected, but the Chancellor and Mr. Crawford took strong ground against it; the first, because it was outside their province to pass any condemnation in the premises; the latter because newspaper reports could not be relied upon, and therefore there were no data before the House. Amended by His Lordship in the form given, the resolution carried.

Sabbath Desecration.—Rural Dean Renaud, in the absence of the Rev. Mr. Ker, moved the following resolution:

That this Synod deplores the growing laxity in the observance of the Lord's Day in the city of Montreal, in contravention of the laws, civic and provincial, and would respectfully urge upon those with whom rests the maintenance and enforcement of these laws greater diligence in restraining such infractions of law, and this house would further express its satisfaction that certain of the citizens have formed themselves into an association for assisting the authorities in this behalf, and deeply regret the reflections lately made upon such association and such citizens by one occupying an official position in this city for the enforcement of such laws.

Dr. Davidson seconded the resolution. The Citizen's League had been formed by respectable and leading citizens for the enforcement of the law in the country, and it was most deplorable and most unjust that an officer of the law should have made the remarks he did in relation to that body. Every Christian man must sympathize with that society in its efforts to maintain God's law and the law of the country.

The resolution was carried unanimously.

Registers.—The following resolution, moved by the Rev. Mr. Brown, and seconded by the Rev. Mr. Bancroft, led to a long discussion:—

That His Lordship be requested to appoint a committee to consider the question of the registers of baptism, marriage and burial in missions in charge of students, as to such points as these: In whose name they shall be made out, in whose church they shall remain, and how far students can make entries therein and report to the Synod.

In the result Mr. Brown's motion was carried, and it was resolved:

That the opinion, just read, of Dr. Davidson, and concurred in by Chancellor Bethune, be printed for the information of the Church in this diocese, pending the report of the committee.

The Ballot.—The Rev. Mr. Clayton moved that the present method of balloting (that is, from printed sheets containing the names of the members of the Synod) be discontinued, and that the old method be reverted to.

The motion was carried.

Votes of thanks were passed to His Lordship for his conduct in the chair, and to the city press for reports of proceedings.

The Synod, having passed a resolution to hold its next meeting on the 3rd of January next, on the ground of greater suitability as respects hospitality, attendance, noise and temperature, adjourned.

ONTARIO.

AMHERST ISLAND.—On Thursday, the 18th June, a very interesting service was held in the old church. The incumbent called it a "De-consecration service," the object of which was to take a solemn and prayerful leave of the building ere it was handed over to secular uses. There were present the rector, Rev. Wm. Roberts, Mus. Bac., the Rev. Rural Dean Baker, the Rev. C. E. Cartwright, and the Rev. R. S. Forneri. Evenson was said by the rector, who afterward made some interesting remarks about the nature of the service, and the desire of the older people to assemble together once more for worship in that house of prayer, hallowed to them by so many affecting associations. The speaker proceeded to state that the church was erected in the year 1830, and was for a long time the only church on the island, and was resorted to by all denominations. In the year 1841 the parish was organized and the first incumbent appointed. He, the speaker, took charge of the parish in 1878. His predecessor was the Rev. I. J. Christie, and before Mr. Christie, the Rev. C. E. Cartwright, B.A., was incumbent, whom he was happy to have present with him on that occasion.

The Rev. C. E. Cartwright next came forward and delivered a most feeling and appropriate address. He referred to the attachment which the older parishioners must have to the worn out structure and the many affecting memories which clustered round its weather-beaten walls. But while they contemplated the crumbling walls of the material building, he would remind his hearers that it had, so to speak, a spiritual body which was not subject to decay, viz., the living stones which formed the spiritual temple. In this the old church might be said to prolong its existence—to enjoy immortality.

The Rev. Rural Dean Baker gave the last address; he spoke of the pioneer character of the English Church as he dwelt on the fact that the first sermon ever heard on the island, from the beginning of creation, was delivered by Rev. John Langhorn, missionary of the S. P. G. in the year 1793, a century ago, lacking but two years. The Rural Dean then referred to another parting, the shadow of which was hovering over the parish, namely, the approaching separation between them and their devoted pastor, who after thirteen years of patient, faithful labour, crowned by the building of the church at Stella, had received the recognition of his bishop by his appointment to one of the best parishes in the diocese. Merrickville was emphatically a strong Church parish, containing as it did 400 communicants and 900 Church people. Among these the Rev. Wm. Roberts would find ample scope for all his abilities. Rural Dean Baker then read a formal declaration, resigning the church for secular purposes. After the offertory and hymn, the incumbent pronounced the benediction.

TORONTO.

DOVERCOURT.—*St. Mary's.*—On Sunday, June 21st, the second anniversary of the opening of the church, the Bishop of Toronto confirmed 25 persons at morning service, all of whom afterward partook of the sacrament of the holy communion. In the afternoon the Rev. B. Bryan, rector of the Church of the Epiphany, gave an excellent address to the Sunday school scholars and teachers. The preacher in the evening was the Rev. Canon DuMoulin, D.C.L. His sermon was a most masterly, eloquent, and timely exposition of his subject, "the faith once for all delivered to the saints," and was listened to with the closest attention. A liberal offertory was taken up in aid of the building fund debt.

St. Alban's Cathedral.—The parish of Haliburton, which as our readers know, is, to say the least, not a wealthy one, has sent in a liberal contribution towards the Prebendal Stall of Haliburton in St. Alban's Cathedral, thus coming to the front in advance of several other parishes better able to do

their part. A number of stalls are now in course of construction, and remittances towards their cost would be opportune, and could be used to better advantage while a number are being done together than at any other time.

EAST TORONTO.—*St. Saviour's.*—The annual garden party and sale of work was held in Mr. Morton's grove on Wednesday last, and was in every respect successful. The day was most beautiful, and towards evening the cooling shade of the grove was exceedingly enjoyable. The Willing Workers had been very busy during the winter and spring, so that their stall was laden with many articles both useful and ornamental. All the young people in the congregation appeared to be vying with each other in making themselves useful in promoting the interests of the undertaking. We have seldom looked upon a scene so pleasant, and good fellowship gathered round from all the neighborhood. The net results must be very encouraging.

HURON.

LONDON.—*Hellmuth College.*—Last week the annual exercises of Hellmuth College culminated in the final and most interesting number of the series, the "Commemoration," at which the honors and distinctions gained by the students were awarded. The afternoon was everything that could be desired, and the usual rush of visitors from the city and from a distance crowded the drawing-rooms and halls of the institution. A very large number of the parents and relatives of the young ladies were present, and the enthusiasm of all was unbounded. In the auditorium the scene was bright and interesting in the extreme. At about three o'clock the long line of students filed in and took their seats; the graduating class having seats on the dais, near the seats reserved for the members of the staff. As the graduating class consisted of twenty-one young ladies, they made an imposing group. Shortly afterwards the Very Reverend Dean Innes, Principal English and Professors Guillemont, Seaborne and Seavey entered. They were greeted by the students rising, the usual collegiate etiquette. Prof. Martin took his seat after the musical portion of the proceedings was completed. The Principal presided, and introduced the various students who took part.

The programme was of the same charming character as those provided in the past at the annual exercises, and the rendition of it by the students reflected the highest credit upon them and their instructors.

The graduating students' "Valedictory" was read by Miss Grace Burrall, who attained the highest honor of the College, the Governor General's medal for the highest general proficiency for the year. The sentiments expressed a deep attachment on the part of the students to their College associates, and a very kindly appreciation of the care and kindness of the Principal and Mrs. English to them, and of the painstaking efforts of their instructors. The "valedictory" was composed by Miss Middleton.

The Principal then briefly addressed the visitors and students, expressing his great regret that owing to the Synod being in session, His Lordship Bishop Baldwin could not be present, and that Mr. I. F. Hellmuth, the President of the College, was also prevented from being with them owing to absence from the city. Mr. English congratulated the young ladies upon their successes, their diligence and courtesy, so fully manifested during the year.

Dean Innes was next introduced, and spoke in kindly words, warmly commended the efficiency of the College in general and the successful efforts of the students, concluding with the best wishes for the future happiness of the young ladies.

The distribution of the diplomas and honors then took place.

At the conclusion the doxology was sung and the Dean pronounced the benediction. Afterwards the studios were visited.

One large room was filled with the work of the graduating pupils, some of them showing nearly one hundred pieces of original work—studies in oil, water color, pastel, clay, wood carving, copper-plate, etching, and charcoal done from nature. In the same room was the work in competition for the original medal—one of the keenest contests of the year; pictures done without assistance, using original ideas of composition, color and technique. This is the work which develops the professional artist and gives the opportunity to display the true artistic talent. In the same studio, also, was some capital paintings by a past-graduate, while in the large corner studio was displayed the collections of the first year pupils, principally in black and white, and the groups of work in colors on china by the second year. The exhibition of china painting and Royal Worcester, consisting of fish sets of elaborate design, vases, jars, ice cream sets, tea sets and numberless lesser pieces in part, recently shown in a down town window, completed one of the finest collections by the art department ever shown at Hellmuth. Want of space forbids

particular mention of the different pupils' work, but the Art Director, Mr. Seavey, is to be congratulated on the high standard of work and the fine quality of the large collection of specimens on exhibition, numbering hundreds of pieces.

The afternoon's proceedings terminated with an exhibition of riding, in which accomplishment the students excel. The various riders showed excellent proficiency and perfect management of their horses.

Altogether the closing exercises have been in every way most successful, and speak volumes for the management, facilities and advantages of Hellmuth.

OIL SPRINGS.—Thursday, May the 28th, the Ruri-Deaconal Chapter of Lambton Co. in this diocese met in the Church of the Advent here, convened by the Rural Dean, the Rev. D. Armstrong, D. D., of Mooretown. The representation of the clergy and lay delegates was not large, in fact there were none of the latter and only a few of the former. Of the clergy present were the Revs. Armstrong, D. D., Davis, of Sarnia; Fisher, of Alvinstone; Ryan, of Florence, and Goldberg, incumbent resident. There was service at 11 a. m., when the sermon was preached by Mr. Goldberg from Jeremiah vi. 16. The preacher deprecated the new fangled notions taught now-a-days, which are contrary to sound doctrine; new kinds of teaching unwarranted by Holy Scripture; that the Bible, and it only, is a safe guide for us here, and a finger-post pointing most unerringly heavenward. At the same time he would not despise science and literature or any other study, but employ them as auxiliaries to the elucidation of God's word, and clothe Bible truth in the garb of modern culture. He would also take good care not to mistake the hand-maid for the mistress, the servant for the master. All else must be subordinate to the Word of God. Mr. Goldberg emphasized upon the urgent need on the part of ministers not to adapt the Bible to the requirements of the people, but to require the latter to comply with the demands of the Bible. At the afternoon session deanery business was discussed, and a committee was appointed to arrange for a S. S. and church workers' convention, to be held in Sarnia next September. In the evening there was a public meeting held in the church, when, after prayers, earnest and pointed addresses were delivered to a fair congregation by Revs. Armstrong, Davis and Goldberg. Mr. Davis' address on Protestantism of the prayer book was very telling and made a good impression. Altogether the evening meeting was a decided success.

POINT EDWARD.—On Sunday, 21st of June, His Lordship the Bishop of Huron held confirmation services in St. Paul's church, Point Edward. A class of twenty-nine candidates of varying ages was presented, conspicuous among whom was the number of males of youthful years and those in the prime of life. His Lordship's addresses were earnest, instructive and forcible in treating of the duties and privileges of those who openly profess themselves followers of the Lord Jesus Christ. The congregation, as well as the candidates, were intently earnest, and the Bishop, in his kindly manners expressed how pleased he was with the event. Besides the incumbent, Rev. Wm. Stout, the Revs. T. R. Davis, M. A., and C. Harrower took part in the services. A largely attended and very successful lawn social took place on the rectory grounds on the following Tuesday evening, at which the congregation and their friends spent a few pleasant hours, and realized very substantial aid in behalf of the ladies' association.

LONDON.—Tuesday, 16th.—The opening devotional services of the Synod of the Diocese of Huron took place at St. Paul's Cathedral at ten o'clock, and was attended by the clerical and lay delegates, the divinity students in gowns, and a fair representation of the general public. The Bishop of Huron, the Dean of Huron, Archdeacon Mulholland, of Owen Sound, Canons Hill, of St. Thomas, Hincks, of Windsor, and Richardson and Davis of London, and Rev. Principal Miller, of Huron College, were the assisting clergymen.

Rev. Principal Miller preached the sermon from Isaiah, ix. 8: "The Lord sent a word unto Jacob and it hath lighted upon Israel." The discourse showed profound thought, and it was couched in eloquent language. The applicability of the text to the influences of the Bible was pointed out clearly. Nations which were once poor are now prosperous owing to the presence of the wonderful book, and nations once rich are now poor for the want of it. In its teachings lay the only panacea for the ills of humanity, to remedy which statesmen were puzzled and philosophers confounded. The preacher hoped the blessing of God would rest upon the deliberations of the Synod.

At 2.30 the Synod's regular business was commenced, a large proportion of the delegates being present.

Rev. Canon Richardson was re-elected Clerical Secretary.

Mr. William Swaisland, of Glencoe, was elected Lay Secretary.

Auditors—Messrs. George F. Jewell and C. F. Complin.

The Bishop then delivered his charge. He referred in feeling words to deaths of Revs. Wm. Davis, John Gemley and Henry Banwell. He said the financial report, while in some respects gratifying, called for anxious solicitude and care. The receipts showed an increase of over \$1,000 as compared with last year. The overdraft on the Maintenance and Mission Fund was referred to and the attention of the Synod invited to it. The clause providing that the Synod pay out of the Mission Fund \$10 for every clergyman on the list, while the canon providing for an increase in the stipends of the clergy at the rate of \$100 for every five years of service up to \$1,000, tended to increase the expenditure, and unless the revenues were made a little more elastic a grave financial crisis would meet their administration in a few years. The clergy were deeply indebted to that canon, and should support it by every means in their power, and be zealous in supporting the collections of the synod. His Lordship gave a lot of statistics showing that this Diocese had more Indians than Algoma.

The address also outlined the scheme for the consolidation of the Church of England in B. N. A., as set forth by the conference held in Winnipeg in August last. You cannot create a new governing body without subtracting power from the old; were we ready to do this, to the diminishing of the Provincial system, whose abolishment he was far from advocating? The unification of the Church was a grand aim, and all he desired was to present the facts before them before they committed themselves to it. He thought personally that a simpler plan might attain the results aimed at. His Lordship paid a high tribute to Huron College and its new faculty, Rev. Principal Miller and Rev. Professor Armstrong. There were now upwards of twenty students too many for the present building and staff of two men to do full justice to. The dependence of the Diocese on this College for its supply of young men was pointed out, and the possibility of adding to it an arts course and giving it the position of a University was adverted to. He commended the institution to their care and support. Speaking of patronage, he did not approve of the change proposed.

He did not approve of all the power being vested in the Bishop. The congregation want something to say. It was all very well when a vacancy occurred and five or six clergymen wanted it, but what was the unhappy Bishop to do? The man who was chosen would think highly of the Bishop's judgment, but the disappointed ones would think that no man could fairly overlook such claims as theirs. The canon providing for the interchange of views before the appointment is made is perhaps the best solution of the difficulty. The Women's Auxiliary Missionary Association and the Lay Workers' Association came in for commendation and encouraging words. The ordinations, of which two were held, the changes in the supply and the various Episcopal acts, were briefly reported. There were 300 males and 541 females confirmed during the year. What were the wants of the Diocese? The answer would tell the wants of the Church throughout the world. It was not gold, nor learning, nor philosophy, nor human influence. What animated the Church of the early centuries with that power that conquered almost the whole world? Their Church to-day was the descendant and heir of the early Church. Live Christ, preach Christ, and wherever your lot be cast, in the rural solitude, or the crowded city, there will be a startling life, and the dry bones of a hopeless and a retrograding parish will soon awake to a new life by the influence of the Spirit from on high. His Lordship made an extended reference to the deceased Premier, which was received with outbursts of the most enthusiastic cheering. The Synod then adjourned.

Evening session.—When the Synod reassembled at eight, a number of reports were submitted. The following motion was passed by a standing vote:—

Moved by Rev. Canon Hill, seconded by Rev. Dr. Armstrong, that we, the members of the Synod of the Diocese of Huron, desire to give expression to our sense of the great loss which our country has sustained by the death of the Right Hon. Sir John A. Macdonald, late Premier of the Dominion of Canada, and our grateful appreciation of the distinguished services rendered by him to the Dominion during his long and useful career, and also to extend to his sorrowing children, and above all to Lady Macdonald, his true and noble helpmate and companion in life, our sincere and heartfelt sympathy.

The annual report of the Executive was next taken up.

Wednesday.—After a considerable discussion on the Executive report, it was adopted.

It was decided to employ a paid agent to collect the funds for the See house at London.

At the request of Mr. A. Dymond, of Brantford, the Synod agreed to meet the necessary expenses of the Lay Workers' Association.

The report of the Diocese Sunday School Committee contains many interesting statistics.

During the afternoon session the report of the Winnipeg representatives on Church union was discussed at great length, but no action was taken.

The annual missionary meeting in connection with the Synod was held at St. Paul's Cathedral; the Rev. Canon O'Meara, of Winnipeg, was one of the speakers.

Thursday.—The house met at half-past ten. Rev. Canon O'Meara, of Winnipeg, was invited to a seat on the floor of the house.

A telegram was read from the Synod of Montreal, in reply to that sent yesterday, thanking the Synod of Huron for fraternal greeting, and reciprocating the fraternal greeting and good wishes.

Notices of Motion.—By Rev. W. Craig—That the Board of Management of the Domestic and Foreign Missionary Society be paid all necessary expenses incurred while attending the meetings of the said Board, one-half of the said expenses to be paid out of the Epiphanytide offerings, and the other half out of the Ascensiontide offering.

By T. H. Luscombe—That a standing committee on temperance be appointed, and that such committee be empowered to investigate the condition of the temperance organization existing in connection with the Church in this diocese; to take such steps as may be deemed necessary to visit, revive, and increase such organizations; to arrange for temperance services, and meetings, and generally to perform such duties and take such action as may be deemed conducive to the welfare of the temperance movement.

Rev. G. C. Mackenzie—That the synod authorize the S. S. Committee to purchase \$150 worth of charts and pamphlets illustrating the Church Catechism about to be published by Rev. Mr. Carswell.

The following were appointed a committee to deliberate on the scheme for the consolidation of the Church:—Revs. Dean Innes (convener), Archdeacon Marsh, W. A. Young, Alfred Brown, T. R. Davis, G. C. Mackenzie, Canon Smith and R. McCosh; Messrs. Cronyn (chancellor), Judge Ermatinger, R. Bayly, Q. C.; M. Wilson, Q. C.; W. J. Imlach, C. Jenkins and I. F. Hellmuth.

The committee on synod assessment arrears reported, recommending that delegates from parishes in arrears be allowed to take their seats on payment of this year's dues, those parishes, however, not to be relieved of their dues. It also recommended a committee be appointed to consider the re-arrangement of the assessments of the whole synod.

Rev. Mr. Young moved in amendment to the last part of the report that the assessment re-arrangement be left to the Executive Committee.

The report was adopted with Mr. Young's amendment.

Widows' and Orphans' Fund.—The Very Rev. the Dean then introduced the proposed amendments to canon 28 on the widows' and orphans' fund, which was taken up in committee.

Synod adjourned.

Afternoon Session.—Delegates to Provincial Synod—Clerical—Revs. Canon Richardson, Dean Innes, Canons Hill, Davis and Smith, W. A. Young, Canon Hincks, Wm. Craig, J. H. Moorhouse, Principal Miller, G. C. Mackenzie, Alfred Brown. Substitutes—Ven. Archdeacon Marsh, Rev. C. R. Matthew, Robert McCosh, T. R. Davis. Lay Delegates—Judge Ermatinger, Messrs. Charles Jenkins, Matthew Wilson, Richard Bayly, A. H. Dymond, James Wood, V. Cronyn, William Grey, W. J. Imlach, John Ransford, A. C. Clark, W. H. Eakins. Substitutes—Messrs. I. F. Hellmuth, R. Fox, Crowell Wilson and J. E. Brooke.

Executive Committee.—Clerical.—Very Rev. Dean Innes, Rev. W. Craig, Canon Hill, R. McCosh, Canon Davis, Canon Richardson, W. A. Young, J. H. Moorhouse, Archdeacon Mulholland, J. Hill, Canon Smith, R. Hicks, T. R. Davis, A. Brown, G. B. Sage, J. Downie, Canon Hincks, G. C. Mackenzie, J. Ridley, C. R. Matthew, Canon Paterson, R. S. Cooper, Principal Miller, D. J. Caswell, J. C. Farthing, Archdeacons Marsh and Sandys, R. Ashton, D. Deacon, and J. T. Wright. Lay members.—Messrs. R. Bayly, Matthew Wilson, Wm. Grey, Jas. Woods, Judge Ermatinger, Charles Jenkins, A. H. Dymond, W. J. Imlach, V. Cronyn, John Ransford, A. C. Clark, W. Swaisland, I. F. Hellmuth, W. H. Eakins, Thomas Moyle, J. D. Sutherland, L. Skey, Judge Woods, R. Fox, T. D. Stanley, W. W. Fitzgerald, Colonel Gilkinson, Crowell Wilson, J. E. Brooke, Joseph W. Ferguson, R. S. Strong, Jasper Golden, P. H. Cox, Philip Holt, Robert Martin.

The amendments to the Canon (No. 28) on the Orphans' Fund were taken up.

As passed it provided that the Synod should pay \$5 annually for every clergyman instead of \$10, while every clergyman in the diocese, single as well as married, shall pay \$5 annually to the fund to secure the provision for his widow and orphans. Life membership in the old church society is apparently accepted instead of payments. In case a minister defaults in a few annual payments, out of a large

number, his wife's pension shall be graded in proportion of the number of defaults to the total number of annual payments which should have been made to remain in good standing up to the time of his death. A provision was made to notify the clergymen of their payments being due, by registered letter, when such was the case. But the widow and orphans (excepting those by a former marriage) of any clergyman who shall hereafter marry after he has attained the age of 60 years, shall not be entitled under this canon or otherwise to any benefit from the Widows' and Orphans' Fund of the diocese.

Canon 20, on differences between clergymen and their congregations. The standing committee had prepared practically a new canon, but Mr. Dymond asked leave to withdraw it, which was consented to, at the suggestion of Mr. Wilson and Mr. Bayly; the old canon was read, and the clerical members of the Standing Committee were appointed the Committee on Discipline under the old canon.

Evening Session.—A very lengthy discussion was taken up on a motion to give ladies equal powers and rights with men in the vestries. After some remarks from the Bishop the motion was withdrawn.

The Bishop named the following committees:—
Sunday School.—Rev. John Downie (convener), Revs. G. C. Mackenzie, C. R. Matthew, U. H. Martin, Robert McCosh and T. Edmonds, Judge Woods, Messrs. Jas. Woods, T. H. Luscombe and John B. Dale.

Prison Aid Reform.—Rev. J. T. Wright, Messrs. Chas. Jenkins and Robert McAdams.

Revision and Consolidation of By-laws.—Ven. Archdeacon Marsh, Rev. W. A. Young, Messrs. R. Bayly, Q.C., and I. F. Hellmuth.

In his concluding remarks the Bishop thanked the members for their attendance, and trusted they would separate with the fixed intention of enlisting the more earnest interest of the people in the work of the Church and the cause of Christ. His Lordship approved of the work of the Sunday School Committee, the Lay Helpers' Association, and referred to the approaching union of the Church in Canada as a subject for prayer and consideration. In farewell he commended the members and their work to the blessing of the Lord.

The Doxology was sung and the Synod closed with the Benediction.

ALGOMA.

ASPDIN.—The Rev. H. P. Lowe, B.A. (priest-in-charge), desires gratefully to acknowledge the receipt of £5 5s. towards the Aspdin Parsonage Fund, from Miss Wilson, Fountain Cottage, Windermere, Eng.

BROADBENT.—Mr. Arthur Cobb desires to thank those friends who have so heartily responded to his appeal for religious papers for distribution throughout the mission, and among the river drivers, among which those from Miss Nelly Brewster, Barrie, and Mr. R. D. Richardson, Winnipeg, call for special thanks; these friends at considerable cost and trouble sent large and varied contributions. The Rev. L. H. Kirby, Collingwood, still continues to send his generous supply of useful papers, which are most acceptable for the Sunday-schools. Several welcome offers of consecutive weeklies have been received, to be forwarded to various addresses in the mission. Other names and addresses of Church goers will be gladly sent to those wishing to dispose of back numbers, this being an excellent and inexpensive means of doing good.

RAVENSCLIFFE.—On June 7th a large Bee assembled and improved the driving shed and churchyard to a considerable extent. Much credit is due to the officials of St. John the Baptist's church, and the many friends, for the large amount of work done in a single day.

Saturday, the 18th June, was a day of great interest in this portion of Chaffey. The funeral of Mrs. Tipper brought together one of the largest meetings of the settlers ever assembled here—including the Lake Vernon settlement. The Revs. Rural Dean Lloyd and L. Sinclair were the officiating clergymen. The service was conducted in the Church of St. John the Baptist; and the sermon was preached by the Rural Dean, in the course of which he said, in commendation of the late Mrs. Tipper, what will ever be remembered as a lasting token to her honour as a "Mother in Israel": a true churchwoman, and a settler whose equal could not be surpassed as the longest and one of the most valued in all the district. On the following evening, the church was filled to an extent beyond what it has ever been, the nave being used for sittings. The sermon was preached by the Rev. L. Sinclair on the Apocalyptic multitude before the throne of God in Heaven. The preacher, especially at the close of the sermon, expressed his high appreciation of the late Mrs. Tipper, adding his own experience of her goodness, and following in the same line of her esteemed remem-

brance as the Rural Dean had done so well on the previous day. Mrs. Tipper was seventy-six years of age, and her family settled in their various homes remain among us as living monuments to her honour.

British and Foreign.

Mission Notes.

MADAGASCAR. Miss Lawrence, a teacher in the Day School at Mahanaro, writes an interesting letter to the *Nat.*, in which an account is given of the marriage of two native pupil teachers of the Infant School to two young men who were in training as Catechists at Mr. Gregory's College. The brides received from the school girls presents of their (the girls) own crochet and needle work, which were very much admired. Much work of this kind was done to be given as prizes at the closing of the school, which happened at this time. The Governor was present and begged specimens to be sent to the Queen; so pieces of embroidery on satin and velvet were given. The famine in the district continues and rice is so dear that the natives cannot buy it. Sixty pupils had to leave the school to go out in search of food with their parents. The Rev. G. Herbert Smith was going in May to the west coast, to a new heathen district among the Betsiriry tribe, with Mr. McMahon.

RIO PONGAS.—This is a mission on the west coast of Africa, and is of special interest as being largely sustained by the West Indies, and because several of the clergy are of native families who originally went from Africa to Barbadoes. They are said to be eminently fitted for this work, as they do not suffer from the climate as white men do, and they understand the language and habits of life of the people. The long desired boarding school in the Isles de Los, just off the coast, in charge of the Rio Pongas Missionaries, is about to be realized. The Treasurer has about £500 in hand towards the School Building Fund, and the Rev. C. W. Farquhar, for 15 years Master of the Mico Model School, Antigua, has been chosen to conduct the school and superintend the various other schools in the mission. Mr. and Mrs. Farquhar arrived safely after 16 days voyage from Antigua, and were heartily welcomed by Mr. McEwen, the Senior Missionary, Mrs. McEwen and her sister Mrs. Dupont, at the mission house, Fotoba. Here they will reside until their own house is finished. The majority of the inhabitants are professing Christians, and there is a small band of devoted communicants. The site of the boarding school is to be at Cassa. The Missionary writes: "We look forward to the future with great hope, and are charmed with the site of the boarding school; it will be in the midst of a lovely grove of palm trees; we shall be able to walk between avenues of palms, an ideal spot for student life."

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.

N. B.—If any one has a good thought, or a Christian sentiment, or has facts, or deductions from facts, useful to the Church, and to Churchmen, we would solicit their statement in brief and concise letters in this department.

Cottage Hospital for Springhill Mines.

SIR,—I gratefully acknowledge the receipt of the following subscriptions:—Rev. Cecil Wiggins, offertory from Sackville parish, N.B., \$15; John Sumner, Carlton Place, Ont., \$10; Ascension Day offering from St. Mark's Church, Parkdale, Ont., per A. J. Laventra, \$18.07; Rev. A. Eliot, \$2; Rev. J. Fielding, Sweeney, \$1. Total \$41.07; Full total from Canada, \$746.44. Estimated cost of constructing and furnishing the Hospital, \$4,000.

W. CHAS. WILSON.

The Rectory, Springhill Mines, Nova Scotia, June 17th.

• Lay Helpers.

SIR,—Your correspondent, T. Alder B. Bliss, furnishes in himself an excellent illustration of the thing of which he denies the existence—*injudicious lay help*. There is not the slightest ground for his statement that there was "unwarrantable and wholesale condemnation" of lay help either in your editorials or my letters! Both of these referred to *facts* (in England) and those *exceptional*. His alleged cause for the necessity of lay help—viz., the neglect of the clergy to recruit their own ranks!—is of a

piece with his other statement. Everybody knows that the contrary is the fact; they do what they can, but the *laity* withhold that support which the ministry needs for the performance of its work. The young man simply argues: "I do not want to take up this work, unless I can devote all my time to it—but (as things are) this is impossible; I must earn my living besides." That is what deters them and keeps the number of clergy so small. I know *St. Andrew's Cross* as well as your correspondent does, and thank God for such help, rightly directed. *The root of the matter*, the fount of the evil, is the utter failure of laymen in general to furnish the only lay help which should properly be needed—their offerings for the support of the ministry, their tithes! Meantime, we want more temporary helpers, such as Messrs. Dymond and Bliss, but well trained, taught, and guided.

SMILAX.

Church Membership.

SIR,—Excommunication is described as the highest ecclesiastical censure, and as the judicial exclusion of a baptized person from the fellowship of the visible Church of Christ. The word judicial implies a trial and condemnation by properly constituted authority. It is thereupon clearly an erroneous application of the word to apply it to persons who never have been judicially tried or condemned. A baptized person who wilfully neglects to communicate no doubt deprives himself of the benefits of communion just as much as if he had been judicially sentenced to be excommunicated, but he is not excommunicated any more than we can truly say that a citizen is disfranchised merely because he neglects to avail himself of his right to vote. It is not true that the Guibord case was merely as to a proprietary right to a burial plot. The question was whether Guibord's remains were entitled to ecclesiastical sepulture, and that depended on whether or not the deceased had been lawfully excommunicated. The Roman bishop had assumed to excommunicate wholesale all Roman Catholics who belonged to the *Institut Canadien*. Guibord belonged to that society, therefore the Roman authorities claimed he was *ipso facto* excommunicated by virtue of the general sentence of excommunication levelled against all members of the society. But the Privy Council very justly determined that according to the laws of the Roman Church, people cannot validly be excommunicated *en bloc* without trial. The case is reported in the 4th volume of the Law Reports, Privy Council cases, at p. 157, and in the head note which summarises the points decided, the second point decided is thus stated:

"That G. (*i.e.*, Guibord) never having been excommunicated *nominatim* and never having been adjudged or proved to be *un pecheur public* (public sinner) within the meaning of the Quebec ritual, was not at the time of his death under any such valid ecclesiastical sentence or censure as would, according to the Quebec ritual, or any law binding upon Roman Catholics in Canada, justify the denial of ecclesiastical sepulture to his remains." From which it is quite plain that the point determined did not turn upon any proprietary right, as *Smilax* supposes.

Furthermore, I find on p. 179, in the course of the argument, Mr. Matthews, Q.C., the leading counsel for the defendants (who I believe is the present Home Secretary and a Roman Catholic), says, "an excommunicated person does not cease to be a Roman Catholic. He is a baptized person." From which I infer that according to his view, even a baptized person who has been formally excommunicated does not cease to be a member of the Church. H.

Notes and Queries.

SIR,—1. Are there such things as surplus Rectory Funds in England? 2. If so, how are they dealt with—by equal division?

COUNTRY PARSON.

Ans.—1. Yes, many. 2. Ever since a special act in 1840, creating the "Common Fund" of the ecclesiastical commission derived from surplus funds of livings in the Church, the Rule of Law has been "to make additional provision for the cure of souls in places where such assistance is most needed." Acts affecting individual rectories are also frequent, but they follow the same rule of distribution. Bishops Ryle of Liverpool, Walsham How, of Wakefield, Moorhouse of Manchester, Thorold of Winchester, Wilberforce of Newcastle and others, have lately testified that the plan of equal division of Rectory Surplus Funds was "never dreamt of or heard of in any case in England, that it would not (if mentioned) be tolerated there for a moment, and that the only recognized rule is to divide in proportion to the poverty and population of the parish to be benefit.

ed." No other system has ever been heard of in England, though they have been dividing and distributing surplus funds for 50 years and more. It was reserved for a certain diocese in a democratic British colony a year or two since to give the first instance of greed denying the claims of need in this matter. The example was a bad one—happily a solitary one since remedied—and not likely to be either repeated or imitated. There is no other instance of the kind on record since the year 1. The Church catholic has kept as close as possible to the canon expressed in Acts iv. 35.

SIR.—What is the meaning of "God of God, Light of Light, Very God of Very God" in the Nicene Creed, and how should the statements be sung or said?

Ans.—As they are commonly read they can convey no distinct meaning, and are merely vocal sounds, because "God of God" is an unintelligible notion. We address Jehovah as "King of Kings, and Lord of Lords," as He is above all earthly potentates. Jesus is "Son of God" and so acknowledged in the Creed. But there can be no analogy between all these and the statements in question. From their form and position it is evident that we are dealing with terms that are in the highest degree theological and technical. All this expansion of the Creed is to meet some form of Arianism, and the creed of Arius is exactly wanting in these details. Arius was willing to allow that Jesus was the very highest of all creatures, but the voice of Christendom has affirmed that He is infinitely more, that He is God (*Theos*) and also "of God" (*ek Theou*). Light (*Phos*) and also "of Light" (*ek Photos*). Very God (*Theos alēthinos*) and also "of Very God" (*ek Theou alēthinou*). Begotten (*gennētheis*), and thus "not made" (*ou poiētheis*), and being of one substance with the Father (*homoousios to Patri*). The "ek Theou" is not a genitive phrase for the *Theos*, but expressive of a distinct attribute of Jesus Christ, as truly as the *Theos* is, so that if we are to use it correctly we must insert a pause or breaking in order to separate and accentuate the two ideas, that He is distinctly God, and as distinctly of God, &c. We find a similar inattention near the close of the same creed, where the Holy Ghost is confessed to be "The Lord and Giver of Life." The original is "to Kurion" and "to Zoopion," so that the Holy Ghost is "The Lord," and also "The Giver of Life." And yet again in the first clause of the Litany, there is the same careless use but without the same excuse. The Father is not addressed as *Father of heaven*, but each person of the Holy Trinity is pleaded with by His own special attribute. That of the Father is that He is "of Heaven," as the Son is Redeemer of the world. It is what we are taught in the Lord's Prayer and catechism and what we find in the Nicene Creed as "Maker of heaven and earth, and of all things visible and invisible."

Sunday School Lesson.

6th Sunday after Trinity. July 5, 1891.

THE LITANY—CONCLUDING PORTION.

I. LESSER LITANY, ETC.

It has already been pointed out that the greater part of the Litany is addressed to God the Son. This becomes still more plain in the present portion of it. "Son of God, we beseech Thee to hear us." And we come to Him with confidence, knowing that He has showed His love through His death (Isa. liii. 7). Therefore, we address Him in the words used by S. John the Baptist (S. John i. 29), as the "Lamb of God" (*Agnus Dei*). To Him who died we cry for peace and mercy. Then follows the Lesser Litany (appeal for mercy to the Three Persons of the Trinity), after which we say the Lord's Prayer. We may use it here as the prayer of humble supplication. It is very suitable to be used in this meaning. For instance, as poor creatures with many bodily wants, we pray for daily bread; we have sinned against God, and need forgiveness of sin; we are too weak in ourselves to resist the power of Satan, therefore we pray to be kept from temptation and delivered from evil.

II. VERSICLE, RESPONSE, AND PRAYER.

"O Lord, deal not with us," etc. (Cf. Ps. ciii. 8-12). (Note that "after" means "according to.") The next prayer was anciently used for "cloudy and dark days" (times of trouble and adversity). But we need God always as a Comforter. We pray to him for deliverance from all evils, both those coming from Satan and from men. But

our chief desire for freedom from persecution is that we may give God thanks. Then we speak at once of our causes of thankfulness.

III. PRAYER AND PRAISE IN REMEMBRANCE OF PAST MERCIES.

In the old English Church (Salisbury), on the first of the Rogation (Litany) days, the choir sang a Litany as they went round the church, but before they left their places they stood up, and said, "O Lord, arise, help us and deliver us for Thy Name's sake." Then the verse of a psalm (xlv. 1), "O God, we have heard," etc., and then once more, "O Lord, arise," etc. (almost the same as in our Litany). What we mean is, that as God has helped our fathers (including those we read of in the Scriptures) in past times, so we know He will do for us.

Then follows the "Gloria," reminding us that we should glorify God whatever our troubles may be. Compare Acts xvi. 25.

IV. VERSICLES AND PRAYER.

However, we return to humble prayer again, in a few short and touching petitions to Christ. We pray to Him as the Son of David. (Comp. Matt. ix. 27).

In the next prayer we ask God to turn from us the evils we have deserved, to give us grace to put our trust in Him and to serve Him evermore. And this we pray "through our only Mediator" (Who laid down His Life to reconcile us to God) "and Advocate" (Who now pleads for us at God's right hand), "Jesus Christ our Lord."

The Litany, then, is full of the deepest sorrow for sin—side by side with unbounded confidence in God's mercy through Christ. May our present lessons lead us to think more of this beautiful service than we have ever done before. And each time we rise from our knees let these words be in our minds—the words of Jesus, "Go, and sin no more."

Family Reading.

Sixth Sunday After Trinity.

MARKS OF A CHRISTIAN.

How do you know whether a man is one of the Queen's soldiers or not? What is there that makes him different to other men? There is something to be seen, isn't there?

"Yes," you answer at once. "You can always tell a soldier at a glance. His red uniform shows what he is plainly enough. So does his firm, regular step and his upright bearing, or way of holding himself. You can't possibly mistake a soldier when you meet one."

Quite true. Now what I want to ask you is, Are there any marks of a Christian soldier, do you think, by which we can know him at once? Or if not quite at once, at all events after a very short time. Surely it must make a difference being one of Christ's own soldiers. I don't mean a soldier just in name, but a true, real soldier. What are some of the marks he bears?

Talking about religion, is that one of the marks? No, I don't think it is; not always, at any rate. In fact, it is seldom anything quite outside, like a soldier's uniform; it isn't so easy to see as that. But still, we can see the marks of a true soldier if we only look closely enough.

Here is one mark. *Making the best of things, and not the worst.*

That sounds very simple, doesn't it? Nothing grand about it, and yet I believe it is one of the signs that we belong to Christ.

Here are one or two examples. An old man was asked one cold, rainy summer whether he did not think the continued wet weather was very bad for the crops. "No," he answered, with a smile; "I know it's all for the best."

He was not a man of many words, but did not just those few show which way his thoughts tended? He made the best and not the worst of what seemed to be a misfortune, simply because he trusted all to Him Who ordereth all things in Heaven and earth.

The Emperor Frederick of Germany died in the very prime of life. What a terrible fate his seemed

to be, to become Emperor only to die! To know, just at the very time that he inherited one of the greatest crowns in the world, that he could never enjoy life any more, that he should never get well, but that death was coming surely and swiftly, nearer and nearer? What could be more sad, more disappointing? For no doubt his mind was full of plans how he would govern his people in the wisest and best way; and now these could never, never be carried out! How many men would have rebelled against such a fate, have thought, if they did not say, that it was cruelly, awfully hard! Yet that he did not let himself think that, is shown by one little speech of his, one saying that shows, as sayings so often do, what sort of thoughts are in the mind.

"I can't think," he said on one occasion, "why everybody is so kind to me."

Does not that speak for itself, and show how the best and not the worst was always uppermost—the kindness of people and not his own pain? And yet he might have accepted the kindness as a right, instead of not being able to "think" why "everybody was so kind to him!"

Yes, you see it is more than bearing trials patiently; it is crushing them down and getting a firm hold of the best thing in our lot; sometimes it is only one thing. Never mind, get hold of that, if you want to be one of the Lord's own brave soldiers.

Here is a little story that will show you why the true Christian makes the best of things and not the worst, if that is a secret you have not yet found out.

Once two men were going a journey together. It was a troublesome, difficult journey; the way was rough and stony, and there were a good many hardships to encounter as they went along. There was, however, a great difference between the two men. One was always grumbling and saying how hard it was that the journey was so long, that the road was so rough, that it hurt his feet, and how tired he was, and so on all the way. The other never complained at all, but generally found something to admire or praise as he went along. And yet the journey was just as hard to him as it was to his companion.

What was the reason the two were so different? That was just the question that a friend of theirs asked who walked some part of the way with them.

I don't think the grumbling man answered at all; but the other looked up at once with a bright smile. "Oh," said he, "I never can forget that every step I take brings me a little nearer to my dear home; and so what does it matter about the hardships of the way?"

Does not that tell us why a Christian makes the best of things and not the worst?

It is one reason at least. Every day and hour brings him a little nearer to his Heavenly Home, and so he cannot dwell too much on the hardships of the way.

Playing with Peril.

Some time ago I waited for a train at a suburban station, a few miles from Boston.

It was almost time for the train to arrive, and a large number of passengers had assembled on the platform; but, as usual, there were others who were hurrying in at the last minute to catch the train.

Among these late comers was a girl of attractive appearance, stylishly dressed. As she drew near the station the electric bell that gives warning of an approaching train began to ring. Supposing that it was for the passenger train which she wished to take, the girl hurried forward and began to cross the four tracks between her and the platform where the passengers were standing.

She glanced toward the train, and saw that it was not a passenger train, but a gravel train, and to the surprise of those who happened to be watching her, she ceased her rapid walk and began to walk with an air of easy negligence across the tracks.

She had crossed the first and second tracks when the engineer saw that she did not seem to know that the train was so near, and he blew several sharp, warning whistles. The girl did not even look up, and the train was now only a few rods away, on the fourth track. Some of the

ladies on the platform grew pale, and turned their faces aside, and a gentleman cried: "Hurry, lady!"

She cast a lazy glance toward the engine, but made no effort to hasten, and just as the train thundered by she stepped gracefully upon the platform and cast a scornful glance upon those of us who, realizing at last her awful recklessness, had sprung forward to rescue her.

A second's delay would have been fatal. Had her dress caught on the smallest splinter, her foot struck ever so lightly against a rail, she would have been a mass of mangled flesh beneath the wheels of the locomotive.

In another minute our passenger train came in, and I saw the reckless girl no more. But I could not forget the incident, nor the many lessons which it suggested.

There are many girls who seem to take delight in running risks, as did the foolish girl who toyed with her life in the path of the locomotive. They are unwilling to heed the loving counsels of their parents. If some kind friend gives them a word of warning, they treat it with scorn or ridicule.

These young people do not pursue this course because they are ignorant of its dangers. The track of temptation and evil habits, with their own knowledge, is strewn within ruined lives. But they intend to step into a safe place before it is too late.

In the path of evil there is no safety. The safe place is with God. "My help cometh from the Lord which made heaven and earth. He will not suffer thy foot to be moved. The Lord shall preserve thy going out and thy coming in from this time forth and forevermore." Only under the "shadow of His wings" can we find perfect safety.

The Boy Who Helps His Mother.

As I went down the street to-day,
I saw a little lad
Whose face was just the kind of face
To make a person glad.
I saw him busily at work,
While blithe as blackbird's song,
His merry, mellow whistle rang
The pleasant street along.

Just then a playmate came along,
And leaned across the gate,
A plan that promised lots of fun
And frolic to relate.
"The boys are waiting for us now,
So hurry up," he cried.
My little whistler shook his head,
And "Can't come," he replied.

"Can't come? Why not, I'd like to know?
What hinders?" asked the other.
"Why don't you see?" came the reply,
"I'm busy helping mother.
She's lots to do, and I so like
To help her all I can,
So I've no time for fun just now,"
Said this dear little man.

"I like to hear you talk like that,"
I told the little lad;
"Help mother all you can and make
Her kind heart light and glad."
It does me good to think of him,
And know that there are others
Who, like this manly little boy,
Take hold and help their mothers.

Religion and Theology.

Religion is man's perception of the Power in whom we live and move and have our being, and his emotion towards this Power. Theology is man's conception of this Power, and his thought defined and formulated. Religion is man's feeling after God; theology is man's grasp of God. The two are necessarily connected. They are different forms of one and the same force; the heat and the light which stream from God; but the heat and the light are not always equal. A worthy thought of God ought to sustain any worthy feeling towards Him. It generally does so. A heightened thought of God may often be found back of a rising flow of feeling after Him. More often the emotion precedes the conception; the vague, awed sense of God travails until a new thought is born among men. This has been the order of development in history. Men felt the Divine Power and

Presence ages before they had learned so much of theology as to say—God. The feeling of God—religion—always keeps, in healthy natures, far ahead of theology—the thought about Him. The deepest religion finds no word for the mystery before which it bows. Its only thought may be that no thought is sufficient.

In that high hour thought was not.

Theology, then, as man's thought about God, is necessarily conditioned by man's mind. It is under the general limitations of the human intellect, and the special limitations of thought in each race and age and individuality. It cannot escape these limitations, expand as they may. A flooding of the mind from on high may overflow these embankments, but they still stand, shaping the flow of the fullest tides. The individuality of a great writer asserts itself most strongly in his greatest works. His deepest inspiration brings out most plainly his mental form, just as the drawing of a full breath shows the real shape of a man. No possible theory of inspiration should lead us to look for the submergences of the dykes of thought cast up by race and age and individuality.—"The Right and Wrong Uses of the Bible." By R. Heber Newton, Rector of All Souls' Church, New York.

How to Love God.

A woman once said to her pastor: "I do not love God very much, but want to love more. How can I?"

"You must become better acquainted with Him," was the reply. "We love those who are worthy of our love in proportion as we become acquainted with them."

"How can I get better acquainted?" she asked.
"Study the Bible more," he said. "God speaks to you, reveals Himself to you in the Bible. Read in the New Testament the life of Jesus and imagine you had been with Him, as John and Peter and Mary were."

"And pray more. Tell Him all your joys and troubles and needs. He will answer you, and every answer will draw you closer and closer to Him."

"Then try to please Him in everything you do and say. We always love those whom we try to please. Love makes us wish to please the Lord, and love rewards us when we have done it."

The woman followed these rules, simple as they were, and her love to God grew and spread all through her heart.

The Shadow of Death.

Death, when it comes to us or our dear ones, is a reality that must be met; but the shadow of death cast on the pathway of life, as an indication of an event approaching, is a cause of gloom that includes forebodings of evil beyond all that has yet come to us. Hence it is that the projected shadow of death is, in many a case, even more of a trial than death itself. And the shadow of death is over us all, and always.

"No sooner do we begin to live in this dying body," says St. Augustine, "than we begin to move ceaselessly towards death;" and, as we are reminded by Bishop Hall, "our cradle stands in our grave." From our very birth the shadow of death is over us, and there is never a moment in our earthly journeyings when the sky of our life is wholly free from the gathering clouds of death. At times the light is brighter, and again the shadow is heavier; and thus it is that our spirits are gladdened or saddened by our apparent condition for the hour. In the hope of life, "we walk by faith not by sight;" in the thought of death, we walk by fear, rather than by sight. For the quickening of our faith, and for the subduing of our fears, we have need of help from Him who has shared in our human experiences, and has triumphed over all that imperils us, that He "might deliver all them who through fear of death were all their life-time subject to bondage." And through that help we can be steadfast unto the end.

The shadow of death over ourselves is to most of us a cause of less anxiety than the shadow of death over our dear ones. It is easier to trust God for ourselves than to trust Him for those whom we love more than life. And it is even easier to

meet death as a reality when it takes from us the most precious treasures of our heart, than it is to bear up courageously and with hope when the shadow of death seems to be darker than usual about their pathway. In watching over our loved ones when they are sick, and in giving play to our fears lest they should be sick, or should otherwise suffer harm, we "die daily." The anticipation of evils that may come to them transcends the reality of the evils which they actually endure. And so it is that the shadow of death as it falls on the pathway of others is a cause of gloom to us beyond the darkness of death itself.

A child complains of a sore-throat; at once the anxious mother thinks of diphtheria, and for weary hours, until all symptoms of disorder have passed away, that mother gropes wearily in the shadow of death, which is none the less gloomy for being only a shadow. Her child's hoarse cough in the night or a show of rash on his neck by day, at another time, brings that same mother to a new experience of the shadow of death through imagined croup or scarlet-fever. Every stage of a long sickness, of one who is dear to us, is a new stage of progress through the gloom of death's shadow, even though the tired traveller is to come out again into the light of life beyond. The delay of a letter from an absent one; or the report of a disaster in a distant region, where that absent one may be; or the mere thinking over the possibilities of perils to him from unseen dangers—brings the shadow of death close about a loving heart that waits and watches in uncertainty as to the hour of death's certain coming.

Many of us are walking in the shadow of death; all of us know something of its gloom. To us each and all there comes the proffer of guidance and cheer from Him who has passed through a lifetime of death's shadow, and who knows what of its imaginings have any basis of reality, and what are needless fears.

Christ leads us through no darker rooms
Than He went through before.

"For we have not a high priest that cannot be touched with the feeling of our infirmities; but one that hath been in all points tried as we are." Therefore every one of us is privileged to say: "Though I walk through the valley of the shadow of death, I will fear no evil; for Thou art with me: Thy rod and Thy staff they comfort me." In the deepest gloom of this valley, as we grope through it with those who are dearest to us, we can hear the ring of our Shepherd's staff, as He finds the way for us; and we can gain comfort from the touch of His rod, even while the darkness of the hour shuts Him out from our sight.

An old Scotch lady who lived at a considerable distance from the parish church, was in the habit of driving over to the service. Her coachman, when he considered the sermon nearly at an end, would slip out quietly for the purpose of having the carriage ready by the time the service was concluded. One Sunday John returned to church, and, after hanging about the door for a considerable time, grew impatient; and, popping in his head, discovered the minister haranguing as hard as ever. Creeping down the aisle toward his mistress, he whispered in her ear: "Is he no near dune yet?" "Dune!" returned the old lady, in a high state of indignation, for her patience had long been exhausted, "he's dune half an hour since, but he'll no stop."

The house that Christ leaves is left desolate. The temple, though richly adorned, though hugely frequented, is yet desolate if Christ have deserted it. He leaves it to them; they have made an idol of it and let them take it to themselves, and make the best of it; Christ will trouble it no more.

What is your name? What is your age? How is your health? Where do you reside? Are you rich or poor? These are important matters, but they are of no moment in comparison with this question, Where are your sins? Other questions are for a day; this question bears on eternity.

The Cost of Missions.

"See," says an objector, what missions cost, and how little there is to show!" How much has been spent, for instance, in evangelizing the Zulus! Well, how much? Not one-half, possibly not one-tenth, of what the "Zulu war" of 1879-80 cost. How much in Christianizing the island of Hawaii? Not so much, we are told, as the expedition of Commodore Wilkes in the Pacific. One has well observed: "The cheapest enginery the world has ever seen is the missionary," and he added, "I know not which more to admire, the feebleness of the instrumentality, or the matchless and fructifying power of God." Those who find fault with missions on account of apparently meagre results appear to me to put a low estimate on the value of human souls. Said the Rev. Dr. Griffin, sixty years ago: "Were there but one heathen in the world, and he in the remotest corner of Asia, did no greater duty confine us at home, it would be worth the pains for all America to embark together to carry the Gospel to him." Such in the opinion of that man of God is the worth of the soul of a single heathen, and can we contemplate, without the deepest emotion, the sad truth that hundreds of millions in heathendom are passing into eternity untaught, unsanctified? Shall they be allowed to die in ignorance of the Saviour?—*The Rev. J. Tyler.*

Our Chart.

I have often likened the sea-faring man to what the life of a Christian should be. Hundreds of years ago, when man went to sea at all, the boats always kept within sight of shore. Your Syrian or Greek might be the master of his vessel, but he could not bear to lose sight of the headland. If he got out of sight of shore he did not know where he was. It is a wonderful thing at this day that a ship should lose sight of land for a month together and steer entirely by observations of the heavenly bodies, by chart and compass, and yet at the end of thirty days that vessel reaches the port, not within a mile or two, but comes to the mouth of the harbor as directly as if the way had been marked upon the waters. That is just like the life of a Christian and faith. We ought not to want to see anything. We walk by faith, not by sight. We take our bearings by the heavenly bodies, and are guided by the Word of God, which is our chart, and by the movements of the Holy Spirit within, which is our compass.

Forgetting the Giver.

It is very possible in receiving benefits to forget the giver. Our Lord found but one man returning to give thanks for being healed of his leprosy, and asked the question: "Where are the nine?" They may not have been altogether ungrateful. The love of home may have inspired some to go at once to proclaim their cure, and others may have been eager to go to the priests to be assured of recognition as clear of their leprosy. There are many now who do not make such acknowledgment to Christ as is His just due. It is possible to accept the truths of the Gospel system, to have a place in the Church and entertain a hope of heaven, and yet not to feel that sense of obligation to the once-suffering Saviour who has redeemed us which we ought to possess. If we felt as thankful as we might for the salvation Christ has procured for us, we should be found constantly like that grateful stranger who "fell down on his face at His feet giving Him thanks."

We Should be Holy.

Albert Barnes gives the following forcible reasons why we should be holy: "A man who has been redeemed by the blood of the Son of God should be pure. He who is an heir of life should be holy. He who is attended by celestial beings, and who is soon—he knows not how soon—to be translated to heaven, should be holy. Are angels my attendants? Then I should walk worthy of my companionship. Am I so soon to go and dwell with angels? Then I should be pure. Are these feet so soon to tread the courts of heaven? Is this tongue so soon to unite with heavenly beings in praising God? Are these eyes of mine so soon to look on the throne of eternal glory, and on the ascended Redeemer? Then these feet, and eyes,

and lips should be pure and holy, and I should be dead to the world, and live for heaven."

"The Honest Truth."

Some persons pride themselves on being blunt, or, as they call it, "honest," but very blunt people do little good to others and get little love to themselves. The Scriptures recommend gentleness and kindness. There is nothing in all this world of ours half so mean as a vindictive and malignant disposition. Yet many Christians gratify this spirit and deceive themselves with the idea that they are rebuking sin. Christians should take heed of getting fond of the work of "rebuking." Such "spiritual constables" do a great deal of mischief without intending to. They are in the Church what a very witty and sarcastic person is in society, or what a tell-tale is in school, and approximate very closely to that class which the apostle terms "busy bodies in other men's matters." Such Christians come in time to be regarded as nuisances in society, constantly to be avoided, and the little good they may do is thrown away. Our manner must be tender and winning. The nail of reproof, says an old writer, must be well oiled in kindness before it is driven home.

Fun at Home.

There is nothing like it to be found, no, not if you search the world through. I want every possible amusement, to keep the boys at home evenings. Never mind if they do scatter books and pictures, coats' hats and boots. Never mind if they do make a noise around with their whistling and hurraing. We should stand aghast if we could have a vision of the young men gone to utter destruction for the very reason that, having cold, disagreeable, dull stiff firesides at home, they sought amusements elsewhere. Don't let them wander beyond the reach of mother's influence yet awhile. The time will come before you think, when you would give the world to have your house tumbled by the very hands of those very boys; when your hearts shall long for their noisy steps in the hall, and their ruddy cheeks laid up to yours; when you would rather have their jolly whistle than the music of all the operas; when you would gladly have dirty carpets—ay, live without carpets at all, but to have their bright, strong forms beside you once more. Then play with and pet them. Praise Johnny's drawing, Bettie's music, and baby's first attempt at writing his name. Encourage Tom to chop off his stick of wood, and Dick to persevere in making his hen-coop. If one shows a talent for figures, tell him he is your famous mathematician, if another loves geography, tell him he will be sure to make a great traveller, or a foreign minister. Become interested with their pets, be they rabbits, pigeons, or dogs. Let them help you in home decorations, send them to gather mosses, grasses, or bright autumn leaves to decorate their rooms when the snow is all over the earth, and you will keep yourself young and fresh by entering into their joys, and keep those joys innocent by your knowledge of them.—*Exchange.*

Don't Hear Everything.

The art of not-hearing should be learned by all. There are so many things which it is painful to hear, very many of which, if heard, will disturb the temper, corrupt simplicity and modesty, detract from contentment and happiness. If a man falls into a violent passion and calls us all manner of names, at the first word we should shut our ears and hear no more. If in a quiet voyage of life we find ourselves caught in one of those domestic whirlwinds of scolding, we should shut our ears as a sailor would furl his sails, and making all tight, scud before the gale. If a hot, restless man begins to inflame our feelings, we should consider what mischief the fiery sparks may do in our magazine below, where our temper is kept, and instantly close the door. If all the petty things said of one by heedless or ill-natured idlers were brought home to him, he would become a mere walking pincushion stuck full of sharp remarks. If we would be happy, when among good men we should open our ears; when among bad men shut them. It is not worth while to hear what our neighbors say about our children, what our rivals say about our business, our dress, or our affairs.

Hints to Housekeepers

BREAKFAST CAKE.—Two eggs, well beaten; two cups milk, two and a-half cups flour, one table-spoonful melted butter, one teaspoonful baking powder, little salt. Bake in hot iron gem pans. 2.—One pint of milk, one quart sifted flour, one table-spoonful melted butter, three table-spoonfuls sugar, a pinch of salt. Bake in gem tins.

CORN MUFFINS.—One cup meal, one cup flour, half-cup sugar, scant; two eggs, one cup milk, two teaspoonfuls powder, one table-spoonful melted butter. Bake in muffin rings.

THE AUSTRALIAN COMMONWEALTH.—The Australian Commonwealth will have grand results, but the results of using Burdock Blood Bitters for diseases of the stomach, liver, bowels and blood surpass all expectations. Dyspepsia, headache, biliousness, scrofula, etc., are promptly cured by B.B.B.

FRANKIE'S GINGERBREAD.—Three-quarters of a cupful of butter, three-quarters of a cupful of molasses, half a cupful of sugar, two eggs, half a cupful of sweet milk, one teaspoonful of soda, two cupfuls of flour, ginger and cinnamon to taste.

RED POUND CAKE.—Any good pound cake recipe will do for this, the sole difference between this and other pound cakes being that granulated sugar, colored red, is used instead of ordinary sugar. Put in raisins and citron in the quantities mentioned in the usual recipes for pound cake.

THE USUAL WAY.—The usual way is to neglect bad blood until boils, blotches and sores make its presence forcibly known: Every wise person ought to be careful to purify the blood by using the best blood purifier and tonic, Burdock Blood Bitters. Its purifying power is unrivalled.

PLAIN POUND CAKE.—Ten eggs, whites and yolks beaten separately; one pound of powdered sugar, sifted; one pound butter, one pound finest flour, dried and sifted; one pound citron, chopped fine and dredged; one-half ounce bitter almonds, blanched and pounded with rose water to prevent their oiling. Beat the butter and sugar to a cream, add the whipped yolks, then the whites, the fruit, almonds, lastly the flour very gradually. Pour into well-buttered pans, which fill two-thirds full; bake from an hour and a-half to two hours in a moderate oven. Flavour the icing of this cake with lemon.

GOLDWIN SMITH.—Goldwin Smith is opposed to Sir Charles Tupper in many ways, but doubtless both would agree that no better remedy for dyspepsia, constipation, biliousness, headache, kidney troubles, skin diseases, etc., exists than Burdock Blood Bitters, the best family medicine known.

BOILED EGGS.—Boiled eggs form the foundation for many egg dishes. 1. To cook evenly, pour boiling water over them; set where they will keep just below the boiling point, and cook eight minutes for soft and twenty minutes for hard boiled eggs. 2. Put on in cold water; when it has boiled the eggs are done, the whites being soft. 3. Drop into boiling water, cooking three minutes for soft, five minutes for hard, and ten to thirty minutes for very hard, to slice. 4. An ornament dish.—Slice the eggs thinly, remove the yolks, toss them lightly into mound shape in an egg sauce and season. Place around this, on lettuce or parsley leaves, the interlaced rings of the whites.

He Can if He Will.

Any pastor who has influence enough with his church to be of any service to them in any other line of Christian work can, if he be so disposed, secure the adoption of some plan of benevolence that will be both helpful to the church and to missions. It is not that the churches, even the smallest and poorest, as a rule, are not willing to contribute to these causes; that so large a number give nothing; but it is because they are not informed as to necessity and given the opportunity. If the pastor is himself interested and informed, he will find a way to interest and inform his people.—*Missionary Herald.*

Children's Department.

A Noble Boy.

"Well! I saw a boy do something the other day that made me feel happy for a week. Indeed, it makes my heart fill with tenderness and good feeling even now as I write about it. But let me tell you what it was. As I was walking along a street of a large city, I saw an old man who seemed to be blind walking along without any one to lead him. He went very slow, feeling with his cane.

"He's walking straight to the highest part of the curbstone," said I to myself; "and it's very high, too. I wonder if some one won't tell him and start him in the right direction."

Just then a boy about fourteen years old, who was playing near the corner, left his playmates, ran up to the old man, put his hand through the man's arm, and said: "let me lead you across the street." By this time there were three or four others watching the boy. He not only helped him over one crossing, but led him over another to the lower side of the street. Then he ran back to his play.

Now this boy thought he had only done the man a kindness, while I knew that he had made three other persons feel happier and better, and more careful to do little kindnesses to those about them. The three or four persons who had stopped to watch the boy turned away with a tender smile on their faces, ready to follow the noble example he had set them. I know that I felt more gentle and forgiving toward every one for many days afterward.

Another one that was made happy was the boy himself; for it is impossible for us to do a kind act, or to make any one else happy, without being better or happier ourselves. To be good and do good is to be happy.

If any of you boys and girls who may chance to read this little account doubt that it makes one happy to do a kind deed, suppose you try it yourselves.

I am sure you will prove it true, and that you will be so well pleased with that method that you will keep on at it.

"But Then"

What a queer name for a little girl! you'll say, when you hear that it is a little girl who is thus called. However, it is not her real name—that is Lizzie—but everybody calls her "But Then."

"My real name is prettier, but then I like the other very well," she said, nodding her brown curls merrily. And that sentence shows how she came by her name.

If Willie complained that it was a miserable, rainy day, and they couldn't play out of doors, Lizzie assented brightly: "Yes; but then it is a nice day to stay in and make our scrap books."

When Rob fretted because they had so far to walk to school, his little sister reminded him: "But then, it's all the way through the woods, you know, and that's ever so much nicer than walking on the hard pavements of a town."

When even patient Aunt Barbara pined a little because the rooms in the new house were so few and small compared with their own home, a rosy face was quietly lifted to hers with the suggestion, "But then, little rooms are best to cuddle up together in: don't you think so, auntie?"

"Better call her 'Little But Then,' and have done with it," declared Rob, half vexed, half laughing. "No matter how bad anything is, she is always ready with her 'but then,' and some kind of consolation to the end of it."

"Look at all the snow going to waste without our having a chance to enjoy it!" said Will one day; "and the ice, too—all because we couldn't bring our sleds when we moved."

"But then you might make one yourself, you know. It wouldn't be quite so pretty, but it would be just as good," said little "But Then."

"Exactly what I mean to do, as soon as I can get money enough to buy two or three boards; but I haven't even that yet."

"If we only had a sled to-day, sister could ride, and we could go on the river. It's just as near that way, and we could go faster."

"It's a pity," admitted the little girl. "But then, I've thought of something—that old chair in the shed! If we turn it down, its back would be almost like runners."

"Hurrah! that's the very thing!" interrupted the boys. The old chair was dragged out, carried down to the river, and away went the merry party.

"What is that? It looks like a great bundle of clothes?" said Will, pointing to a dark spot a little way out on the ice.

It was a bundle that moved and moaned as they drew near, and proved to be a little girl.

"I slipped and fell on the ice," she explained, "and I've broken my leg."

The poor girl was borne safely home, and the children lingered long enough to bring the surgeon and hear his verdict that "young bones do not mind being broken. She will soon be out again, as well as ever."

"Wasn't it good that it was only the old chair that we had to-day?" asked little "But Then," as she told the story at home. "Oh, auntie, I had the nicest time!"

"I believe you had," answered Aunt Barbara, smiling; "for a brave, sunny

"THE WORLD DO MOVE!"

And at such a lively pace too. Takes you all your time to keep up with it. Old times are having a hard time—Stupidity dies hard.

E. B. Eddy's Indurated Fibre Ware has completely killed The Old Wooden Bucket, so sweet to sing about in connection with the moss-covered well, but To Smell! A very Abomination.

Gone, thank goodness.

No more vile odors. No more hoops to fly off. No more leaky Pails and Tubs. No more misery for chambermaids. This ware is always

**EDDY'S
INDURATED
FIBRE
WARE**

This ware is made of wood pulp and moulded into Vessels of every description.

ALL IN ONE PIECE.

sweet as the first kiss of love, but, unlike love, sweet all the time. Wouldn't smell a mite in 20 years—wouldn't shrink a particle in a life-time. Indestructible—impervious to liquids.

Before Eddy's Indurated Fibre Ware the old many-pieced, frail-hooped, ill-smelling, badly leaking, heavy wooden-ware travels to that bourne from whence it will never more return.

THE E. B. EDDY CO., HULL, QUE.

spirit that never frets over what it has not, but always makes the best of what it has, is sure to have a good time. It doesn't need to wait for it to come; it has a factory for making it."

The Two Growlers.

The snow has fallen thickly, and house-roof, barns, wagons, and every ledge where a flake could find lodgement, were covered with a white mantle. Even old Refus, the dog, would have been covered, too, if he had not shaken himself from time to time, growling as he did so. He was not the only growler there. Joe's face was as sulky as a face could be, and his words were growled out in quite a dog's surly manner. His father had set him to sweep a path from the door, and he was doing it with great reluctance.

His mother watched him, and saw that he was out of temper. She thought it better not to notice this in a direct way, yet she wished to give him a gentle reproof. So she told him how she had gone, a day or two ago, to visit Tommy, who was in bed very ill. "You may think how hard it was for the poor little fellow to be kept in bed while his brothers and sisters were out at play. I said 'It must be very dull for you; don't you long to be well enough to play again?'"

"What did Tommy say to that?" asked Joe, looking up.

"He said, 'No, I'm not longing; I should like it, if it were God's will; but He knows best about everything.' Was that not a nice remark for him to make? We might learn a lesson from it."

Joe made no reply; but I think he

R. FLACK Groceries and Provisions

Canned Goods in Great Variety.

CROSSE & BLACKWELLS' JAMS, JELLIES Etc.

466 GERRARD ST. EAST, TORONTO

DONALD KENNEDY

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

JAMES PAPE FLORIST

Greenhouses:—Carlav Avenue, King street East. Plants for Table Decoration always in stock. Bouquets for Weddings and Floral Decorations for Funerals a Specialty. TELEPHONE 1461. 78 YONGE ST., Toronto

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

CINCINNATI BELL FOUNDRY CO
SUCCESSORS IN BLYMYER BELLS TO THE BLYMYER MANUFACTURING CO
CATALOGUE WITH 2200 TESTIMONIALS.
BELLS, CHURCH, SCHOOL, FIRE ALARM.
No Duty on Church Bells. Mention this Paper

TORONTO STEAM LAUNDRY
COLLARS AND CUFFS **25c.** PER DOZEN PIECES.
York Street (2nd Door North of King). G. P. SHARPE.

Exhaustion

HORSFORD'S

ACID PHOSPHATE,

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

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

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

Descriptive pamphlet free.

Rumford Chemical Works, Providence,

Beware of Substitutes and Imitations.

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

two table-
ng pow-
2.—
table-
sugar,
flour,
ilk, two
ted but-
Austra-
but the
diseases
pass all
ousness,
rs of a
f molas-
a cupful
cupfuls
ke recipe
en this
ted sug-
y sugar.
s men-
lect bad
its pres-
ought to
the best
Bitters.
nd yelks
l sugar,
st flour,
ped fine
monds,
prevent
a cream,
he fruit,
7. Pour
rds full;
irs in a
his cake
posed to
oubtless
dyspep-
kidney
Burdock
own.
undation
ly, pour
will keep
ht min-
rd boiled
as boiled
8. Drop
for soft,
minutes
dish.—
ss them
and sea-
y leaves,
with his
ny other
disposed,
evolence
and to
even the
illing to
number
not in-
ortunity.
nformed,
form his

did learn, at least, part of the lesson, for he began to brush away at the snow much more vigorously.

Do you, dear reader, need to learn the same lesson? Is it difficult to keep cheerful and good-tempered when your fingers are tingling with cold? Then think of Tommy. Think also of the Shepherd of Salisbury Plain, and say, "If it is weather that pleases God, it ought to please me."

The Homeless Singer.

On a cold, dark night, when the wind was blowing hard, Conrad, a worthy citizen of a little town in Germany, sat playing his flute, while Ursula, his wife, was preparing supper. They heard a sweet voice singing outside.

Tears filled the good man's eyes, as he said: "What a fine, sweet voice! What a pity it should be spoiled by being tried in such weather!"

"I think it is the voice of a child. Let us open the door and see," said his wife, who had lost a little boy not long before, and whose heart was open to take pity on the little wanderer.

Conrad opened the door, and saw a ragged child, who said, "Charity, good sir, for Christ's sake."

"Come in, my little one," said he; "you shall rest with me for the night."

The boy said, "Thank God!" and entered. He was given some supper and then he told them that he was the son of a poor miner, and wanted to be a priest. He wandered about and sang, and lived on the money people gave him. His kind friends would not let him talk much, but sent him to bed.

When he was asleep, they looked in upon him, and were so pleased with his pleasant face that they determined to keep him, if he was willing.

In the morning they found he was only too glad to remain.

They sent him to school, and afterward he entered a monastery. There he found the Bible, which he read, and from which he learned the way of life. He became the great preacher and reformer, Martin Luther. Little did Conrad and Ursula think of what they were doing when they cared for this "least of these, my brethren!"

God Can See Through the Crack.

A lady came home from shopping one day, and was not met as usual by the glad welcome of her little son. He seemed shy of her, skulked in the entry, hung about the garden, and wanted to be more with Bridget than was common. The mother could not account for his manner.

When she was undressing him for bed, "Mother," he asked, "can God see through a crack in the closet door?"

"Yes," said his mother.

"And can He see when all is dark there?"

"Yes," said his mother, "God can see everywhere and in every place."

"Then God saw me, and He'll tell you, mother. When you were gone I got into your closet, and I took and ate up the cake; and I sorry. I very sorry," and bowing his head on his mother's lap, he burst out crying.

Poor little boy! all day he had been wanting to hide from his mother, just as Adam and Eve, after they had disobeyed God, tried to hide from His presence in the Garden of Eden. Guilt made them afraid and guilt made him afraid. It put a gulf between him and his mother. You see how his wrongdoing separated him from her. He was no longer at ease in her sight. His peace was gone. This is the way

**Sometimes Naughty!
Sometimes Nice!**



THIS LITTLE CHAP may at times be naughty, but for all that he is the joy of the home. In this latter respect he resembles "Sunlight" Soap, which brings joy and comfort to the house which uses it,—lessening the labor on wash day, saving the clothes from wear and tear, doing away with hot steam and smell, bringing the clothes snowy white, and keeping the hands soft and healthy. Be a happy user of "Sunlight" Soap.

sin divides us from God. We don't love to be in His sight. We are not happy there. We hide away from Him, and try to forget Him.

How did George get back to his mother? How did he get rid of his feeling of guilt and shame? He took the best—indeed, the only true way—by repenting and confessing it. His mother forgave him, no doubt, and he tasted again the sweets of nestling close beside her, and loving to be in her dear society. He was restored to her confidence and love.

Precisely so must we do towards God. We must repent and confess our sins, and pray God for Christ's sake to forgive us. Then we may taste the sweets of forgiveness, and be no longer afraid and far off from Him. As a little child is never happier than at its mother's side, so nearness to God is one of the most delightful feelings which can fill the bosom of the child of God.

—The theory of adapting the preaching of the Gospel to the times may be carried so far as effectually to run the Gospel into the ground, and substitute for it another gospel derived from the times. This is a monstrous perversion of the true idea of preaching.

—Paul said: "Let God be true, but every man a liar." Rom. iii. 4. This is a strong way of saying that what God says is always to be accepted as true, and that if man contradicts it, then what he says is to be regarded as false. This is good sense, good religion, and good orthodoxy.

—Dr. Schaff remarks that "the unseen God," when contemplated as being "out of Christ," is "a mere abstraction." This is not true. Christ is the best revelation of God ever made in this world; but it is not true that God as made known in his works is "a mere abstraction." Paul did not so think Rom. i. 20.

THE ALDEN PUBLICATIONS.

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

BIG BOOKS FOR LITTLE MONEY.

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

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

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

ADDRESS **FRANK WOOTTEN,**

32 Adelaide St. East, Next to Post Office, Toronto.

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

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

BELLS! BELLS!
PEALS & CHIMES FOR CHURCHES.
School Bells,
Clock Tower Bells,
Fire Bells,
House Bells,
Hand Bells.
Catalogues & Estimates Free.
JOHN TAYLOR & CO. are founders of the most noted Rings of Bells which have been cast, including those for St. Paul's Cathedral, London, a Peal of 19 (largest in the world), also the famous Great Paul weighing 16-tons 14-cwt. 2-qrs. 19-lbs.
JOHN TAYLOR & CO.,
Loughborough, Leicestershire, England.

John M. Gander, PLASTERER, ETC.,
237 OSSINGTON AVE., TORONTO
Estimates Furnished for Every Description of Plastering.

GRATEFUL---COMFORTING.
EPPS'S COCOA.
BREAKFAST.
"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well selected Cocoa, Mr. Epps has provided our breakfast tables with a delicately flavored beverage which may save us many heavy doctors' bills. It is by the judicious use of such articles of diet that a constitution may be gradually built up until strong enough to resist every tendency to disease. Hundreds of subtle maladies are floating around us ready to attack wherever there is a weak point. We may escape many a fatal shaft by keeping ourselves well fortified with pure blood and a properly nourished frame."—Civil Service Gazette. Made simply with boiling water and milk. Sold only in half pound tins by grocers, labelled thus:—**JAMES EPPS & CO.,** Homoeopathic Chemists, London, England.

HARTSHORN'S SELF-ACTING SHADE-ROLLERS
Beware of Imitations.
NOTICE OF AUTOGRAPH OF SEWARD HARTSHORN AND LABEL OF THE GENUINE HARTSHORN
Established 1857.
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.
L. F. FRANK, 551 Pearl St., N. Y.

DROPSY Treated free. Positively CURED with Vegetable Remedies. Have cured many thousand cases pronounced hopeless. From first dose symptoms rapidly disappear, and in ten days at least two-thirds of all symptoms are removed. **BOOK** of testimonials of miraculous cures sent FREE. **TEN DAYS TREATMENT FURNISHED FREE** by mail.
DR. E. H. GREEN & SONS, Specialists, Atlanta, Ga.

CONFEDERATION LIFE.

HEAD OFFICE, TORONTO.

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

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

INCOME--Over Three Quarters of a Million.

W. C. MACDONALD, Actuary.

J. K. MACDONALD, Managing Director

PLANTS!

Largest Assortment in the City at

H. SLIGHT'S

CITY NURSERIES,

407 YONGE ST., TORONTO.

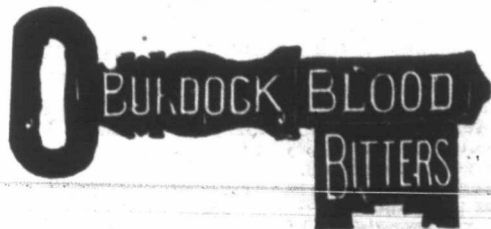
- Roses - from 25 cts. Each
 - Geraniums " 5 "
 - Dahlias " 10 "
 - Gladioli " 3 "
 - Helianthus " 10 "
 - Pansies " 4 "
 - Daisies " 4 "
 - Hydrangeas 25 to \$2 00
 - Hanging Baskets 50 to 1 00
 - Coleus - from 5 cts. Each
 - Rustic Vases " 75 "
 - Iron Vases \$1 50 "
 - Shade Trees 50 "
 - Norway Spruce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

Wedding Flowers and Floral Offerings.

FINEST WORK IN CANADA. Prices Very Low.

H. SLIGHT.

THE KEY TO HEALTH.



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.

Toronto Carpet Cleaning Works,

Head Office, 44 Lombard St. TELEPHONE 2686.

The Toronto Carpet Cleaning Co. Give Good Satisfaction. Mrs. Hees, 147 Beverley St., says: "If you want your carpets properly cleaned go to 44 Lombard Street." So also says Mrs. Griffith, 199 Berkeley St.

PFEIFFER & HOUGH BROS., Proprietors.

The "Times" of Ceylon

Sales of this Company, May 4th, 1889.

"We are asked by a correspondent, 'Which Company, for the sale of Ceylon Tea at home, does the largest business?' and we really do not think that anybody can answer this question. In all probability the Ceylon Tea Growers, Limited (Khangani Brand), sell more tea than most, seeing that they have no less than 1,000 Agents in Great Britain alone, and, in the course of twelve months, must sell a very large quantity of tea."

This is indisputable evidence that this Company is a GENUINE CEYLON TEA COMPANY.

SOLE AGENTS,

HEREWARD SPENCER & CO.

TEA MERCHANTS.

63 1/2 King St. West, Toronto.

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

OLD GOLD -:- And SILVER

- REMODELLED -

Welch - & - Blachford's

We also carry a complete stock of Watches Clocks, Jewelry and Platedware. Headquarters for Repairing.

171 Yonge Street, Opposite Simpson's.

RIDGE'S FOOD FOR INFANTS INVALIDS

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

DOMINION LINE STEAMSHIPS

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

LIVERPOOL SERVICE

From Montreal.	From Quebec.
"Toronto" Tues. June 9	
"Vancouver" Wed. June 17	Thur. June 18
"Sarnia" Wed. June 24	
"Dominion" Wed. July 1	
"Oregon" Wed. July 8	

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

RATES OF PASSAGE.

Cabin to Liverpool, \$45 to \$80; return, \$85 to \$150. Intermediate, \$30; return, \$60. Steerage, \$20; return, \$40.

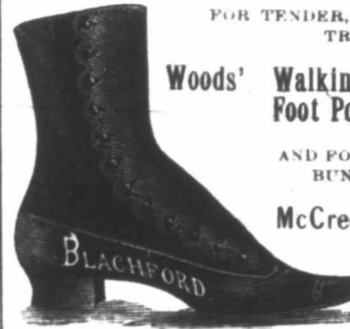
For tickets and every information apply to C. S. GZOWSKI, JR., 24 King St. East. G. W. TORRANCE, 18 Front St. West. Or to D. TORRANCE & CO., General Agents, Montreal.

WALKING MADE EASY.

FOR TENDER, TIRED FEET TRY

Woods' Walking Made Easy Foot Powders.

AND FOR CORNS AND BUNIONS TRY



McCreeley's

Corn Solvent.

Sure Cure in Eight Hours.

AND LAST BUT NOT LEAST, WEAR

H. & C. BLACHFORD'S

FOOT-FITTING BOOTS AND SHOES.

TO BE HAD ONLY AT

87 AND 89 KING STREET E., TORONTO



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.

LABATT'S

NEW BRAND

Ale! Ale!! Ale!!!

We have on hand and fully matured a large supply of

LABATT'S EXTRA STOCK ALE

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

This special brand is very old and of extra fine quality, brewed from best malt-English and Bavarian hops used in every brew-and is equal, if not superior, to any imported ales.

Place your Xmas orders early and avoid disappointment. See that every bottle is labelled Labatt's Extra Stock.

Can be obtained from all wine merchants and at first-class hotels generally.

JAMES GOOD & CO.,

SOLE AGENTS,

TORONTO

Ask for Labatt's Extra Stock.

SILK S. S.

Decorated in Colors and Pure Gold, silk trimmings and Brass mountings. Send for Illustrated Hand-Book.

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

BANNERS

Will Remodel Anybody.



Nov. 3, 1890. J. Bliss, Esq., Compton P. O., writes:

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

St. Leon Mineral Water Co.,

101 1-2 King St. W., Toronto.

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

REMOVAL.

HOUSEKEEPERS' EMPORIUM

Has Removed from 90 Yonge St.

TO

8 and 10 Adelaide Street West

HARRY A. COLLINS,

8 and 10 Adelaide St. W., Toronto.

MENEELY BELL COMPANY.

The Finest Grade of Church Bells.

Greatest Experience. Largest Trade. Illustrated Catalogues mailed Free.

Clinton H. Meneely, Bell Co., Troy, N. Y.

ALL OF THE

Alden Book

Publications

Kept for Sale at the Office of the

Canadian Churchman

32 Adelaide Street East,

TORONTO.

DR. FOWLER'S

EXT. OF

WILD

STRAWBERRY

CURES

HOLERA

holera Morbus

COLIC and GRAMPS

DIARRHCEA

DYSENTERY

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

Trinity College School

Port Hope

**SPEECH DAY,
Wednesday, July 8th.**

Service in the Chapel at 10.30 a. m., with sermon by the Rev. Canon Sprague, Rector of Cobourg.

Distribution of Prizes by the Right Reverend the Lord Bishop of Toronto in the Speech Room at 12 o'clock.

The parents and friends of the boys, the "old boys," the clergy and other friends of the School are cordially invited to be present.

REV. C. J. S. BETHUNE, D. C. L.,
Head Master

THE - BISHOP - STRACHAN - SCHOOL FOR YOUNG LADIES.

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

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

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

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

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

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

To the Clergy, two-thirds of these rates are charged.

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

The School re-opens on Wednesday, Sept. 9th. Apply for admission and information to

MISS GRIER, Lady Principal,
WYKHAM HALL, TORONTO.

Helmuth 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.

BISHOP BETHUNE COLLEGE

ELLESMERE HALL, OSHAWA.
For terms, etc., apply to the Lady Principal

MISS VEALS' BOARDING AND DAY SCHOOL

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

COURSES OF STUDY:
English, Mathematics, Classics, Modern Languages.

SUPERIOR ADVANTAGES IN MUSIC AND ART.

Home care and refinement combined with discipline and thorough mental training.

Resident Native German and French Teachers.



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

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

Thos. Pratt & Sons,

MANAGERS OF THE
Clergy Clothing and Church Furnishing Stores,
22, 23, and 24 Tavistock St., Covent Garden,
LONDON, ENGLAND.

N. B.—NO AGENTS.
PRICE LISTS FREE ON APPLICATION.

BARKER & SPENCE'S SHORTHAND

BUSINESS SCHOOL,

133 KING ST. EAST,
TORONTO.
Over "Army and Navy."

Thos. Mowbray, ARCHITECTURAL SCULPTOR

In Stone and Wood,
SUCH AS

Altars, Fonts,
Reredos, Pulpits,

Together with general architectural work for public and private buildings.

CHRISTIAN ART
A Specialty.

A DRESS:
YONGE ST. ARCADE, TORONTO.

FRENCH DECORATIVE ART.

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

SOLE AGENTS:
THE FRENCH DECORATIVE ART CO.,
Room 6, 172 Yonge St., Toronto.

F. G. CALLENDER M.D.S.

Dental Preservation a Specialty.

394 YONGE STREET,
TORONTO.

WELLINGTON STOTT,

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

Odd Pieces a Specialty. Call and Inspect New Spring Stock at

170 KING STREET WEST.

THE NAPANEE PAPER CO'Y

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

The CANADIAN CHURCHMAN is printed on our paper.

JONES & WILLIS, Church Furniture Mfrs

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.
WM. WAKEFIELD. J. HARRISON.
Telephone 14



HAMILTON STAINED GLASS WORKS

60 King William St., Hamilton.

Church and Domestic Art Glass

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

CASWELL'S

"Outward and Visible Sign" Charts

FOR—
TEACHING THE CHURCH CATECHISM.

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

CASWELL PUBLISHING CO.
DRAWER 18,
BRANTFORD, CANADA.

W. H. Stone, The Undertaker.

All Funerals Conducted Personally.

No. 349 Yonge St., TORONTO
Telephone No. 932.

MERCHANTS' BANK OF CANADA.

Capital - - - - - \$5,799,300
Reserve - - - - - 2,510,000

BOARD OF DIRECTORS.
ANDREW ALLAN, Esq., President.
ROBT. ANDERSON, Esq., Vice-President.

Hector McKenzie, Esq. John Duncan, Esq.
Jonathan Hodgson, Esq. H. Montagu Allan, Esq.
John Cassils, Esq. J. P. Dawes, Esq.
T. H. Dunn, Esq.

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

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

BRANCHES IN MANITOBA.
Winnipeg, Brandon

Agency in New York, 61 Wall St.

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

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

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

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

HOMŒOPATHIC PHARMACY,

394 Yonge Street, Toronto,

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

D. L. THOMPSON, Pharmacist.

THE CHALFONTE,

ATLANTIC CITY, N. J.

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

E. ROBERTS & SONS.

FULL GOVERNMENT DEPOSIT.

POPULAR, VIGOROUS,
PROGRESSIVE.

North American Life Assurance Co.

HEAD OFFICE, - - TORONTO, ONT.

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

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

THE COMPOUND INVESTMENT PLAN

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

WM. McCABE, Managing Director

DEPOT OF THE Church Extension Association,

90 YORK ST., OPPOSITE ROSSIN HOUSE.

Also at 12 John Street, Hamilton, Ont.

Open daily from 11 a.m. to 5.30 p.m. Mondays to 6 p.m., Saturdays to 8 p.m.

Garments for Men, Women and Children, New and Second-hand, at Low Prices.

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

READING ROOM OPEN DAILY.