

Canadian Churchman

AND DOMINION CHURCHMAN.
A Church of England Weekly Family Newspaper.

Vol. 18.]

TORONTO, CANADA, THURSDAY, JUNE 9, 1892.

[No. 23.]

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Potiphar's Wife and other Poems. By Sir Edwin Arnold, author of the "Light of Asia." \$1.25.
Lectures on the History of Literature, delivered by Thomas Carlyle, April to July, 1838, now printed for the first time. Edited, with preface and notes by Professor J. R. Greene \$1.90.
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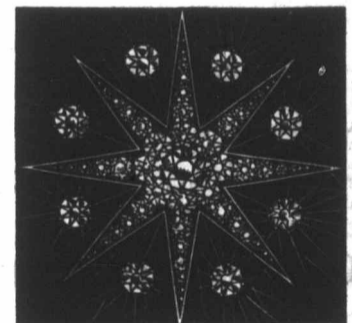
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Canadian Churchman.

TORONTO, THURSDAY, JUNE 9th, 1892.

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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.

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Lessons for Sundays and Holy Days.

June 12.—TRINITY SUNDAY.

Morning.—Isa. 6 to v. 11. Rev. 1 to v. 9.

Evening.—Gen. 18; or 1 & 2 to v. 4. Eph. 4 to v. 17; or Matt. 3

PULPIT HUMOUR has become—to use an Irishism—a “serious” factor in modern preaching success. Spurgeon was the very king of fun in preaching, and his success has led to many imitators in this particular. This quality of humour is deliberately estimated now-a-days as worth so much—in “drawing” a crowd!

THE GRINDELWALD CONFERENCE has been in imminent danger of being “wrecked” by a report that a “Common Communion” was to be a feature of the programme. This is now, happily, contradicted, and Canon Body has written his approval of the Conference as arranged, “without any compromise of personal convictions or of ecclesiastical position.”

AMERICAN ENDOWMENTS—to judge from the numerous princely gifts chronicled in our P. E. exchanges—are on the increase. In fact, a kind of “rage” for endowments seems to have set in—a very desirable kind of rage for a new country, and a very useful object for surplus wealth to be funded in. It is a sign of a desire for more permanence and solidity.

ADVANCE, NOT “PRECIPITATION.”—The remarks of the *Church Review* upon the reported refusal of Dean Gregory to authorize the Eucharistic Vestments in St. Paul's are thoroughly wise and to the purpose. Those priests do most good who “improve” their services not too quickly for their congregation to appreciate the change made. Better wait than hurry!

“TRADE SCHOOLS” are spoken of by the *New York Critic* as an institution “indispensable to the welfare of the city.” The first was founded—for the benefit of the children of the poorer classes of artisans, &c.,—by Col. Anchimuty, and has recently been offered an endowment of \$500,000 by Mr. J. Pierpont Morgan, another prominent and liberal American Churchman.

C. E. T. S. WOMEN are taking an earnest hand in propelling the movement among all classes in England. Their recent conference in London was very largely attended and thoroughly representative as well as influential. Barmaids, Shelter Homes, Benefit Societies, Mission Women, Prayer Unions, Grocers' Licenses were some of the subjects discussed.

THEIR MAJESTIES, THE SYNDICATES, is the title of an interesting article by P. Leroy Beaulieu in the *L'Economiste Francais* (Paris), which goes to prove that this phenomenon of modern business life is “worth the watching.” There are syndicates—and syndicates! It will not do to take them all on trust, or imagine that there is “inherent” wisdom in groups of men.

PEWS IN AMERICA seem almost like a plain contradiction in terms, such a reputation has this contentment gained for “liberty, equality and fraternity” among mankind. Yet Bishop Potter says most justly (in the *Forum*), “There is no other land in Christendom where so many places of religious worship bear witness to the inflexible supremacy of the spirit of caste”—as in the United States!

AFRO-AMERICANS.—Nothing so well illustrates the rising tide of negro advancement on this continent as the need for a journal—of which the *Elmira Gazette* speaks—for the special edification of the “fair sex” among colored people, “to assist them in the selection of the style of dress and form of fashion in which to bring out to the best advantage their personal characteristics.”

NATIVE RACES AND LIQUOR TRAFFIC has formed and must long continue to form a serious and important element in the arrangement of temperance policy with local government regulators. The theory, of course, is that “savages”—like children—require to be protected from those “edged tools” which even the civilized adults need to handle with scrupulous care and self-restraint.

THE CANON OF GOOD MANNERS.—It is supposed to be according to this canon to call a man by whatever name he calls himself, and on this ground Dr. Vaughan is called the “Archbishop of Westminster”—but this does not give him precedence over the Bishop of Lincoln, any more than “General” Booth is entitled to precedence over Colonels of the British army. So argues *Church Bells*.

THE CLERGY AND THE PRESS.—Clergymen would do well to lay to heart Canon Knox Little's recent remarks on the power of the press in religious questions, and the necessity of guiding it aright. The value of the power lies in the fact that “it brings into publicity that evil which fears the light, it provides us with an approximate contemporary history, and it insists on the solidarity and union of men.”

LIFE VOWS AND ORDINATION VOWS was a subject which occupied much attention at the recent Diocesan Convention of Massachusetts. The subject was introduced by Rev. Father Brent, calling for a decision of this vexed question by the next General Convention. He was supported by Father Torbret, as well as Dr. Shattuck, opposed by Father Convers and Rev. W. B. Frisby of the Church of the Advent.

“NONCONFORMIST PERSECUTION” may seem a curious heading for a *Rock* editorial, but our English contemporary treats very reasonably of the undeniable tendency to “blue laws”—equal to those of the Puritan New Englanders—which the descendants of the English Puritans try to put in force wherever they chance to find themselves in numerical supremacy to members of the Established Church.

ERASTIANISM.—The Bishop of Gloucester and Bristol has been winning golden opinions by the staunch opposition which he has offered to the (theologically) “slipshod” Clergy Discipline Bill. The probability is that he and other champions of the Church will ultimately succeed in having it shorn of its dangerous phraseology, which provides too many loop-holes for future mistakes and litigation.

“A MEN'S MAN” is the title won by the Rev. Dr. Rogers, of Tunbridge Wells (recently appointed to Great Yarmouth), on account of his phenomenal success among the male portion of his former parishioners. Men are so apt to “leave religion to the ladies” as if it were unmanly, that every clergyman who succeeds in convincing them of their duty as members of Christ, may be congratulated.

BISHOP BROOKS—notwithstanding the hopes of such admirers as Father Hall—seems in danger of believing the flatterers of the Massachusetts secular newspapers—that he is “a bishop bigger than his church.” He has again been indulging in those vagaries which very nearly prevented his election as bishop—coquetting with heterodox denominations, such as Unitarians, joining in “united Communion,” &c.

“BOSTON NEOLOGY” receives a caustic notice at the hands of the *Church Times* correspondent, at Chicago, on account of its fancy for saluting with “Hail brother, well met!” the most grotesque caricatures of Christianity—as in the case of a Harvard professor's recent endorsement of the Mormon corruption, as if they were a decent Christian sect, instead of a retrograde movement towards primitive heathenism.

GRIMTHORPE HUMOUR.—The famous Lord Grimthorpe, who has an unlimited power of sarcasm, united to a very “papal” personal opinion, has been trying his wit on the “Higher Criticism” people, contrasting the exaltation of the “Church” by Dr. Pusey with Mr. Gore's apparent penchant for proving our Lord's lack of super-human wisdom. Lord G. suggests that Mr. Gore's wisdom has very super-human pretensions.

THE CHURCH OF UTRECHT, whose new Archbishop was recently appointed in the person of Mgr. Guul—in succession to Mgrs. Hoos and Heykamp—has continued most steadfast in its chosen “Old Catholic” lines, as a National Church independent of Rome, and protesting against Roman dogmas and authority. They have been somewhat stiff in their adherence to the pre-Vatican status of the Roman Communion.

“PAPOCESARIA”—as Pfoff calls the theory of the Roman bishop's claimed universal jurisdiction over *orbis terrarum*—is responsible for the mess into which foreign papal “missions” have got

the Christian world. This theory has created a schismatical (Roman) pseudo-Patriarch of Jerusalem, as well as a pseudo-Archbishop of Westminster." Both the Oriental and Anglican Communion will continue to survive these insults!

"THE DRINK DID IT!"—The worn-out fallacy carried by these words might be supposed to have been sufficiently exploded by this time; but like an ill-made fire-cracker, it is still capable of being used as a "squib" by preachers and platform orators, angling for cheap popularity among the unthinking crowd. Of course, the original meaning was "excessive drinking caused it," but the shortened phrase is made the basis for much nonsense.

A FREE AND OPEN BIBLE.—Lord Nelson, in one of his "Home Reunion Notes," says, "No people talk more about a free and open Bible than the Protestant dissenters, and yet none close the Book more rigidly than they, by insisting on the infallible truth of their (several and contradictory!) particular readings of God's Word. . . They bind other men's intellects to their own private reading of the Word, in a bondage unknown to true Catholic Christianity."

ROMAN ASTUTENESS.—Our readers will remember the manner in which the personal (not official) courtesy accorded in England to Cardinal Manning was made an excuse for an exhibition of Roman Catholic prelatial arrogance in Quebec, and how that exhibition was checked (as "untimely?") at headquarters. The English admirers of the Cardinal's successor (Vaughan) are "making capital" of the former courtesy and seeking to make the practice officially continuous!


CHOIR ASSOCIATIONS.

The phenomenal success which has attended the formation and first efforts of the Toronto Association of Diocesan Choirs must prove an encouragement to all who value good church music and desire to see it "cultivated" in a business-like way. Much has been done during the past two or three decades in Canada, as well as elsewhere, in the way of improving the type of music used in churches by individual choirs: but there is a point beyond which most individual choirs cannot go. Some choirs, it is true, in large and wealthy congregations, may produce very fine effects or results from the free use of money in the employment of the highest musical talent. But a mere "fine effect," in the ordinary sense of the phrase, is not the highest aim of the careful cultivation of church or religious music. That is only one side of the object, and, after all, a very secondary and unimportant side. We do not mean to say that the poorer churches cannot learn much and gain much skill by associating in common work and common "festival" with those of very high talent—on the contrary, there is much advantage that way. But the greatest advantage accrues, after all, to

THE HIGH-CLASS CHOIRS

which are too apt to fly above the level of their congregations and soar sublimely in lofty regions where the people can do little else than gaze at them in awe, admiration, envy—as at the lark far off (scarcely visible) in the expanse of blue sky. It is a real benefit to the soaring pinions of ambitious choirs to be forced to rest in lower flights, and consider what is, after all, the primary object of church musical art, viz.:—the adequate expression of the adoration of human hearts, who seek to worship their maker with all their might

If choirs do not "carry the people along with them," they really fail in the principal and supreme object of their existence. There should, therefore, be, as far as art and skill are concerned, levelling down as well as a levelling up among the choirs contained in any association. To see (as at St. James', Toronto, on 20th May) hundreds of white-robed choristers, backed by other hundreds of trained lady singers, and the whole again backed by thousands of devout and fervent worshippers, is a sight never to be forgotten. It may be safely averred that every choir in such an association, judiciously managed, gains by the union, and the whole tone of church music is improved.

THE UNITED FESTIVAL!  has an immense effect, in itself, upon the general public. The very idea of union—choral or other, among the various congregations of the Church—is somewhat of a surprise to people, who are accustomed to look upon the Church of England as a loose conglomeration of heterogeneous elements having nothing in common but a traditional regard for antiquity and respectability. Any union of Church congregations is a demonstration of greater unity of principle and sentiment than we get credit for, usually—the pity is that we do not make this demonstration more frequently and commonly. If city congregations, for instance, were to make a point of attending each other's parish festivals—clergy, choristers and people, what a proof and cultivation of sympathy would there be! The general "Choral Festival," however, of a whole community—City, Archdeaconry, Rural Deanery or Diocese—does more than this. It does justice to the magnificent Liturgical services of the "Grand Old Church"—as people then are impelled to call it admiringly—and brings out the inherent grandeur, majesty and beauty of united worship in a way which nothing else can do, distinguishing it from the ornamental and meretricious fripperies both of Rome and dissent.

PARISH ESSENTIALS.

In his recent remarks on the subject of the necessity for a "New Casuistry," the master of Pusey House has cried a distinct halt to the rapid multiplication of external forms of religious life, as tending to obscure the real essentials in parish life. Not that magnificent temples, grand services, costly ornamenta, are in themselves wrong or harmful: but that there is in every parish a line beyond which the passions for these things cannot be so freely indulged. "Too much outward show and formality" is a real danger, and it is just possible that Mr. Gore is right in a prophetic sense, and that the time of reaction is not far off in many cases. One has not far to seek to find, in the regulations of synods for instance, a dangerous premium placed upon the accumulation of parish property—as if there were something "sacred" in real estate! Taxes and assessments are laid unsparingly on funds appropriated to "current expenses," while all appropriations for endowment or building are held exempt from charges. "Capital" must be nursed into magnitude, no matter how much the interest is needed to meet present urgent calls!

PARSON AND PEOPLE.

It is a fundamental axiom, however, of Church law that building endowments and real estate are not essentials in a parish. First, you have the people—the souls within a certain area—then you have the priest put in charge. That is all, so far as essentials go. The parson may meet his people "in twos and threes" in their own homes, or in

the fields, or in a tent, or under a shed, or in an upper room—their relations and reciprocal duties are just as firmly established as if they had acquired church, parsonage, school house, vestry, hall, glebe, &c. All these are well in their way, time, and place: but they are merely "accidents" of the situation—not essentials. So—as has been often enough decided by law—all these acquisitions may be swept away again (by fire, earthquake, hurricane or debt) without touching the essentials of the parish life. It were well, if this fact were kept firmly in the forefront of all synodical legislation in regard to the concern of missions—those "budding" parishes. If it were so, people would not consider it "the thing" to keep the church property intact ("sacred!") at the expense of their poor parsons.

WHO IS TO BLAME?

The parsons themselves, for the most part. They urge their people incessantly to engage in church building, &c., and are never satisfied until a handsome and substantial structure is ready to be "consecrated" to the perpetual worship of God. Then must follow parsonage and school house, &c. These are right and proper in their place and time: but they are not "in place and time," as long as the people cannot (or do not) give decent support to their clergy. Building and consecration are a farce and mockery, if they are done at the expense of neglecting the more necessary and essential duties. Is the minister's stipend less sacred than a pile of brick and mortar or an acre of sod? By no means, but much more sacred! If a few of those very negligent "missions" who starve their missionaries, were singled out for example, sued at law in regular form, and their precious "property" sold to pay the parson's arrears of stipend, the rest of the parishes would receive a salutary lesson, and begin to realize their phenomenally mean conduct in building up a cheap reputation for liberality and foresight towards God and posterity by means of dollars "squeezed" out of the minister's income. Synods, too, would learn their lesson, while logically teaching the parishes their duty.

SYNODICAL CANONS AND BY-LAWS

—and even Episcopal "charges"—must bear their share of the blame. On one page we read a flourish of trumpets about the consecration of churches and accumulation of endowments: on the next we read—a logical consequence—the stereotyped lamentation over failure of funds for current expenses and claims of various sorts. All the current funds are assessed, ground down and "docked" without mercy in order to accumulate "property"—the "live trusts" of the present time are grossly neglected and overlooked in order to build up a provision of monumental magnificence for an imaginary poor posterity! Could any policy be more foolish, short-sighted, disastrous? All such regulations go to teach in the most emphatic and practical manner that it matters little how much we neglect present duties, as long as we provide handsomely for generations yet to come. Let posterity take care of itself, or be content with what we can properly leave behind us after doing our present every-day duties well and thoroughly. We have ourselves to blame for the limping, lame and painful "deficiencies" in current funds—and posterity will not thank us!

IN MEMORIAM.

On Sunday, the 22nd of May, one of the noblest priests of the Canadian Church passed to his rest. The Rev. H. Farrer was, until a late hour on Saturday night, around in apparently his usual health, which at the best was never good. His house-keeper

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went to call him about 8 a.m. Sunday, and receiving no response, opened the door and found him in his last sleep, into which he must have passed without the slightest struggle. We laid him out in cassock surplice and white stole, with a gold cross on his breast, which he always wore and which was to him the symbol of that faith for which he had so hard to fight, for his work here was indeed a fight. On Monday afternoon he was removed to St. John's church, Bancroft, which was handsomely decorated with flowers. Many people drove from twelve to sixteen miles, through mud and rain, and one walked nine miles to see for the last time the kind and loving face of this faithful priest. In the evening, hymns were sung and the litany was said by one of the congregation. On Tuesday night the Rev. W. W. Burton, of Madoc, in response to a telegram from Canon Spencer, of Kingston, came here. He read the litany and gave a short address. On Wednesday morning at nine o'clock, there was a celebration of the Holy Communion by Rev. W. W. Burton, assisted by Rev. E. Pick from the mission of Montegale, at which there were about thirty communicants. The number would have been much larger if the time of the celebration had been generally known. After the celebration the body was removed to St. George's church, L'Amable, some five miles distant, at which the funeral office was said, and he was laid in the grave by loving hands. All had heavy hearts, and many strong and robust men, as well as women, wept bitter tears for the strong and faithful servant of the Lord, whom we laid facing the west, to meet us face to face and lead to the Lord at the Judgment. He was carried to the grave by faithful Churchmen, four of them being churchwardens. All places of business were closed till the funeral was over. Many brother Masons came from long distances. He was taken from us in the midst of work! Two churches just paid for, and lately consecrated by the Bishop of Toronto! Just beginning to pay for a mission house! Just beginning to build another church at Coe Hill! Where is the Elisha upon whom can fall the mantle of this Elijah, a priest of the Most High God?

REVIEWS.

THE STORY OF THE DISCOVERY OF THE NEW WORLD BY COLUMBUS, compiled from accepted authorities. By Frederick Saunders, librarian of the Astor Library. Pp. 145. Price \$1.00. New York: Thomas Whittaker; Toronto: Rowse & Hutchison.

The fourth centenary of Columbus' arrival at the West Indies, and first news of the Western Hemisphere, is a suitable time for such a volume, and Mr. Saunders has spared no pains to bring out the character, work, and sad end of this bold navigator. He gives a fair, honest picture of the man and his times, and has also a very important chapter upon the Ante-Columbian Explorers. We cannot but admire the pluck that carried the enterprising sailor through so many difficulties, and that of the Atlantic Ocean appears to have been the least. The active enmity, and then the neglect, that closed his career can never be atoned for by any later glorification. The press-work on the volume is beautiful, and the illustrations are very appropriate.

ON EVOLUTION, also COMMON SENSE v. CRITICISM. Two lectures. By John Dignum. Pp. 68. Toronto: Williamson & Company.

The first lecture is upon Darwinism, and the second upon the Higher Criticism. Both lectures accept the facts in the several systems, but refuse to follow the inferences which have no foundation on facts or proofs that can be verified. They are distinctly popular in style, and are very convenient for being slipped into the hand of an enquirer. As to the results of both Evolution and the Higher Criticism the world can wait. Thirty years ago Bishop Colenso and his converted Zulu were to demolish the Pentateuch, but to the present generation his name is almost unknown. At the same time every controversy leaves the Church and her credentials stronger, and readier for the next attack.

THE CHURCH SUNDAY-SCHOOL HYMN BOOK, with accompanying tunes, for use in Sunday-schools and at children's services, compiled and arranged by Mary Palmer; under the musical editorship of John Farmer, Balliol College, Oxford. London: Church of England Sunday-school Institute; Toronto: Rowse & Hutchison.

We have examined this collection with much interest and satisfaction. As intended for Sunday-school use there is a bright hearty ring in the hymns, and the familiar ones are found attached to the old familiar tunes. The earlier part is arranged according to the ecclesiastical year, and the remainder is mostly for general use. The best hymns of the *Hymns Ancient and Modern* are very freely adopted, but in the 365 pieces there is ample scope for both old and new. The Hymn Book, as appealing to a wide public opinion, is not at all distinctive in its Church teaching: its theology is of the popular caste, as "All who love the Lord below—when they die to heaven will go," &c. We doubt if the following can possibly convey any idea, or in fact be true:

"We only know that one is THREE,
And THREE are ONE for evermore."

We prefer Daniell's "Come sing with holy gladness" to the weak adaptation in this collection, and we would rather see fewer bad rhymes in the whole book. But some hymns are improved by resuming the original form: so also is "Come, Holy Ghost, our souls inspire," by being put into six line stanzas. The merits of the Hymn Book, however, far outweigh any faults in detail, and the superintendent of a Sunday-school will find it a boon. In the index to the hymns an attempt is made to assign the author to each, but not always quite successfully.

THE MORAL CRUSADER, WILLIAM LLOYD GARRISON; a Biographical Essay founded on "The story of Garrison's life told by his children." By Goldwin Smith, D.C.L. 8vo. Pp. 190. Toronto: Williamson & Co.

Since the days of "Uncle Tom's Cabin," there has always been an interest in the black population of the States, and December next gives the thirtieth anniversary of the abolition of slavery there. Garrison's crusade was then closed, when the object he had so earnestly wrought for was accomplished, although not by the means he had proposed. Dr. Goldwin Smith presents a very readable account of both the man and the work he set himself to perform. Garrison was able to exert an immense leverage by the unrestricted earnestness that he threw into the pages of his *Liberator*, and the want of fear he showed in telling the slave-holders the full truth. His aim was to destroy oppression, to liberate his fellow-man, and to let every man and woman enjoy the fruits of their own labour. During the greater part of Garrison's life the South was not ready for making such a sacrifice, and the preacher of righteousness had to endure because he had appeared before his time. In the end the Emancipation Act was carried by the victorious North against the South, and the truth is that now the negro problem is one of the most difficult of our day to obtain a solution, but this does not come within the range of our essayist. As an essay it need hardly be said that it is evidently the work of an accomplished writer, and on the frontispiece is a speaking likeness of Mr. Garrison himself.

"WHAT GOOD WILL IT DO THE CHILD?"

BY THE REV. A. W. SNYDER.

"Will Baptism do the child any good?" Yes, much. First of all, it will make him "A member of Christ, the child of God, and an inheritor of the kingdom of heaven." It is an ingrafting into Christ. In Baptism, a child is made a member of Christ in the very way of His appointment, and thus becomes one of "the Elect." Election is not to everlasting life hereafter, but to life here; to grace, to every blessing and privilege of the Church-Militant. The Elect are identical with the baptized. The Church-Militant is made up of all baptized people. They are the chosen, the called, called to "this state of salvation." If, by

the grace of God, they "make their calling and election sure," they are saved here, and will be hereafter. In Holy Baptism, a child is made a party to the Covenant with God. As such, it is an heir of the promises. The promises of God are to His Church, that is, to every member in particular of the one body of Christ.

"But can the application of a little water, in the use of certain prescribed words, convey grace and blessing?" No. In itself, the water has no virtue of regenerating power. But the living God, verily and indeed present in this way of His appointment, can and does convey these blessings. The child is baptized in the Name of the Father and of the Son and of the Holy Ghost. It thus has union with God through Christ, by the operation of the Holy Spirit. It is not the officiating priest who baptizes. It is the Divine Redeemer Himself, then and there present in and through His appointed means of grace. Unbelief and impenitence are the bar to the benefits received thereby. But a child is incapable of either. In the case of a child, therefore, there is no bar to Divine Grace. So, when a child has been baptized, we declare with all confidence, that it is "regenerate and grafted into the body of Christ's Church," and proceed to "give thanks to Almighty God for these benefits." Baptism is "by water and the Spirit." That self-same Spirit, Who in the creation of the world "moved upon the face of the waters" has now His especial abode in the Church on earth. Moving on the face of the waters of Holy Baptism, He makes them to be the waters of regeneration. As by generation a child is born into this world, so in Holy Baptism it is spiritually re-born, made "a member of Christ, the child of God, and an inheritor of the Kingdom of Heaven." By "regeneration" we do not mean conversion. It does not necessarily imply conversion. But it does imply that if there be no subsequent devotion of heart and life to God, it is because the baptized have sinned against God's grace, and "counted the blood of the covenant wherewith they were sanctified an unholy thing," "and have done despite to the Spirit of grace."

"Do you mean then that the baptized child has grace and blessing which he would not otherwise have?" Certainly. How could it be otherwise? Baptism is by the Living Lord. It is by "water and the Spirit." It is ingrafting into Christ, the true Vine. It pledges grace and blessing, the manifold gifts of the Holy Ghost. It does not, however, insure salvation here or hereafter; but it does insure all the means thereto. In the very nature of the case, therefore, the baptized child is the recipient of Divine Grace in Baptism. It cannot therefore but have blessing which otherwise it would not have. Will you, then, by your neglect, deprive your child of blessing? If, as God's Word doth assert, grace is hereby given and received, will you, by your negligence, keep back your child from blessing? Will you presume to estimate or lightly estimate its value? Oh parents! careful and anxious for your little ones as to many things, can you, dare you, keep your child from the inestimable blessing of being made "a member of Christ, the child of God, and an inheritor of the Kingdom of heaven?" From Christ, the great Head of the Church, flows life and grace to every member of His mystical body; just as, from the stem of the vine, its forces flow into every living branch and leaf and twig. There may indeed be the dead branches, in nowise partakers of the life of the vine. So also it may be, and, alas, often is the case, as to those once made members of Christ. See to it, therefore, as you fear God and love your little ones as your own souls, that, not only they have the inestimable blessings of ingrafting into Christ, but that, by your Christian example, your watchful care, your teaching and your prayers, they may, by God's grace, remain living members of Christ!

THE IRON CROSS GUILD IN CANADA.

"TEMPERANCE, REVERENCE AND CHASTITY."

The society will hold its first general council in St. Catharines on June 15th, at 8 p.m. Delegates from the Toronto, Hamilton, St. Catharines and Winnipeg branches will be present. An opportunity for a corporate communion will be given at the early celebration of the Eucharist, Thursday morning, June 16th. The general outline of business to be

considered at the council will be as follows: Review of the rise and progress of the Order on this continent; Chaplain-General's report of the work of the guild in Canada; reports of committees; election of officers and new executive committee (nomination for the same to be made from any active branch in the Dominion); consideration of proposed amendments to the constitution; consideration of ways and means for the extension of the work and principles of the Order in Canadian parishes. In connection with the above it is proposed to reduce the cost of instituting new branches and to give local chaplains and priests' associates authority from the executive to organize parochial branches. Clergymen desiring to have a branch of the guild in their parishes can apply to the Rev. A. W. MacNab, Chaplain-General, St. Catharines, Ont., or to Mr. J. W. Walsh, secretary of the executive committee, St. Catharines.

"I AM NOT A MEMBER OF THE CHURCH."

And this is considered a sufficient excuse for plunging into every species of vanity. It is thought that Church membership imposes restraints which do not belong to persons who are not Church members. But are you not a Church member? Were you not baptised? Then you are one, and all the obligations of membership rest upon you. You reply, however, that "this was done without your consent." True; but your consent is not necessary for entering into a covenant with God. In some cases, it is not necessary even to your making a covenant with man. By your natural birth, you became an American citizen, and are obliged to keep all the laws of your country, and yet your consent was never asked to those laws. So, in Baptism, God imposes duties upon you without your knowledge; because, being your Maker and Preserver, He has a right so to do, much more than an earthly parent has to correct and instruct his child. You may indeed neglect your duties, but you cannot elude your responsibilities. But you mean that you are not a communicant, and, because not, have a greater license than if you were one; you can do that with impunity "which a communicant cannot do." But is this so? Does the Church understand God as giving His commands thus:—"Thou who art a communicant, shall have no other gods but me?" By no means, for He addresses all His people: and you yourself acknowledge the obligation to obey some of these laws, and why not all? Why make a distinction where God has made none? No; your duty to repent comes not from admission to the Holy Communion, but from the relation you sustain to God as your Creator, Redeemer and Sanctifier. It is true that participation in the communion increases our obligation, because, though it does not impose new duties on us, it gives us strength to perform those that are old; and, sinning against additional grace, we have, of course, increased condemnation. By communion we publicly confess our obligation to keep all God's commands, and receive also help to fulfil it: but while by such confession more is expected of us than if we did not so confess, the obligation itself to obey God, in all respects, is unaffected, and the penalty still continues. To pursue a course of worldly pleasure, and then to excuse ourselves on the ground that we are not communicants, is to justify the sin of worldliness by the excuse that we are committing another sin. You differ from a communicant in no other respect than this:—that, whereas he acknowledges that all God's commands bind him, and repents that he has not kept them as he should, and seeks in the Holy Communion grace to do better, you do not confess that all of them bind you, nor repent of your sins (though requiring repentance as much as he), nor seek the grace of repentance in God's appointed way.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

QUEBEC.

QUEBEC.—The general impression in reference to the election of a Bishop is that the Bishop of Niagara is certain of election. Should he decline the election, in the end it is thought the Rev. A. H. Dunn, Vicar of All Saints', S. Acton, W. London, England, will be the Bishop.

MONTREAL.

LACOLLE.—The Rev. W. C. Bernard, M.A., of Adamsville, has been appointed to this parish.

LACHUTE.—The Rev. A. B. Given succeeds the Rev. Rural Dean Sanders in this parish and has entered upon his work.

BEDFORD.—Twelve persons were presented by the rector of the parish, Rev. H. W. Nye, M.A., Rural Dean, to the Bishop, for confirmation in St. James' Church, on Tuesday evening, 17th May.

WARDEN.—A new church was opened here on Thursday week, the Ven. Archdeacon Lindsay, M.A., Rural Dean Longhurst, M.A., Rev. Canon Mills, M.A., of Montreal, and other clergy being present. Service was held both morning and evening; the afternoon being devoted to social entertainment, from which the ladies realized \$80.

The Foundling and Nursery.—The Rev. James Barclay presided at the annual meeting of the Montreal Foundling and Infant Nursery Thursday afternoon, the first held in the new home on Argyle avenue. Reports were read from the secretary and treasurer. The secretary's report told of the removal from Kensington avenue, Cote St. Antoine, and expressed the gratitude of the ladies to Mr. Joseph Wray for assistance kindly rendered. Miss Rideout's appointment as matron was referred to, and thanks extended to those ministers who had taken part in the religious services held in the house. At the present time there are eleven nursing mothers in the home; the capacity is fifteen. The need for a laundry, in connection with other improvements, was urged.

The finances showed a debt on the building of \$10,000, the sum of \$4,000 having been paid. The ordinary receipts were \$2,828.30, and the expenditure \$83.26 less.

The doctor's report stated that there were 135 children taken into the home during the year, which, with the thirty-seven who were in at the beginning of the year, made a total of 172. The majority of these had, as in the past, come from the Montreal Maternity and Western Hospitals. During the year 79 died, a mortality of 45.9 per cent. Of these 59 were under one month, 17 under two months, six under three months and five over three months. At present the health of the children was good.

Short addresses were made by the Rev. James Barclay, the Rev. S. P. Rose and Messrs. W. Darling and Seth P. Leet. It was suggested by Mr. Darling that auxiliaries be formed outside of the city for collecting funds, as the entire province participated in the benefits of the institution.

The following ladies were elected a committee of management: Mesdames Colin McArthur, Thomas Pringle, H. K. Ward, C. C. Campbell, E. D. Lacy, Thos. Montgomery, A. Rhodes, J. S. Hall, W. F. Torrance, F. B. McNamee, H. W. Stroud, Miss S. Smith and Miss H. E. Hall, Mrs. Sawyer, Mrs. Evans and Miss Jones. The gentlemen advisory committee was named as follows: Revs. J. C. Antliff, D.D.; James Barclay, Canon Ellegood, Arthur French, J. Edgar Hill, Dr. Hunter and S. P. Rose; J. C. Cameron, M.D.; A. D. Blackader, M.D.; H. L. Reddy, M.D., and Messrs. George Hague, E. L. Bond, George Bishop, Seth P. Leet, Colin McArthur, James McBride, F. F. McNamee, C. N. D. Osgoode, A. Rhodes, H. W. Stroud, William Darling, George Young and W. F. Torrance, Dr. K. Cameron and Dr. E. P. Williams.

ONTARIO.

KINGSTON.—Rural Dean Carey, rector of St. Paul's, has been offered the rectorship of the pro-cathedral, Halifax. He is undecided.

The sixth annual meeting of the Woman's Auxiliary to the Board of Domestic and Foreign Missions will be held (D.V.) in St. Thomas' Hall, Belleville, on Tuesday, Wednesday and Thursday, the 7th, 8th, and 9th of June proximo. It is hoped that each branch will be represented by three delegates (the president and two elected by the branch). Delegates and intending visitors are requested to send in their names and addresses to the corresponding secretary, Miss Anna B. Yielding, 370 Slater St., Ottawa, at as early a date as possible, that hospitality may be provided and programme forwarded. Special prayer is asked that this meeting may be for the glory of God and the furtherance of His work.

CHERRY HUMPHREYS.

Rec. Sec., Ont. W.A.

TORONTO.

The Rev. R. Renison, B.A., of Nepigon, who has been appointed assistant minister in the Church of the Ascension, in this city, will be prepared to enter on duties about the middle of June.

TULLAMORE.—St. Mary's.—The S.S. anniversary in connection with this congregation will (D.V.) be held on Sunday, June 12th, with the following services: 10 a.m. morning prayer; 10.45 celebration Holy Communion and sermon; 3 p.m. children's service, short addresses and distribution of prizes; 7 p.m. evening prayer, sermon to young men. Offertories

in aid Sunday school fund. The annual Garden Party will be held on the following Monday evening, June 13th, on the grounds surrounding the residence of Moses Shaw, Esq., lot 15, fifth line Chinguacousy. A pleasant time is anticipated.

St. Alban's Cathedral.—A sad accident on the Queen's Birthday resulted in the death of Edward Wood, a chorister of St. Alban's, of 11 years of age. He was watching a young man using a pea rifle, when by an accidental discharge of the rifle, he was shot in the head, and died three days after. The wound was a painful one, but the little fellow bore his sufferings with the utmost patience, and met his fate so bravely and cheerfully as to call forth the admiration of all who saw him. On the Sunday following his death, the choir bench in which his place had been was draped with white hangings, and, besides an appropriate hymn at each service, parts of No. 240 H.A. and M. were sung as an anthem in compliance with a request made by him. Rev. Canon Body, who preached at the evening service, made a special reference to him in his sermon. The funeral took place on the following day, the service being at the cathedral, the choir attending both there and at the cemetery, duly vested, the bishop himself officiating.

All Saints'.—A class of 60 people was confirmed in this church last Wednesday evening by the Bishop of Toronto, after which his lordship gave an address to a large congregation. This is the largest class confirmed this year. Rev. Arthur H. Baldwin, the rector, assisted in the confirmation exercises.

The comparatively sudden death last Thursday of Mrs. Baldwin, wife of the Rev. A. H. Baldwin, of this church, has caused a shock to a wide circle of relatives and friends. She was taken seriously ill some months ago, but had recovered, and latterly had been enjoying better health. Mrs. Baldwin was a daughter of the late Hon. Edmund Murney, and was widely related in many parts of the country. The church work of All Saints', in which she took great interest, will also feel her loss keenly. The greatest sympathy is expressed for the popular and loved rector in his sad bereavement.

St. Cyprian's.—The new church of this parish at Dupont and Christie streets, is fast nearing completion and will be formally opened on Sunday, June 19. During the week services will be held each night under the auspices of the different neighboring parishes.

St. Margaret's.—The choir of this church, Spadina avenue, held their annual supper last Wednesday night in the basement of the church. There was no attempt at decoration, but the affair was thoroughly enjoyable.

Amounts received by the Diocesan Treasurer W.A. for the Diocesan Mission fund debt to date: Previously acknowledged, \$79.90; Barrie, per W. A., \$2.30; Lloydtown, per W. A., \$14.00; St. Stephen's, Toronto (additional), \$1.00; Columbus and Brooklyn W. A., \$5.50; Trinity, Toronto, \$10.00; Donation per Mrs. Williamson, \$5.00; Mrs. and Miss Osler, York Mills, \$4.00; total, \$121.70.

NIAGARA.

HAMILTON.—Bishop Hamilton has decided to convene the Niagara synod on June 21. Among the notices of motion are several that will create warm discussion. One of these is by A. Gaviller, of the Church of the Ascension, who proposes an amendment to the law on differences between clergymen and congregations by which the synod will elect by ballot six clergy and six laymen, who will form a commission for considering differences of that description. When a difficulty between rector and congregation assumes a form injurious to the church, the bishop shall appoint a commission of not less than six of these elected by the synod, who shall investigate and report thereon. After receiving the report the bishop shall decide whether it should be acted upon. If a clergyman refuses to accept the report of the committee he shall be suspended, and a similarly rebellious congregation will be deprived of the light of the episcopal countenance.

HURON.

NEW HAMBURG.—St. George's Church.—The annual flower service of St. George's Sunday school was held on Wednesday evening, May 25th. The chancel was tastefully decorated with pot-flowers and a profusion of wild flowers, principally lilies and vases of wild flowers on the re-table. Being one of the "Rogation Days," especially appointed for asking God's blessings on the growing crops, the service was appropriate for this time. Special hymns were taken from the "children's hymn book" and hymns A. and

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M. The Rev. J. Ward delivered a simple and instructive address from the chancel steps from the text "Consider the lilies, etc." The offertory was in excess of former years, and will enable the S. S. shortly to commence a much needed parish and school library of Church books. Mr. S. G. Holley kindly forwarded the cut flowers free of expense to the hospital of "St. John the Divine," in Toronto, where the pleasure with which they would be appreciated had already been expressed. Service was also held in St. George's church on Thursday evening, Ascension Day.

BRANTFORD.—Rev. Rural Dean Mackenzie has been asked by Rev. W. S. Rainsford, of New York, to take charge of his church for him during the month of October. He will probably accept.

LONDON.—Rev. Canon Newman and family of the diocese of Huron, and of this city, have removed to Toronto. The canon is one of the few early clergy of the diocese now left. Mrs. Newman was twice elected as the corresponding secretary of the W.A.M.A. of Huron; she will be missed for her valuable aid to the association.

ALGOMA.

RAVENSLIFFE.—On the evening of Ascension Day, divine service was held in the Church of St. John the Baptist at 7.30. The Rev. L. Sinclair addressed the congregation on the subject of St. Augustine the first Archbishop of Canterbury, and the Ascension of our Lord. Mr. Aylwin, of Wycliffe College, gave a very instructive evangelical address. On the following evening Mr. Aylwin took for his subject the Prayer Book, and the Rev. L. Sinclair said he had the honour to speak for a little concerning the Queen, and pointed out the importance of celebrating the birthday of a constitutional monarch, whose reign and example was unparalleled in the history of England.

British and Foreign.

The Melanesian Mission Society's new vessel, *Southern Cross*, lately arrived at Auckland from England, after a protracted voyage of 114 days.

No really reliable news has yet arrived from Uganda showing the position of affairs there.

The Bishop of Winchester has just published, through Messrs. Isbister & Co., a book entitled *Questions of Faith and Duty*.

It is under contemplation to erect a peal of bells in Down Cathedral as a memorial to Bishops Mant and Reeves.

CALIFORNIA.—*San Francisco*.—Bishop Nichols has just received from members of his diocese, as an Easter gift, a life insurance policy of \$25,000 which covers a period of ten years from date.

An altar of pure onyx, the most beautiful and costly piece of church furniture in the diocese, has just been placed in position in Grace church, next door to the diocesan house.

Santa Barbara.—Mrs. W. R. Broome, who gave the site for Trinity church, accompanied by a loan of \$18,000, has recently cancelled the mortgage securing this loan on condition of the parish raising \$5,000 for a rectory, which will, therefore, soon be built.

The Archdeacon of Tuam has been unanimously elected a member of the Royal Irish Academy. This is a well-deserved compliment to Archdeacon Tait, whose works have secured wide recognition both in Europe and America.

The oldest inebriate asylum in the world is one founded in Lintorf, Dusseldorf, in 1851, for the retention and protection of released prisoners whose intemperance has led to their imprisonment.

Recently, the Bishop of Gibraltar dedicated the English Church of St. John the Evangelist, Grasse. The church contains two stained-glass windows, one erected by the Queen, in memory of her visit to Grasse, and the other by Miss Bowes, as a memorial to her brother, the late Mr. J. L. Bowes, to whose liberality and exertions the building of the church was largely due.

The Liverpool School Board and the Liverpool city justices have—following the example of the

Liverpool City Council—now passed a resolution in support of the Bill prohibiting the sale of intoxicants to children, either for themselves or for others.

The Bishop of Adelaide has published a letter asking for contributions for the completion of St. Peter's Cathedral, Adelaide. The Bishop is desirous of finishing the building of the Cathedral, and suggests that on St. Peter's Day, the 29th of June next, and on the following Sunday, a "golden offering" should be made by South Australian Churchmen towards the fund being raised for that object. The sum of £15,100, or thereabouts, has already been promised towards the fund, but the amount will not be fully paid until the year 1894.

In connection with the work amongst Hebrew Christians which the Rev. J. B. Barraclough has inaugurated under the title of "Christian Help for Christian Jews," a comfortably-appointed home for aged and afflicted Christian Israelites was opened at 13 Fremont street, the Triangle, South Hackney. The short opening service was taken part in by the Rev. J. B. Barraclough, the Rev. H. O. Allbrook, Principal of the Operative Jewish Converts' Institution, the Rev. A. Bernstein, Mr. H. Ehrlich, London City Missionary, and Mr. B. Strasser.

The Boyle Lectures for 1892-93 will be delivered by the Rev. Alex. J. Harrison, B.D., Evidential Missioner of the Church Parochial Mission Society, Lecturer of the Christian Evidence Society, and author of *Problems of Christianity and Scepticism*. Those for the present year will, by the kind permission of Mr. Ridgeway, be given in Christ Church, Lancaster-gate, on Sunday afternoons, at a quarter-past four p.m., in two series. The first series, May 15th, 22nd, and 29th, and June 5th; the second series, June 26th, and July 3rd, 10th and 17th. Subject: "Certainties in Religion and Science."

The Pope has issued a second Encyclical to the Church in France, in which the main point brought out seems to be the assertion that "there is a difference between political power and legislation," and that "the acceptance of the one does not imply the acceptance of the other." The Encyclical is said to have fallen somewhat flat. It is regarded as an attempted compromise. Meanwhile, the Archbishop of Aix is to be proceeded against before the Council of State for his pastoral of April 20th.

PREACHING IN THE OPEN.—The ancient parish church of Camerton, Cumberland, recently restored, was re-opened on Tuesday afternoon by the Bishop of Carlisle. The weather was beautifully fine, and a large number of the clergy of the district were present, including the Rev. Thomas Hodges, the vicar, who conducted the service. After an appropriate service in the church, the congregation adjourned, by the request of the Bishop, to the hillside, where those unable to get into the church could hear his address. The scene was a very impressive one.

The Duke of Westminster, speaking at the annual meeting of the Native Races and the Liquor Traffic United Committee, held at Grosvenor House, said that one of the most satisfactory signs of the times was to be seen in the fact that this great country did not confine its sympathy within the borders of its own shores, but took an interest in the welfare of so many millions of less fortunate human beings. In his opinion, there was no place, perhaps, where their sympathy could be more rightly extended than to the great African continent. The report drew attention to a memorial which had been sent to the Governor of the Legislative Council of Sierra Leone from the natives of that place, deprecating of the liquor traffic.

A new missionary magazine will shortly be issued from the University of Dublin, entitled *The Dublin University Missionary Magazine*. It is designed as the organ of the two Dublin University Missions, viz., that to Fuh Kien (under the C.M.S.), and that to Chota Nagpore (under the S. P. G.). The first number will contain an article from the pen of the Right Rev. the Lord Bishop of Ossory, on "The Missionary Zeal of the Church of Ireland in the Past and in the Present."

General Booth, in a financial appeal just issued, says: "It will be remembered that I only anticipated being able to succeed with the Darkest England scheme on the understanding that £100,000 were given for its commencement and that £30,000 was afterwards contributed annually for its development and maintenance. Our experience has shown the absolute correctness of that calculation; but of the £30,000 required for this year only some £4,000 has been furnished so far, which, together with the deficiency of last year, has all but brought me to a

standstill." The spiritual as well as the social work of the Army is also in need of increased support.

The Bishop of Tuam, in alluding to the foundation principle of the Society's work in promoting the study of the Holy Bible by Irish-speaking Roman Catholics in their native tongue, observed that it was in complete harmony with the practice of the Universal Church up to the year 1229 A.D. His Lordship eulogised the peaceful methods of the officers of the Society in instructing the people in eternal truths, their line of teaching being conciliatory rather than controversial; also emphasised the fact in connection with another important department of the Society's varied work, that, in several parishes in Ireland, including that of Achill in his own diocese, the ministrations of the Church, as well as educational and missionary activities, were largely dependent upon the Irish Society.

Church work in Oklahoma is not very flourishing. The *Oklahoma Churchman* says: "Here we are in an area of 68,000 square miles, and only two of us for the work. How futile are our efforts compared with what they would be had we a resident bishop! Our bishop is not physically able to take charge over us, and go from town to town in our territory, as a bishop should. In the primitive Church the Apostles were the first to go to a new field, and did not wait for the lower orders of the ministry to commence the work. If we had had a resident bishop, and one who was strong in body, at the time of the opening of Oklahoma, how very different Church matters would be now. Instead of a few struggling congregations, we would have had large congregations in each town. We see this plainly from work that has been done in some of the sectarian Churches. They put men into the field in 1889, and see the result: good church buildings in each town, and a large number of followers."

The *Indian Churchman*, referring to the allegations concerning the apathy of Churchmen in regard to the opium question, declares that, while it has repeatedly stated its view, and believes that "there has been, and still is, much to blame in the policy of the Government," it is "unable to go all lengths with the agitators. No words can be too strong to denounce the course which we have pursued in China. On this point it is as well to escape from the sophistries of either side, and to see ourselves as others see us. An impartial American, Mr. J. H. Wilson, in his *China: Travels and Investigations in the Middle Kingdom* (New York, 1888), gives a brief summary of the history of the question, and unmistakably condemns the English; but with regard to India, the action of the Government has been largely beneficial. Such statistics as are available clearly show that far more opium was eaten and smoked before it became a Government monopoly than is eaten and smoked now; and though there are, undoubtedly, many cases of excess, still, we cannot regard the complete suppression of its use (except for medicinal purposes) as an object to be aimed at. There are races in India for whom it is not only a harmless but a distinctly beneficial drug, when used moderately, and to attempt to suppress them by legislation would be as absurd as to attempt to suppress 'moderate drinkers.'"

Sir Charles Wilson, K.C.B., read a most interesting paper on "The Past and Present Water Supply of Jerusalem, and of Palestine Generally," before a large meeting of the Victoria Institute, last week. A more than usual interest attached to Sir Charles' description of the results of those excavations which led to finding the numerous wells and cisterns, and their manifest uses, from the fact that to the student of Scripture the perfect harmony, both in time and place, of these cisterns and wells, with the account in the Bible record was apparent, and afforded valuable evidence against certain theories advanced by the advocates of the higher criticism. The space does not permit us to more than refer to one of the points made in the discovery that the brook Cherith is one of those which is not dried up in the most severe drought, because the water comes from so great a depth; and this has further led to the opinion which was strangely expressed by Professor Hull, F.R.S., at the meeting, that the future supply of water for Jerusalem and its vicinity must be sought for deep in the limestone of the district. Space does not allow of any lengthened account of the paper and discussion, which was taken part in by many Eastern travellers, including Sir Leopold McClintock, Professor Hull, Mr. Lumley, Mr. W. Greene, the Rev. A. N. Major Bridge, and others.

The work of the Church in the Island of Trinidad continues to make marked progress, despite the lack of means which hinders many important missions being opened up in several parts of the island. The Lenten services throughout the island have been

well attended. In many churches daily service was held with frequent Communion, the great drawback being the great number of churches each priest has to serve. It is to be hoped our good Bishop, who is now in England, will be able to collect sufficient funds to enable the Church to open up fresh ground. During his absence, the Rev. Canon Trotter, of Savanna Grande, is acting vicar-general. Several churches had the Three Hours service on Good Friday. At Tunapuna the church was crowded, and the services throughout the day were most impressive. The services closed with the Tenebrae at 9 p.m. This is the first time such a service has been held in Trinidad. The greatest interest possible has been manifested in the preparation for the Easter services at the church of the Good Shepherd, Tunapuna. The church was beautifully decorated by the poor people. The people all turned out upon Easter Eve to clean the church and the ground outside. The difficulty was, not to find workers, but to find work for the workers. The first Evensong of the great festival was sung at 7 p.m. There was one face absent—the lady organist, who has done more than any other person to advance the Catholic truth, was unable to be present. She is now at the point of death. Should it please the Almighty Father to take her to her rest, she will be greatly missed. On Easter Day there was a full choral celebration at the church of the Good Shepherd at 5 a.m. The lady above referred to had been instrumental in getting surplices and cassocks for the choir, and the Sisters of the Church. Randolph Gardens had presented a set of Eucharistic vestments. The church was crowded, and for the first time in the history of the Church in Trinidad the celebrant was properly vested. The rector himself had made and presented a white frontal. There was a second celebration at 11 a.m. at the same church. In all there were about 150 communicants. The offertory sentences were sung to Skeffington's music, and the Creed to Marbeck. Perhaps the most interesting feature was at Santa Cruz, which is under the care of the rector of Tunapuna. Here for the first time the Holy Communion was celebrated. The church had been newly painted out and inside by the gentleman who originally owned the building. Flags were flying, and after service guns were fired. In all there were nine services in this parish, eight of which were taken by the rector. Truly it was a day long to be remembered. The one regret was the absence of Mrs. Olton. It was by her liberality that the rector was enabled to commence building the large school at Tunapuna. It is hoped money may be forthcoming to help him to finish it. The S.P.C.K. kindly voted £25, but at least £200 is required to complete the work. The work of the Church among the thousands of heathen is progressing, but very slowly.

The recent election of Charles R. Hale, D.D., LL.D., lately Dean at Davenport, Iowa, to be assistant Bishop of Springfield, Illinois, gives general satisfaction. While Dr. Hale has been a very quiet man, his reputation for solid scholarship is probably as wide as that of any man in the Episcopal Church. The quality of the man was shown as early as his Sophomore year in the University of Pennsylvania. At that time he became a member of the University's famous literary society, the Philomathean, founded in 1813. The society had just received from one of its members, Thomas K. Conrad (now the rector of St. Paul's, Philadelphia), a plaster cast of the notable Rosetta stone, which had recently been discovered, and young Hale had a committee appointed to decipher it. The society considered the whole affair a huge joke at first, but the committee went into the matter in earnest. Hale himself did most of the translation of the Greek and Demotic texts, and edited the work. Henry Morton, '57, afterwards a Professor in the University, and President of the Stevens Institute, made the drawings for it, and lithographed them himself. After about a year of faithful labor the report was published, and the result was rather surprising. The demand for it from scholars everywhere was very great. Two editions were sold by the delighted Society in an incredibly short time, and German booksellers a few years later quoted the book as "valuable and very rare." Letters of congratulation poured in from all sides, among them one from Baron von Humboldt, in 1859, a few weeks before his death. He calls the work "the first essay at independent investigation offered by the literature of the new continent," and begs Mr. Charles R. Hale "to receive with kindness the homage of my sentiment of high and affectionate esteem." Probably no undergraduate ever had a more flattering tribute, and he was justly proud of it. Dr. Hale still recalls his connection with the Society as one of the pleasantest features of his college course.

One of the best of the "Modern Philosophers" series is the volume on Spinoza, by Prof. George S. Fullerton, of the University of Pennsylvania, which

has recently appeared. Professor Fullerton holds the chair of Philosophy which was endowed some years ago by Mr. Henry Seybert. A curious request attached to the gift was that the University should appoint a commission to investigate "all systems claiming to represent the truth, especially, modern spiritualism." The high character of the men composing the commission, and their thorough work, attracted wide attention. Prof. Fullerton was the secretary of the commission, and the editor of the now famous "Preliminary Report," which dealt with spiritualism the hardest blow it has ever received. He is known as the author of several other works, notably "The Conception of the Infinite," and "A Plain Argument for God."

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.

Information Wanted.

SIR,—Will any of the readers of the CANADIAN CHURCHMAN kindly inform me where I can obtain a map giving a good bird's-eye view of the Holy Land.

Orangeville.

Divide the Diocese of Huron.

SIR,—I noticed in your paper of March 24, a notice from the Canadian correspondent of the *Church Times* that it would be wise to divide the diocese of Huron, as it was too large. I think he has thrown out a good suggestion. Now, sir, we hear of the laity coming forward to help in the good work; well, the first thing the laity can do is to work, pray, and pay towards dividing our dioceses and letting the powers that be see that we are in earnest and want more bishops, so that no part of a parish or mission will have to go three or four years without an episcopal visit. I have seen part of a parish where the congregation has gathered, the candidates for confirmation being there and every Churchman in the locality in eager expectation to see the bishop, and witness the Apostolic rite administered, but, alas, no bishop, and the lambs are scattered and many of them lost to our Church, as they felt sick at heart in being neglected. Little do our bishops know the hard work in country parishes, especially in those with one service a Sunday, how hard it is to hold our young people to the ways of the Mother Church, when they see the sects well looked after from the preacher upward, and then the coaxing, feasting and cooing to obtain one proselyte.

I think when they, the bishops, take the fatherhood of a diocese, they ought not to neglect the rural parts of it, as the large towns and cities are in general well supplied with that talent that leads men and women to see that the Church is not a dead letter but a living reality.

Could our bishops only understand the effect their annual visits would have on parson and layman, they would be a little more systematic in their visiting of parishes, and not let any languish for the want of an episcopal visit; but would soon see themselves rewarded by the toning up of parishes and clergy, and those who now only know a bishop by the word would soon see that office in the Church of God was no mere farce, but the living reality of a Father in God.

A LAYMAN.

A Letter from Rev. Mr. Phair.

DEAR MRS. BOOMER.—Your letter of the 10th reached me to-day. I regret very much that owing to the uncertainty of my movements, I have not been able to reply as quickly as I should have liked to many friends. Allow me at once, on behalf of a well worn missionary, most heartily to thank the educational committee and other friends for the practical sympathy in response to my appeal for help to educate, let me hope at least one of the Rev. Mr. Cook's daughters. This is the way to help to lighten the burden of a weary worker. I understand what is meant by being separated thousands of miles from one's children, but I fear few realize what it is to have children grow up with no hope of giving them the advantages felt in these days to be essential for any position in life. I cannot help feeling there are some of the Lord's people in this land to whom the Master has given the good things of this life, who would be willing to educate one of these girls and so relieve this anxious missionary of at least a part of his burden. I observe the grant of fifty dollars is

made conditionally on other sums being given. I do hope the conditions will be complied with, and something done for the poor children at once. This is simply a matter for a little self-denial, and it will be for us to say whether these poor children, almost in a wilderness, shall be allowed to grow up without the advantages considered so necessary for our own. I shall be pleased to give any further information that may be desired on this subject, or to receive any help sent for the education of one or more of these children. Yours truly,

R. PHAIR,
Superintendent Indian Missions, Winnipeg.
Toronto, May 24th, 1892.

Sunday School Lesson.

Trinity Sunday.

June 12th, 1892.

THE TRINITY IN UNITY.

It will always be a difficult thing for older people to grasp, and still more to impart to the young any adequate idea of that great mystery concerning the Godhead which the Church brings before us in the public services to-day.

It is not at all wonderful that this is so. When we look up at the star-lit sky and reflect that every one of those dots of light which we see is a world probably as large and in many instances far larger than this world in which we live, and that all these myriads of heavenly bodies have been called into existence and move in regular order in obedience to the will of that Great and Awful Being whom we call God, we need not be very much surprised if our finite minds are unable very readily to understand the manner of the existence of such a Being. And we need not look into the sky for manifestations of His power, for this world at every turn is full of His wonders. Our own bodies, the whole animal creation, the earth, the air, the sea, teem with illustrations of His power, His wisdom and His love.

God is a Being whom our mortal eyes cannot behold—"No man hath seen God at any time" (St. John i. 18; 1 St. John iv. 12), that is, in all the majesty of His unveiled glory (St. John xiv. 9).

We cannot therefore know anything of Him or the manner of His existence, except what He has been pleased to reveal to us.

He being the Creator of all things was manifestly not Himself created, but is self-existent. We are not to suppose for a moment that He is in the form of a man—man is merely one of His creatures, a created being—neither are we to suppose that He has any body, parts, or passions (see Article I.). But the whole creation testifies to us that He is a Being of infinite power, wisdom and goodness.

■ We learn from the Bible that God is "a Spirit" (St. John iv. 24). But what "a Spirit" is we can form no adequate idea; we may at least be sure that the nature of a spirit is altogether different from the nature of man, and that the nature of an uncreated self-existent spirit is altogether different from that of a created being. But the Bible also teaches us that there is only one God; that He is a jealous God, that He will not suffer any other being to be worshipped as God (see 1st and 2nd Commandments). This teaches us the unity of God.

But the Bible also reveals to us, that although there is only one Divine self-existent nature, yet that in that nature there are three distinct Persons, the Father, the Son, and the Holy Ghost, and that these Three Persons have not three separate and distinct self-existent natures, but that each of them has the same nature as the others, just as truly as each man is of the same nature as every other man. Into the Name of these three Divine Persons all Christians are baptized. To each of these Three Divine Persons we offer worship and reverence due to God alone; and we are justified in so doing, because we believe that each of them is truly God—God the Father is the Fountain of Deity, by Him the Son was begotten "before all worlds," and from Him and the Son proceeds the Holy Ghost (St. John xv. 26). This teaches us the Trinity of the Godhead.

This is a mysterious doctrine and impossible to be fully understood, but it is not the less to be firmly believed.

We are not to be so foolish as to doubt it merely because we cannot clearly understand it. We might as well refuse to believe in the stars because we cannot understand how they were brought into existence or are kept in their places; of this we may be sure that there is nothing contrary to reason in this doctrine—for many illustrations of a trinity in unity are to be seen around us every day; for instance, in the body, soul and spirit of man himself we find a trinity in unity. If we examine the plants of the field, we find the stem, the leaf, the flower, each of the same identical nature as the other, yet each having a distinct and separate function, and yet the three together constituting but one; here again we have an illustration of a trinity in unity. These illustra-

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tions do not, it is true, help us to understand the Being of God, and the manner of the Unity of the Three Divine Persons: they do however serve to show that there is at least nothing contrary to human reason in the doctrine of the Holy Trinity, and that it is mere foolishness to suppose that the more powerful intellects the world has ever seen have blindly accepted a doctrine which is justly open to the charge that it is opposed to reason.

If at any time we are led to doubt its truth, let us first be sure that we understand what is proposed for our acceptance; for it is unhappily the case that some are led into doubting this doctrine simply because they have misconceived it.

Its Importance. We must not think of this doctrine as a mere matter of theological speculation; for its rejection is fraught with momentous consequences, and may lead to an entire shipwreck of our faith in Christ. For if we were to reject the belief that Christ is truly Divine we should practically refuse to accept His testimony as to who He was; we should virtually condemn Him as a self-deceiver and impostor!—and of all the folly of which the human intellect can be guilty, nothing can be greater than that.

Family Reading.

"Come Home!"

As a mother will gather her babe to her breast

At the wane of the evening sun,
And gently and lovingly hush it to rest

When the play of the day is done,
So the loving All-Father would gather us in

From the weariful play of the years,
With their joys and their sorrows, their gladness,
their sins,

Their pathos, their smiles and tears.

No mother so tenderly cares for her child

As our Father doth care for us all;
Though never so sinful, and wayward and wild,
He will answer the penitent's call.

Warm welcome awaits every prodigal son,
For God's love as the heavens is wide,
And none is outside the Salvation Christ won—
To redeem every sinner He died.

He yearns o'er His own as no mother can yearn
O'er the children who mock at her love.

Nor turns from the vilest who only will learn
To seek cleansing and peace from above.

For all of earth's weary ones, sinful and sad,
He holdeth rich mercies in store;
The sin-stained He'll wash, and the sad ones make
glad

With a joy that endures evermore.

Then home let us hasten, no longer delay,
God waiteth to gather us in;

Let us kneel down before Him, and trustfully pray
For the pardon each sinner may win.

And then, when His presence each weary heart nears,
It will hear His soft, low-whispered "Come."
Hark! He calleth e'en now o'er the waste of the
years—

"Come Home, little children! Come Home!"

—CHARLES D. MICHAEL.

A Vision of the Night.

(Continued.)

"That wealth is useless on earth—a snare to those who have it, since it hardens their hearts, and dims their eyes; and a snare to those who have it not, since to them it seems as though injustice gave, and cruelty withdrew it."

"And ease and pleasure, the colour and the warmth for which, an hour since, thou madest thy moan—what is their use?" enquired the angel.

"Truly," I said slowly, "after the suffering I have seen, and the use whereof I admit, it seems to me that pleasure should have no place at all upon the earth. That ease and luxury, ministering as they do to senses that are not immortal, and had better not be fed, have no mission here."

"I have shown thee one phase of life—come now to see another," replied my guardian. "Thou hast seen suffering, but not the mitigations of that suffering; without which it could not, by mortal strength, be borne. Look."

I lifted my eyes, and three pictures, one after another, passed swiftly before me, drawn as it were upon the air. I saw the dreary room in which the crippled man had moaned—his toiling wife, his ill-clad, half-fed children, but the room held another occupant—a sweet-faced woman who had

brought food and fruit, and, better still, kindly sympathy and gentle words, to the dreary chamber. The vision passed, like the image produced by a kaleidoscope, and was succeeded by another. The place I had not seen before, nor the people, but I knew them to be the friends of the wretched criminal whom I had watched on his bed of straw. I saw the sister find alleviation for her own grief in tenderest ministrations to her aged parents. I saw the wife putting her sorrow aside, spend every effort of her life in aiding and caring for children tempted by want and suffering into sin. I saw many souls, that but for her might have slept in that prison cell, saved and sheltered.

My heart beat, and tears of gratitude filled my eyes as I looked upon the third picture—the factory girl, with the anguish of constant pain on her lined face, and the sullen despair in her eyes, was cheered and comforted by the sympathy of another worker, in whom I recognized thankfully, myself.

Then the angel turned and spread his wings, and I—I know not how—followed him, till we reached a church, not very far from the factory, close by which stood a house. Through the uncurtained windows we saw a room, which presented a strange mingling of simplicity and something else I could not at first define. It was scrupulously clean—the furniture, of the simplest and plainest character, would hardly have been out of place in a cottage; not one article was there beyond those that absolute necessity demanded, no luxurious couch, no velvet curtains, no soft carpets, tempted to repose. Yet the room gave abundant evidence that its occupants belonged to the intellectual and cultured classes—the plain deal shelves held books none but a scholar could value; in one corner stood a piano; a plain glass bowl was filled with the white starry blossoms of the jessamine; on the walls were hung engravings of pictures that ennobled and uplifted those senses I had declared should be allowed to die for want of food. And yet, in spite of much that ministered to all that was highest of intellect and sense—no poor man could have been roused to envy by aught he saw.

The room was empty when first we saw it—but before I had realized all I have described, an inner door opened, and a woman entered—I knew the sweet face, the plain dark robes, the silver cross; for I had seen her ministering to the poor, in the first vision painted for me on the walls of the night. And then, by the same strange power through which I had seen so much this night, all her life passed before me. I saw her in the morning, rising early, though fatigue would fain have chained her to her couch. I saw her, kneeling before the altar of the church hard by—I saw her days spent in tending the sick, in caring for the orphan, in cheering the aged; I saw her at Evening-song again kneeling in the same church—a life austere beautiful—fair in the sight of all—lived, too, without a thought of self. Then, again, I saw her in the room before us—her day's work over. She paused for a few moments in front of her book-case; then stood, still longer, before a picture. Finally, she crossed over to the piano. As the low sweet notes were borne upon the evening air, the angel turned, and I followed him. He paused this time before a stately mansion. Lights gleamed from all its windows; sounds of music and mirth floated towards us where we stood. I saw one room crowded with fair women and stately men. Then the angel pointed out to me another, a very beautiful room. The floor was of dark polished wood, on which gay rugs and carpets were scattered, rich curtains hung at doors and windows, luxurious chairs and couches invited to repose. In the centre of the glowing warmth and colour of the room, an easel stood; on it was the half-finished portrait of a lovely child with golden hair, and daisies in her hand. Around the walls were many others, one, I remember especially—the head of a very beautiful woman, with hand shading her eyes. At the largest canvas in the room I gazed long. It represented a midnight sky over the sleeping earth. Athwart it a cross of light was flung; and in that light the figure of our Saviour stood, looking away from us, His hands outstretched, blessing the world He had redeemed.

Then an inner door opened, and the artist walked slowly into the room—a tall and beautiful woman, clad in trailing silken robes, with a face full of all noble thoughts, and of "majestic peace"; a

voice, sweet as that of my angel guide, and hands more beautiful than any I had ever seen. I gazed, delighted—then the room and its owner faded away, and I was once more alone with the angel and the night. "I know all now," I said to him, "I will never doubt nor question more."

The angel smiled.

"So thou thinkest now—But thou wilt murmur and doubt many times, and forget this thy lesson. Or else thou wilt not see how it can apply to the fresh problems which must arise. But, in the end, if thou wilt struggle and pray, thou shalt remember and shalt know. Tell me, what hast thou learnt to-night?"

"That all suffering has its purpose and its mission, that it may lead others, besides those upon whom its shadow is cast, to the upward path, by drawing forth their sympathy; since pain and love can both kill the canker worms of sin and of self-love. That all I deemed most useless for eternity—learning, and art and ease, aid and strengthen, by the relief they give, the hearts and minds of those who labour to console and teach the poor, the sick, the sad. For they are fountains by the way, without whose freshening draught all but the stoutest hearts fail, all but the strongest limbs grow weak. I see that those whose lives seem most remote from vulgar care, and from the common woe, have their own work—to fill with fresh waters those way-side wells. So, each in his own place, shall hasten the coming of that day when peace and joy shall be the lot of every soul."

"Of every soul who will," said the angel, and his face was saddened. "There are those who will not learn the lessons sorrow teaches. There are those who, pausing beside the wells, do not drink and pass on, but stay all their lives, and, misusing the waters of refreshment, make of a means an end. And there are those who forget their mission is to fill, and do but aid in emptying, these wells, and when thou seest these sinning souls, thou wilt oftentimes wonder and doubt: but remember this night; see that thine own footsteps stray not, nor thine own hands grow feeble; recall all wanderers who will listen to thy warning voice, or yield to the touch of thy guiding hand. There is one Well I have not shown thee to-night, because thou hast seen and known it long ere this. Drink of those waters deeply, what e'er betide. Take the others if they come in thy way, but ever seek thou this; and fail thou canst not, though thou faint at times. And now, farewell—remember and obey."

He smiled, this time radiantly, and then I saw his white plumes spread and vanish. Then, shadows closed about me; when they were gone I found myself in my own room. The night, with its light, had gone—and the day, with its darkness, dawned. But memory of the light remains—and the darkness is but for a day.

LEE WYNDHAM.

From Friend to Friend

Goes the story of the excellence of Hood's Sarsaparilla and what it has accomplished, and this is the strongest advertising which is done on behalf of this medicine. We endeavour to tell honestly what Hood's Sarsaparilla is and what it will do, but what it has done is far more important and far more potent. Its unequalled record of cures is sure to convince those who have never tried Hood's Sarsaparilla that it is an excellent medicine.

Waiting.

A young man was once awakened to cry, "What must I do to be saved?" He went to a friend who was a professing Christian, and unburdening his mind, eagerly and earnestly besought him to tell how salvation was to be obtained. His adviser declared that all his efforts were unavailing; that salvation was not to be had by works; and that if he patiently waited, in "God's own time" he would get what he was in quest of. "But how long am I to wait?" asked the seeking soul. "I cannot answer that question," was the reply. Months and months passed on. He "waited," and "waited" "God's time." His agony of soul increased and grew more intense.

At last he resolved to call on another friend, and seek his advice. This person told him that

instead of "waiting," he ought to pray earnestly to God for pardon, and he would obtain it. "How long am I to pray?" asked the anxious inquirer. "You must just continue praying, and in due time you will receive it," was the reply. He prayed earnestly, and besought God to give him salvation. For years he continued "striving" and "agonizing in prayer" to God, entreating Him to be reconciled, and imploring Him to "have mercy" on his soul.

At the end of about three years he began to think that his friends had given him wrong advice, and resolved to seek counsel from an earnest Christian with whom he had come in contact, and see how he had received the forgiveness of his sins. Having told what his friends had said, and how he had been "waiting" and "praying," this Christian pointed him to God's simple plan of salvation. He showed that all the time God had been waiting, and had been beseeching him to be reconciled. The mistake discovered, he immediately "took God at His word," and rejoiced in the liberty which the truth alone can give.

At School.

I sat in the school of sorrow,
The Master was teaching there;
But my eyes were dim with weeping,
And my heart was full of care.

Instead of looking upward,
And seeing His face divine,
So full of the tenderest pity,
For weary hearts like mine—

I only thought of the burdens,
The cross that before me lay,
So hard and heavy to carry,
That darkened the light of day.

So I could not learn my lesson,
And say, "Thy will be done,"
And the Master came not near me,
As the weary hours went on.

At last in my weary sorrow,
I looked from the cross, above,
And I saw the Master watching
With a glance of tender love.

He turned to the cross before me,
And I thought I heard Him say,
My child, thou must thy burden bear
And learn thy task to-day.

I may not tell the reason why,
'Tis enough for thee to know
That I, the Master, am teaching,
And give this cup of woe.

So I stooped to that weary sorrow:
One look at that face divine
Had given me power to trust Him,
And say, "Thy will be done."

And thus I learned my lesson,
Taught by the Master alone;
He only knows the tears I shed;
But He has shed His own.

And from them came a brightness,
Straight from the home above;
When the school life will be ended,
And the cross will show the love.

Trust in God.

Why art thou so cast down, O my soul, and why art thou so disquieted within me? Trust thou in God. Is there one of you whom He has not richly blessed? Our path in life is like that of the traveller who lands in the famous port of the Holy Land. He rides at first under the shade of palms, under the golden orange groves, beside the crowded fountains, with almonds and pomegranates breaking around him into blossom; soon he leaves behind him these lovely groves; he enters on the bare and open plain; the sun burns over him, the dust clouds whirl around him; but even there the path is bordered by the quiet wayside flowers, and when at last the bleak, bare hills succeed, his heart bounds within him, for he knows that he shall catch his first glimpse of the Holy City as he stands weary on their brow. O how often must the Christian in this, the Holy Land of his short pilgrimage on earth, from the golden morning to the blaze at noon, from the burning noon

to the beautiful twilight, again and again recall that tender verse of the prophet: "I know the thoughts that I think toward you, saith the Lord, thoughts of peace, and not of evil." Yes, God is faithful; and most of all because He will lay no heavier burden on any one of us than we can well carry. Whether in the way of trial, or in the way of temptation, remember that

'Tis one thing to be tempted, Escalus,
Another thing to fall.

—F. W. Farrar, D. D.

Be Honest.

You cannot afford not to be honest. The great necessity of your nature is not that you should be rich or loaded down with empty and doubtful honors, but that you should be a man. And to be a man means to be pure, honest, upright, generous, and everything the Creator designed you should be. A man cannot afford to be dishonest, for the moment he commences to be so, that moment he ceases to be a man. The moment you declare with all your heart and soul your intention to be honest, that moment God comes to your aid and assistance.—Bishop Phillips Brooks.

Alleged Conspiracy Case.

In the Police Court last week, Messrs. M. C. Ellis, Walter Barr, and T. H. Lee were charged with unlawfully limiting the facilities for transporting, producing, manufacturing, supplying, storing, and dealing in watch-cases and watch movements. The complainant is Mr. Frank S. Taggart, and the case derives considerable interest from the fact that it is the first brought under the Combines Act. The defendants have refused to sell to the complainant any of the articles referred to above, on the ground that he retails them at less than 25 per cent. advance on the wholesale price. The Magistrate deemed it advisable to send the matter to a higher court, and as a consequence the issue will be tried at the next Criminal Assizes.—The Mail.

Garden Topics.

In planting out flower beds (which should be attended to by every lover of the beautiful in nature), the most important consideration is the source of supply; and the writer, whilst contemplating on the arrangement of several flower beds of various dimensions, chanced to visit the renowned establishment of the Messrs. Simmers' Sons, better known as J/A. Simmers, Seed Merchants, Sowers, Importers and Dealers in all kinds of plants, bulbs, etc., whose extensive and well-equipped stores are situated at 147, 149 and 151 King street, Toronto, where the eye is met with the display for June month of the largest assortment of plants, bulbs, etc., for present planting, such as asters, balsams, geraniums, petunias, heliotropes, zinnias, snapdragons, Canterbury bells, also gladiolus, dahlias, etc., making the selection of the right things to plant a matter of the simplest and most pleasurable undertaking—and for the benefit of all our many readers, we suggest the foregoing and invite a call at the Messrs. Simmers' stores—where the courteous and painstaking proprietors will at all times meet their patrons.

A Story—For All Time.

"I wish you would take this package for me to the village, Jim," he said, hesitatingly. Now, I was a boy of twelve, not fond of work, and was just out of the hayfield where I had been since early morning. I was tired, dusty and hungry. It was two miles to town. I wanted to get my supper and wash and dress for singing-school. My first impulse was to grumble, for I was vexed that he should ask after my long day's work. But if I refused he would go himself. He was a gentle, patient old man. And something stopped me—one of God's angels, I think. "Of course, father, I'll take it," I said, heartily. He gave me the package. "Thank you, Jim, I was going myself, but somehow I don't feel very strong to-day." He walked with me to the road that turned off to the town. As he left he put his hand on my arm, saying again, "Thank you, my son, you've always been a good boy to me, Jim."

I hurried to town and back. When I came near the house, I saw a crowd of farm hands at the door. One of them came to me, tears rolling down his face. "Your father," he said, "fell dead just as he reached the house. The last words he spoke were to you." I am an old man now, but have thanked God over and over, in all the years since that hour, that those last words to me were: "You've always been a good boy to me." No human being was ever sorry for love or kindness shown to others. But there is bitter remorse in remembered neglect or coldness to loved ones who are dead. Do not begrudge kind deeds and words, especially to those about the same hearth. It is such a little way we can go together. He is richest of all who is more generous in giving the love that blossoms continually in kind words and deeds.

The Yoke of Service.

"The ways of wisdom are ways of pleasantness, and all her paths are peace." Not to speak of joy of knowing sins forgiven, and of heaven made sure by the resurrection of Jesus from the dead, the actual service of Christ is full of blessedness.

"Take My yoke upon you, and learn of Me," says our Lord, "for My yoke is easy, and My burden is light." There are some Christians, no doubt, who give an evil report to the Christian life, upon whose neck the yoke chafes, and to whom the burden is wearisome; but these are they who have not put the yoke well on—who have not honestly and earnestly lifted the burden fully up or taken it on their shoulders.

I remember to have heard an old farmer say that the yoke that was not fitted close down upon the shoulder would always chafe, especially if the ox would insist on throwing his head around, as though he would rather go the other way; but if the yoke were well on, and the ox went straight ahead, there was no chafing. I am sure this is so with Christians who have only reluctantly and in a half-hearted way put on the yoke of service; but those who have given themselves fully to the Lord in service, and are not looking back to Egypt, have their hearts full of His peace, and find that the yoke is lined with love.

The New York City Elevated Railways.

On the Sixth Avenue line there are 500 trains daily each way; on the Third Avenue line, 504 trains; on the Second Avenue line, 272 trains; on the Ninth Avenue line, 295 trains—each way daily. The trains are run from one minute to eight minutes apart, depending upon the hour of the day. From midnight to 5 a.m., fifteen minutes apart. Fare, five cents.

Contentment.

The longer I live the more convinced I am that nothing of earth can satisfy the cravings of an immortal soul. In His infinite wisdom, the Most High has so created man that nothing short of Himself can meet the want He has instilled in every human breast. The condition of all by nature, or in their first-born fallen state, is aptly described thus—"The wicked [and all men by nature are wicked] are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt." The Psalmist says, "There be many that say, Who will show us any good? Lord, lift Thou up the light of Thy countenance upon us. Thou hast put gladness in my heart, more than in the time that their corn and their wine increased" (Psa. iv. 6, 7). See the man of the world. Whatever his position, in spite of all his surroundings, and notwithstanding the extent of his possessions, is he satisfied therewith? By no means. The more he has the more he wants, and the less contented he is. Hence how true the statement, "Better is little with the fear of the Lord than great treasure and trouble therewith." It has been well said, in regard to riches, "The trouble of getting, the painstaking in keeping, and the fear of losing, outweigh their worth."

The prostration after the Grip is entirely overcome by Hood's Sarsaparilla. It really does make the weak strong.

To My Daughter on her Birthday.

Lucy dear, thou child of mine,
Thy name, that once was light,
Is changed now to Edwalyn,
As fair, but not so bright.

Though light has gone out from thy name,
May it rest forever in thy soul,
And lead thee kindly upward, dear,
Though wave on wave of sorrows roll

He that gives us all the light
In every hour of want and need,
Will shine for ever in thy heart
If thou His perfect precepts heed.

A life so pure and high as thine
Is ready for His conquering grace,
Then He will shed that light divine,
And meet thy spirit face to face.

Let not the glitter of the world
Darken that pure and perfect light;
These rays of glory round thee furled
Make soul and name forever bright.

A Striking Contrast.

In walking through the city to-day, I met an aged town-missionary. He stated his age as seventy-five. I knew his means to be very slender. Still he expressed himself with gratitude, and, when I spoke of a mutual friend being about to be consigned to the silent grave, as far as his poor body was concerned, with great warmth and animation, the old missionary exclaimed, "Oh, he has only gone home a little before us." I couldn't help thinking that, let their position or circumstances, as far as this world is concerned, be what they may, how the Lord can give contentment and resignation to His people—how, in a greater or less degree, they are one in mind and heart with Him—how they virtually say, "Not as I will, but as Thou wilt, Lord."

Within three minutes of parting with this good disciple, I met a gentleman whom I knew to be in most prosperous circumstances. He was one of the leading men in the city. All that he touched seemed to turn into gold; yet, at the same time, I knew him to be the subject of one of the keenest—shall I say, the most mortifying?—of trials. The nature of the trial was too delicate to allow of the slightest reference. Hence not a word of sympathy could be tendered. I thought, therefore, of the striking contrast between the two thus met and conversed with in the space of those few minutes—the one with the most slender means; the other rolling in wealth. Which case, reader, think you, was the most to be envied? Those who abide by Bible-rules will not require a moment's pause ere they reply.

The Oyster's Home.

The body of an oyster is a funny, weak thing, apparently incapable of doing anything at all. Yet, what a marvellous house an oyster builds around his shapeless frame! When an oyster is first born, he is a very simple, delicate dot, as it were; and yet he is born with his two shells upon him. For some unknown reason he always fixes himself on his round shell, and being once fixed, he begins to grow; but he only grows in summer.

Inspect an oyster shell closely, and it will be seen that it is marked with distinct lines. As the rings we observe in the section of a trunk of a tree denote years of growth, so do the markings on an oyster tell us how many years he has passed in his "bed" at the bottom of the sea.

Suppose the oyster under inspection was born in June, 1870, he would go on growing up to the first line we see well marked, and would then stop for the winter. In the summer of 1871 he would more than double his size. In 1873 and 1874, he would go on building till he was dredged up in the middle of his work in 1875; so that he is plainly five and a half years old.

The way in which a young oyster grows his shell is a pretty sight; I have watched it frequently. The beard of the oyster is not only his breathing organ,—i.e., his lungs,—but also his feeding organ, by which he conveys his food to his complicated mouth with its four lips. And when the warm, calm days of June come, he opens his shell, and, by means of his beard, begins building

an additional storey to his house. This he does by depositing very, very fine particles of carbonate of lime, till at last they form a substance as thin as silver paper, and exceedingly fragile. Then he adds more and more, till at last the new shell is as hard as the old shell. When oysters are growing their shells they must be handled very carefully, as the new growth of the shell will cut like broken glass, and a wound in the finger from an oyster shell is sometimes dangerous.

The Nest Beyond.

A story is told of an old Norse King sifting one night in his great hall when the tempest was roaring without. The great fire threw its glare far out into the dark recesses of the hall, all the brighter for the storm and darkness around. While the king talked with his councillors, a bird flew in and passed over them, and out again at the great open window. "Such," said the king, "is the life of man: out of the darkness into the light, and then lost in the blackness and storm again." "Yes, sire," answered an old courtier, "but the bird has its nest beyond."—*The Rev. G. Everard.*

And now, Lord, what is my Hope? Truly my hope is even in Thee.

In the days when men were not allowed to serve God according to their own consciences, a band of simple cottagers were gathered together on a Scottish hill-side to offer prayers and praises to God. They dared not meet in a house, since the law of the land forbade their worship altogether. Suddenly the cry was raised, "The soldiers! they are upon us!"

What did that mean? Only that the merciless troops would shoot, or ride down, men, women, and little children, found in the exercises of religion.

It was too late to fly; they must try other means for safety. An old man stood up in the midst of the trembling band. "Let us pray," said he. And the terrified creatures knelt on the hill-side, expecting every moment to see the brutal soldiery in their midst. Nearer and nearer came the tramp of their horses; the sound of rude laughter and oaths was borne on the wind. All hope was at an end. Still the old man prayed on calmly and earnestly, begging for deliverance from the enemy, declaring his firm trust in the God they had come to worship. He could save his own from the very jaws of death.

And so it proved.

Deliverance came, though not in the form looked for by the tremblers. A dense mist suddenly shrouded the hill-side, effectually blocking the advance of the troops. Stumbling and swearing, the disappointed soldiers searched in vain for the little band they had hoped to surprise that day. At last, fearing danger among the precipitous rocks, the commander gave the order to retire, the worshippers were saved, and by a miracle as it seemed. A few minutes more and the mist cleared away, the sun shone forth, and a song of praise broke forth from the relieved party. They had literally been shadowed under the wing of their heavenly Father, in answer to the prayer of faith.

Your Blood

Undoubtedly needs a thorough cleansing this season to expel impurities, keep up the health-tone and prevent disease. You should take Hood's Sarsaparilla, the best blood purifier and system tonic. It is unequalled in positive medicinal merit.

Hood's Pills are purely vegetable, perfectly harmless, effective, but do not cause pain or gripe. Be sure to get Hood's.

—We need not be disheartened if, as we go on in life, we find more faults in ourselves than we used to do; for we may hope that it is a sign that our consciences are getting more enlightened, that they show us more clearly than they used to do the difference, in small things as well as great, between right and wrong.

Sir Isaac Newton's Tooth.

A tooth of Sir Isaac Newton was sold in 1816 for the sum of £730. It was purchased by a nobleman, who had it set in a ring which he wore constantly on his finger. The hat worn by Napoleon Buonaparte at the battle of Eylau was sold in Paris, in 1835, for 1920 francs (about £80). It was put up for sale at 500 francs, and there were thirty-two bidders. A wig that belonged to Sterne was sold at a public auction in London for 200 guineas. The Prayer-book used by Charles I. when on the scaffold was sold in London, in 1825, for 100 guineas.

Discouragements.

Those who doubt whether they be in the way of life, because they meet with a deal of trouble and perplexity in it, discourage themselves from that which they have reason to take the greatest encouragement from. When we are told beforehand that "the way of life" is "a narrow way," "a rough way," if we found the way we were in to be broad and plain, we had reason to suspect that we had lost our way; for Christ did not so describe the way of life to us. But when we find our way narrow and rough, a way wherein we meet with many sorrows, many fears, much weariness, we have reason to say with ourselves, surely this is the way of which Christ told us.

The Light of Knowledge.

Knowledge cannot be stolen by or from you. It cannot be sold or bought. You may be poor, and be troubled by the sheriff on the journey of life. He may break into your house and sell your furniture at auction; drive away your cow; take away your ewe lamb, and leave you homeless and penniless; but he cannot lay the law's hand upon the jewellery of your mind. This cannot be taken for debt; neither can you give it away, though you give enough of it to fill a million minds. In getting rich in the things which perish with the using, men have often obeyed to the letter that first commandment of selfishness: "Keep what you can get, and get what you can." In filling your minds with the wealth of knowledge, you must reverse this rule, and obey this law: "Keep what you give, and give what you can." The fountain of knowledge is filled by its outlets, not by its inlets. You can learn nothing which you do not teach; you can acquire nothing of intellectual wealth except by giving.

A Loving Word.

A loving word is always a safe word. It may or may not be a helpful word to the one who hears it; but it is sure to be pleasant memory to the one who speaks it. Many a word spoken by us is afterwards regretted; but no word of affectionate appreciation, to which we have given utterance, finds a place among our sadly remembered expressions. Looking back over our intercourse with a dead friend or fellow-worker, we may, indeed, regret that we were ever betrayed into a harsh or unloving word of censure or criticism in that intercourse; and we may wish vainly that we had now the privilege of saying all the loving words that we might honestly have spoken while yet he was with us. But there will never come into our hearts at such a time, a single pang of regret over any word of impulsive or deliberate affection which passed our lips at any time.

—The Bishop of Wakefield said lately that the more he thought upon the subject of Socialism the more he dreaded talking about it, for fear of saying foolish, ill-considered, or ignorant things. He said it was a tremendous subject, and one on which one ought to speak with diffidence and caution. It appeared, however, to him that one great fault was that the end was seized upon and exalted, and that the means necessary for accomplishing the end were very imperfectly considered. If we were to have anything like the conditions which socialists pictured, there must be amazing growth of all manner of high moral qualities, and a large increase in self-restraint, patience, prudence, and love. Surely the Church has a great work to do in inculcating these, and in teaching them with more persistence.

Thoughts for the Spiritual Life.

ASCENSION-TIDE.

"He has gone up on high: He has led captivity captive."

I will arise, and in the strength of love
Pursue the bright track ere it fade away.
My Saviour's pathway to His home above.
Sure, when I reach the point where earth
Melts into nothing from th' uncumber'd sight,
Heaven will o'ercome th' attraction of my birth,
And I shall sink in yonder sea of light:
Till resting by the incarnate Lord,
Once bleeding, now triumphant for my sake.
I mark Him, how by seraph hosts ador'd,
He to earth's lowest cares is still awake.
The sun and every vassal star,
All space, beyond the soar of angel wings,
Wait on His word; and yet He stays His ear.
For every sigh a contrite suppliant brings.

—J. Keble, "Christian Year."

Christ's Example.

A gentleman states that he once saw the title "Slander Book" printed on the binding of a small ledger. On examining it, he found that the various members of the household were charged so much apiece for each slander. He was informed that this plan of fining for slander originated with a good young girl with a view to prevent evil-speaking and its consequences. She observed the wretched effects of it in families and neighborhoods, what great fires were kindled by it, what sweet fountains embittered by it, and she hit upon this expedient to knock the evil thing on the head.

When any one was speaking ill of another before Peter the Great, he would say, "Well, but has he not a bright side? It is easy to splash mud; but I would rather help a man to keep his coat clean."

If we ourselves are the objects of slander we should do as our Lord did,—when He was reviled, reviled not again."

Consider the Poor.

"Blessed is the man that considereth the poor." It does not say, Blessed is the man that feeds the poor, or helps the poor—for there are many persons who might not be able to do this—but the blessing is for the man who remembers the poor, and wonders how they are, and is anxious to know how they get along, who enquires what they need, and considers what is best for them, who studies into the secrets of their condition, learns how they became poor, and enquires how they are to be relieved from their poverty. The man who considers the poor casts about to see if there is some way by which they may be made independent. He investigates the source from which poverty comes, and the means by which it may be removed.

There is very much need at the present time of men who will consider the poor, and instead of giving indiscriminately will take pains to counsel, advise, direct, and help them. Thousands of persons are poor through lack of judgment and wisdom; thousands are poor because they have never been taught the lessons of thrift and industry and frugality and sobriety. The man who considers the poor takes these things into account, and though he may have little wealth and small opportunity, yet in considering the poor he may be a truer benefactor than one who with abundant wealth gives lavishly, but in such a way that his gifts do little good, and sometimes no little evil. Let Christian men consider the poor, and, while the priest and the Levite may pass by on the other side, let them look into the cases of those who are in need and distress, and endeavor to consider and help them according as their necessities may require.

The Sin of Fretfulness.

Fretfulness is so common a sin that we seldom think of it seriously as a sin at all. Yet it carries with it always a demoralizing and destroying influence. It blinds the eye to moral beauty, the good and unselfishness in others. Fretfulness murders love, murders hope, murders trust, makes home a mockery, and makes the fretful Christian's religion appear like a sham.

"Mamma, is God dead?" asked a little girl of a worrying, fretting mother one morning at the breakfast table. If God's care and love, of which the mother had taught the child, were real, and not make-believe facts, the child could not under-

stand how the mother could live so unrestful and distrustful in life. I imagine that nothing makes a child so want to get away to the ends of the earth and die, as a fretful father and mother. The children of a fretful mother are in a sense already orphaned. In their faces can be seen the unsatisfied longing of hungry hearts.

Hints to Housekeepers.

To begin with croup, that terror of all parents whose children are subject to this malady. The mother who has once been roused by the hoarse barking cough so unmistakable in its warning, is never likely to forget the thrill of terror which seemed to make her very heart stop beating. No matter whether it be true or false croup, the alarm at the moment is the same, and in neither case is there any time to be lost. If the cough does not seem very tight, and is not accompanied by strangling, begin giving syrup of ipecac in doses of fifteen drops every twenty minutes. Continue this until the child's breathing is relieved, or until he vomits. But should he awake with symptoms of choking and great difficulty of breathing, administer at once a teaspoonful of ipecac into which has been stirred a good pinch of powdered alum. Should this not cause vomiting in fifteen minutes, repeat the dose, and assist its action by making the child drink a cupful of warm water. Place him in as hot a bath as he can bear, about 100 degrees, and keep him there at least ten minutes, spreading blankets over the tub to prevent the water cooling. He should be supported in a reclining position, so that as much of the body as possible may be under water. When he is taken out, roll him at once in heated blankets, and put him to bed in a warm but well-ventilated room. He may sometimes be relieved by inhaling steam. If possible, get a doctor immediately.

GOOD COOKING.—Is one of the chief blessings of every home. To always insure good custards, puddings, sauces, etc., use Gail Borden "Eagle" Brand Condensed Milk. Directions on the label. Sold by your grocer and druggist.

CUCUMBER PICKLES.—Vinegar, some water and alum, let come to a boil, put in cucumbers and let simmer until hard and green, take out cucumbers and wash kettle. Make syrup; one pint of vinegar, and half pound of sugar to three pounds of cucumbers, season with cloves or cinnamon or allspice, let boil and pour over cucumbers. Ready for use as soon as cold.

A VOICE FROM SCOTLAND.—Dear Sirs,—I can highly recommend Hagyard's Pectoral Balsam. It cured my daughter of a cough she had been troubled with since childhood. She is now twelve years old.

MRS. M. FAIRCHILD, Scotland, Ont.

HOW TO WIPE THE FACE.—Thousands of people when drying their faces after washing, wipe them downward; this is, from forehead to chin. This is a mistake. Always use upward, from the chin to the forehead, and outward, towards the ear, motions. Never wipe any part of the face downward.

It is said that to drink sweet milk after eating onions will purify the breath so that no odor will remain. A cupful of strong coffee is also recommended.

"Having used Burdock Blood Bitters for general debility, weakness and lack of appetite, I found it a safe cure."

HENRY HOWARD, Brownsville, Ont.

Never breathe through the mouth unless it is impossible to breathe through the nose.

A good liniment for inflammation, rheumatism, swellings, etc., is olive oil well saturated with camphor.

CURE FOR CHAPPED HANDS.—Dear Sirs,—I think it is a privilege to recommend Hagyard's Yellow Oil as a sure cure for chapped hands, swellings, sore throat, etc. I recommend it to all.

MRS. GEO. WARD, Josephine, Ont.

FREE!

Business College Scholarships

Within the Power of Every Girl and Young Man.

A BUSINESS TRAINING WITHOUT COST.

THE great advantage in these CANADIAN CHURCHMAN offers is that there is no competitive element in them. Every girl or young man stands the same chance. It is not a question of who secures the largest number of subscriptions—the girl or young man in the smallest village has the same good chance as the one in the thickly populated city. Each can get precisely what he or she chooses to work for.

THE BUSINESS CENTRE SELECTED.

THE large Business Colleges selected by the CANADIAN CHURCHMAN to which to send our girls and young men are probably the best and most liberally equipped in the country. They are "The Toronto Business College" and "The British American Business College," both in Toronto. Girls and young men from all over the Dominion are within their walls, and the most skilled teachers preside over them.

WHY THE OFFERS ARE GENEROUS.

THE CANADIAN CHURCHMAN is anxious that the largest possible number of girls and young men should take advantage of these offers for a Free Business College Commercial Training, not because of any pecuniary profit to itself, for there is none. The simplest calculation will show, to any one who studies the offers, that we are not guided by any money consideration. On the other hand, each successful girl or young man whom we send to the Colleges means an actual financial outlay to the CHURCHMAN beyond the income. We have merely changed our methods of business. Instead of spending all on advertising and commission appropriation, we devote a portion of it to this idea, the girls and young men receiving the benefit, while we are satisfied to have the subscriptions which they secure on our books, feeling confident that we can hold the subscribers, in which lies our eventual profit. Of course, in view of these facts, the offers cannot be continued indefinitely, as any one can easily see. It is important therefore that girls and young men should enroll themselves on our books as desirous of trying for the offers. Any girl or young man can learn all particulars by simply writing to the CANADIAN CHURCHMAN, and details will be forwarded. The offers are as follows:—

1. A SEVENTY DOLLAR SCHOLARSHIP

WHICH embraces Practical Book, keeping by double and single entry. Actual and Practical Business, Banking, Business Penmanship, Commercial Arithmetic, Commercial Law, Shorthand, Typewriting, and all branches connected with a sound and practical business training, etc. To any girl or young man who will between this date and January 1st, 1893, send us two hundred (200) annual subscriptions to the CANADIAN CHURCHMAN at \$1.00 each, we will give the above \$70.00 Scholarship.

2. A FORTY-FIVE DOLLAR SCHOLARSHIP

WHICH embraces the same as seventy dollar scholarship, with the exception of Shorthand and Typewriting, for one hundred and twenty (120) annual subscriptions to the CANADIAN CHURCHMAN at \$1.00 each.

3. A TWENTY-FIVE DOLLAR SCHOLARSHIP

WHICH is the same as the forty-five dollar scholarship, embracing the same subjects, but is only for three months, for seventy (70) yearly subscriptions to the CANADIAN CHURCHMAN at \$1.00 each, (or a Lady's Twenty-Five Dollar Gold Watch, if preferred.)

4. A Lady's \$15.00 Gold Watch or a Gent's Silver Watch

for Forty (40) annual subscriptions to the CANADIAN CHURCHMAN at \$1.00 each.

5. A Lady's \$10.00 Watch, solid coin silver, open face, stem set, handsomely engraved, fitted with a jewel movement, guaranteed to give accurate time; or, a Gent's \$10.00 Open Face, Coin Silver Watch, stem wind and stem set, good reliable movement guaranteed, for twenty-five (25) yearly subscriptions to the CANADIAN CHURCHMAN at \$1.00 each.

6. A Lady's \$7.00 Solid Gold, Three Stoned, Genuine Diamond Ring, in star setting of handsome design; or, Gent's \$7.00 Solid Gold, Genuine Diamond Scarf Pin of unique design, for fifteen (15) yearly subscriptions to the CANADIAN CHURCHMAN at \$1.00 each.

7. A Lady's \$5.00 Victoria Chain, 14 carat gold, with pendant attachment, or a silver one. A Gent's \$5.00 14 carat Gold Vest Chain, in a variety of patterns of the most modern designs, for ten (10) yearly subscriptions to the CANADIAN CHURCHMAN at \$1.00 each.

8. A Lady's \$2.50 Solid Gold Ring, set with two pearls and one garnet, in star setting, each ring put up in a fancy paper plush lined box; or, a Gent's \$2.50 pair of 14 carat gold filled cuff buttons, stylish patterns, for five (5) yearly subscriptions to the CANADIAN CHURCHMAN at \$1.00 each.

Subscription Price in Toronto \$1.50 Yearly.

Address, FRANK WOOTTEN, Toronto, Ontario.

Children's Department.

A Dog's Adventure.

Shall I ever forget the moment when I realized that I was lost and alone in the crowded streets of London!

I was not mistaken, for we took a path through some grass, into which my master's cousin kindly placed me,

Exhaustion

HORSFORD'S ACID PHOSPHATE.

A wonderful remedy, of the highest value in mental and nervous exhaustion.

Overworked men and women, the nervous, weak and debilitated, will find in the Acid Phosphate a most agreeable, grateful and harmless stimulant,

Dr. Edwin F. Vose, Portland, Me., says: "I have used it in my own case when suffering from nervous exhaustion, with gratifying results."

Rumford Chemical Works, Providence, R. I.

Beware of Substitutes and Imitations.

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



Dep. Sheriff Wheeler Does Not Care to Live If He Cannot Have

HOOD'S Sarsaparilla

It would be difficult to find a man better known in the vicinity of Burlington, Vt., than Mr. R. D. Wheeler of Winooski Falls, the efficient Deputy Sheriff of Burlington county.

"Dear Sirs: If Hood's Sarsaparilla cost \$10.00 a Bottle I should still keep using it, as I have for the past ten years."

Sciatic Rheumatism for if ever a man suffers with anything in this world it is with that awful disease.

Hood's Sarsaparilla

I have taken it now pretty regularly for ten years and have no more pain and can get around all right.

Hood's Pills Cure Liver Ills

MONUMENTS advertisement with logo and address: J. & R. LAMB, 59 CARMINE STREET, NEW YORK.

cousin says, though my master will not allow it, for I often hear him telling his friends that my white face is not a sign of age, but of the anxieties I have passed through during portions of my life,

We paid two visits—one in Bolton Street, and one in Dover Street; in

STARK'S BICYCLES

Special Discount to Clergymen. Safeties fully guaranteed from \$45 upwards.

Send for Catalogue. CHAS. STARK CO., 56, 58 & 60 Church St., TORONTO.

JUNE FOR WEDDINGS!

That's a generally accepted fact. Believing it, we have prepared for it, and have selected our stock with the wedding trade in view.

STERLING SILVERWARE

ART GOODS not seen elsewhere in Canada.

Diamonds & Novelties in Fine Jewellery

We make a specialty of delivering bridal presents in the United States direct from the makers at greatly reduced prices.

RYRIE BROS., JEWELLERS, Cor. Yonge and Adelaide Sts.

BUCKEYE BELL FOUNDRY advertisement with logo and address: The VAN DUSEN & TIFT CO., Cincinnati, O.

the former I had some tea and cake, which considerably refreshed me, and I started on my way homewards in good spirits.

AN EASY WASH SIMPLE AND CLEAN



Without Hot Steam and Smell Without Washing Powders Without Hard Rubbing Without Sore Hands

Sunlight SOAP

Its UNEQUALLED QUALITY has given it the largest sale in the world. You can use "Sunlight" for all purposes, and in either hard or soft water.

WORKS: PT. SUNLIGHT LEVER BROS., LIMITED NEAR BIRKENHEAD TORONTO

Kennedy's Medical Discovery

Takes hold in this order: Bowels, Liver, Kidneys, Inside Skin, Outside Skin, Driving everything before it that ought to be out.

You know whether you need it or not.

Sold by every druggist, and manufactured by DONALD KENNEDY, ROXBURY, MASS.

MEMORIAL FONTS advertisement with logo and address: J. & R. LAMB, 59 CARMINE STREET, NEW YORK.

AUTUMN ROSES advertisement with logo and address: W. S. LITTLE, Rochester, N. Y.

succeeding moments is the only part of my story which I cannot rightly remember. My master's cousin says she is sure I went back to speak to a dog which she recollects seeing pass by at that spot. I know I am very fond of society, and I have made many friends whom I do not like to pass by without a friendly greeting; also I like to make new acquaintances. When I see a dog I instinctively run to speak to him, and I regret to say that on such occasions all other considerations desert me, I become for the moment forgetful of my master, mistress, cousin, or any one else I may be walking with, so I have often, when my chat was ended, found myself alone, and have had hard matter to rejoin my party. I think something of the kind must have happened on this occasion; I may have turned back with the idea of speaking to a friend who passed me; all I know is that the sudden terror and alarm that seized me when I found I was alone seems to have obliterated all other thoughts and circumstances, so that my mind is a blank as to what passed in those few moments.

When I realized my situation I ran hurriedly backwards and forwards to seek my master, but to seek in vain. I listened for his loud whistle, which he makes with his fingers much more effectually than my mistress does with a little silver instrument, but no whistle greeted my agonized brain. It was then that the crowd of thoughts, more crowded than the streets, came to me and formed the series of vivid pictures I have spoken of. I noticed some ill-looking men—what if one of them should seize me, put me under his coat and hold my mouth so that I could not bark and make known my distress! I had my muzzle on, and therefore could not bite. I had often heard my master say that he had no sympathy with those foolish persons who object to Mr. Chaplin's order that all dogs should be muzzled, that we soon get accustomed to the muzzle if we are sensible dogs, and that if we are so stupid that we cannot obey our masters' orders and submit to what they know is for our best interests, we are not fit to live; but at this moment I confess I did think my master wrong, for I could not defend myself, I could neither bark nor bite. Man may think that the dog mind does not reason thus—I can only speak for myself, though I suppose there are other dogs as clever and sensible as I am. I know that I have more than the average capacity of brain; I hear my master and my mistress say, I hear all their friends who have capacity of brain themselves, say that I am a most intelligent dog. I believe they are right, but then I have had unusual advantages: I have been well brought up, I have never been deceived, I have

Ayer's Hair Vigor

Makes the hair soft and glossy.

"I have used Ayer's Hair Vigor for nearly five years, and my hair is moist, glossy, and in an excellent state of preservation. I am forty years old, and have ridden the plains for twenty five years."
—Wm. Henry Ott, alias "Mustang Bill," Newcastle, Wyo.

Ayer's Hair Vigor

Prevents hair from falling out.

"A number of years ago, by recommendation of a friend, I began to use Ayer's Hair Vigor to stop the hair from falling out and prevent its turning gray. The first effects were most satisfactory. Occasional applications since have kept my hair thick and of a natural color."
—H. E. Basham, McKinney, Texas.

Ayer's Hair Vigor

Restores hair after fevers.

"Over a year ago I had a severe fever, and when I recovered my hair began to fall out, and what little remained turned gray. I tried various remedies, but without success, till at last I began to use Ayer's Hair Vigor, and now my hair is growing rapidly and is restored to its original color."
—Mrs. A. Collins, Dighton, Mass.

Ayer's Hair Vigor

Prevents hair from turning gray.

"My hair was rapidly turning gray and falling out; one bottle of Ayer's Hair Vigor has remedied the trouble, and my hair is now its original color and fullness."
—B. Onkrupa, Cleveland, O.

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

never been told a lie; my master says you should never deceive the dog mind, or it will not trust you. I am sure he is right. I always know what I am wanted to do, and as I have the most implicit confidence in my master, I always do what I am told. This obedience did not come naturally to me. I well recollect when I was a puppy that I thought it very hard not to do as I liked, and wondered why I had many a beating administered with no light hand. By degrees it dawned upon me that the beating followed immediately on some act of mine, which not engaged in, the beating was not administered. My master and mistress were so universally kind to me that I became convinced they had some good motive for all they did with reference to myself, and I noticed that he never beat any one else but me; this puzzled me for some time, but as my mind developed I gradually perceived that there was a mutual understanding between human beings, and I endeavored to promote that same understanding between my master, mistress, his friends, and myself, so that now I am rarely at a loss to know what is expected of me.

THE DIFFERENCE

The FRANK S. TAGGART & CO. WATCHES

Are sold at a reasonable profit upon Manufacturers' cost, and

Are Reliable and Accurate Timekeepers.

WE are selling this month our No. 600 Gentlemen's 3-oz. Open Face, Coin Silver, Screw Bezel and Back, Stem-wind, Pendant-set Watch, fitted with Jewelled American Movement, guaranteed to keep accurate time, and kept in order free of charge for five years, mailed postpaid to any address on receipt of

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SEND FIFTY CENTS for a copy of our 208 page Catalogue Album of Watches, Clocks, Diamonds, Jewellery, Silverware, Art Goods, Guns, Bicycles, Athletic Requisites, etc.

Frank S. Taggart & Co.,

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The Cod That Helps to Cure The Cold. The disagreeable taste of the COD LIVER OIL is dissipated in

SCOTT'S EMULSION

Of Pure Cod Liver Oil with HYPOPHOSPHITES OF LIME AND SODA. The patient suffering from CONSUMPTION, BRONCHITIS, COUGH, COLD, OR WASTING DISEASES, takes the remedy as he would take milk. A perfect emulsion, and a wonderful flesh producer. Take no other. All Druggists, 50c., 1.00. SCOTT & BOWNE, Belleville.

More than Wonderful.



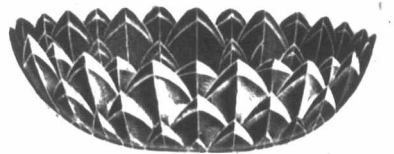
To remove deadly sickening poisons, make the weak strong; it is wonderful; but to establish in people claiming good health degrees of strength and enjoyment in life never before attained, it is more than wonderful. Such, however, is the experience of all who thoroughly test St. Leon Water. To perfect the organism, regulate and preserve long life, it is invaluable. DR. WELSH.

St. Leon Mineral Water Co., Ltd. TORONTO.

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The Canadian Pharmaceutical Journal of Dec. 1st says: Madame Ireland's soap, which is now being introduced in Canada, possesses all the characteristics of a perfect non-irritating detergent. It possesses special medicinal properties! It is offered exclusively through the drug trade



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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.

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

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Old Canadian, Nova Scotia, New Brunswick, Newfoundland, United States and Foreign Stamps wanted, as used 25 to 30 years ago. Look up your old letters. For many of these I pay from \$2 to \$5 each. Address with stamp to

G. E. A. LOWE, 346 Spadina Avenue, Toronto

Unlike the Dutch Process No Alkalies

Other Chemicals are used in the preparation of

W. BAKER & CO.'S Breakfast Cocoa

which is absolutely pure and soluble.

It has more than three times the strength of Cocoa mixed with Starch, Arrowroot or Sugar, and is far more economical, costing less than one cent a cup. It is delicious, nourishing, and EASILY DIGESTED.

Sold by Grocers everywhere.

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Infants fed on Nestle's food in Spring become strong and vigorous. They stand the heat and avoid summer complaints in a noticeable manner. Begin the use of Nestle's Food at once. Sample sent free on application to

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NESTLE'S FOOD

Wheat, Wheat, Wheat, Barley, Oats... Peas... Rye... Hay, cl Straw... Dressed Beef, fo Mutton Lamb... Veal... Beef, rc Mutton Veal, b Lamb, Veal, b Lamb, Butter, lb... Butter, Eggs, f Chicken Turkey Geese, Potato Carrots Onions Parsley Beets, Turnip Turnip Cabbag Celery Apples Apples Lettuc Radish Aspars Rhuba THE Whl N Waste EST A Be E 53 Sta STAT Insura Increa Emerg Increa fu Total Po Memb ing Amou Total The Premi featur additi the po lifetu disabl GEO. Can No D

Toronto Markets.

Table with columns for Grain (Wheat, Barley, Oats, Peas, Rye, Hay, Straw) and Meats (Dressed hogs, Beef, Mutton, Lamb, Veal, etc.) with prices per unit.

Table for Dairy Produce, Etc. (Farmer's Prices) including Butter, Eggs, Chickens, Turkeys, and Geese.

Table for Vegetables, Retail including Potatoes, Carrots, Onions, Parsley, Beets, Turnips, Cabbage, Celery, Apples, Lettuce, Radishes, and Asparagus.

Table for THE NAPANEE PAPER CO'Y listing various printing services and agents.

ASSESSMENT SYSTEM. MASSACHUSETTS Benefit Association. (Founded 1878.) EXCHANGE BUILDING 53 State Street, BOSTON.

STATEMENT OF BUSINESS FOR 1891. Insurance in force, Increase for the year, Emergency or surplus fund, etc.

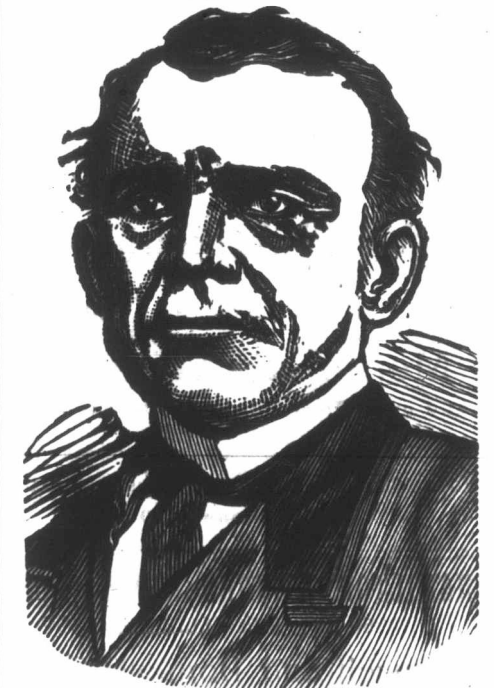
The Policy is the best issued by any Natural Premium Company, containing every valuable feature of Level Premium Insurance, with the additional advantage that one half the face of the policy is payable to the insured during his lifetime if he becomes totally and permanently disabled.

GEO. A. LITCHFIELD, W. G. CORTELL, President, Treasurer. Canadian Office, 51 King St., Toronto.

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

WONDER IN WELLAND!

A Representative Farmer Speaks.



MR. C. C. HAUN.

The following remarkable facts are fully certified to as being undeniably correct in every particular. Mr. Haun is well known in the vicinity, having resided here over fifty years, and is highly respected as a man of the strictest honor, whose word is as good as his bond.

As will be seen from his letter, four physicians had attended him, and it was only after he had given up hope of cure that he decided to try Burdock Blood Bitters on the recommendation of a neighbor who had been cured of a similar disease by its use. Mr. Haun writes as follows:

DEAR SIR,—I think I have been one of the worst sufferers you have yet heard of, having been six years in the hands of four of our best doctors without obtaining permanent relief, but continually growing worse, until almost beyond hope of recovery, I tried your Bitters and got relief in a few days. Every organ of my body was deranged, the liver enlarged, hardened and torpid, the heart and digestive organs seriously deranged, a large abscess in my back, followed by paralysis of the right leg, in fact the lower half of my body was entirely useless. After using Burdock Blood Bitters for a few days the abscess burst, discharging fully five quarts of pus in two hours. I felt as if I had received a shock from a powerful battery. My recovery after this was steady and the cure permanent, seeing that for the four years since I have had as good health as ever I had. I still take an occasional bottle, not that I need it but because I wish to keep my system in perfect working order. I can think of no more remarkable case than what I have myself passed through, and no words can express my thankfulness for such perfect recovery.

C. C. Haun, Welland P.O.

In this connection the following letter from T. Cumines, Esq., a leading druggist of Welland, Ont., speaks for itself: Messrs. T. Milburn & Co., Toronto.

GENTLEMEN,—I have been personally acquainted with Mr. C. C. Haun for the last 20 years, and have always found him a very reliable man. You may place the utmost confidence in anything he says with regard to your medicine. He has on many occasions within the last four years told me that it was marvellous the way the Burdock Blood Bitters had cured him, and that he now felt as able to do a day's work as he ever felt in his life. Although quite well he still takes some B. B. B. occasionally, as he says, to keep him in perfect health.

Yours truly, THOMAS CUMINES, Welland, Ont.

The steadily increasing sale of B. B. B., the length of time it has been before the people, and the fact that it cures to stay cured, attest the sterling merit of this monarch of medicines, the people's favorite blood purifier, tonic and regulator.

In deciding upon a School Go to the Best Because it Pays.

THE Oldest and Most Reliable School of its kind in the Dominion is the

BRITISH AMERICAN Business College

ARCADE, YONGE ST., TORONTO.

BOOKKEEPING, Penmanship, Commercial Arithmetic, Business Correspondence, Commercial Law, Shorthand and Typewriting practically and thoroughly taught by able and Experienced Teachers.

For Circulars and terms address C. O'DEA, Secretary.

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CONFEDERATION LIFE

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

Table with financial data: New Business, 1891 \$ 2,917,000.00; Business in Force 20,600,000.00; Assets and Capital Over Four and One-Half Millions; Premium Income, 1891 \$704,938.00; Interest Income, 1891 172,092.00; Total Amount Paid Policy-Holders, 1891, \$313,888.00.

J. YOUNG, THE LEADING UNDERTAKER AND EMBALMER Telephone 679. 347 YONGE ST.

MISS DALTON, 356 1/2 YONGE STREET, TORONTO.

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Dr. Pearson's Hypophospherine The great specific in La Grippe, Neuralgia, Nervous Debility, Lassitude, Loss of Appetite, &c.

Try Golden Health Pellets in Indigestion, Constipation, Liver Complaint, and as a preventative in infectious diseases. Both invaluable remedies. Price 50 and 25 cts. Send for pamphlet.

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