

Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

Vol. 18.]

TORONTO, CANADA, THURSDAY, MARCH 31, 1887.

[No. 18.]

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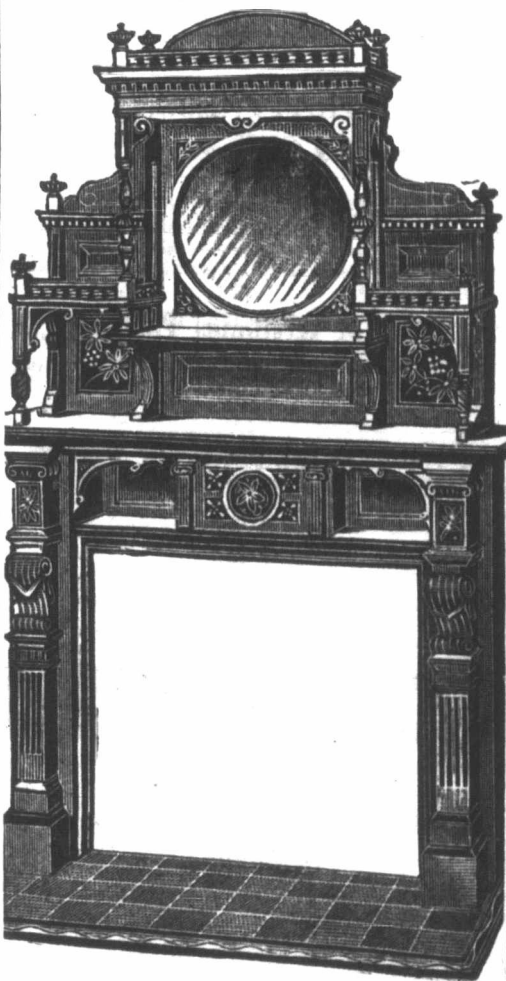
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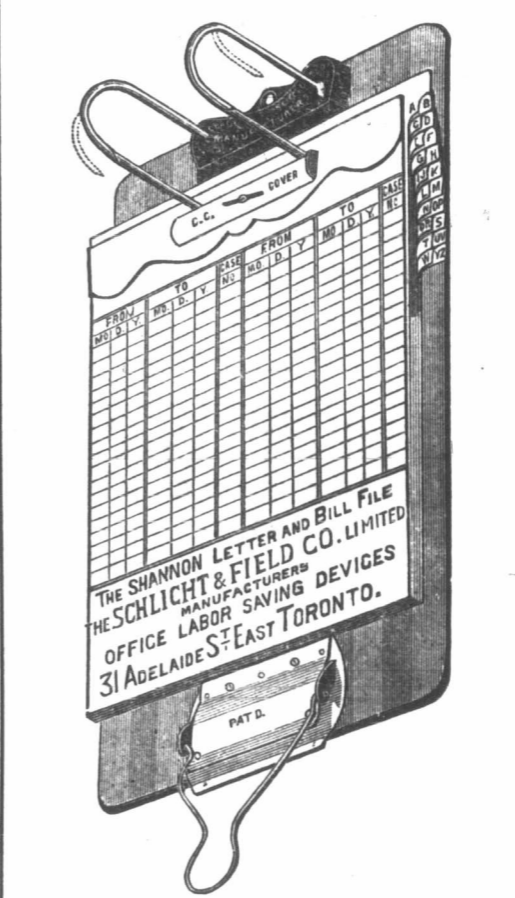
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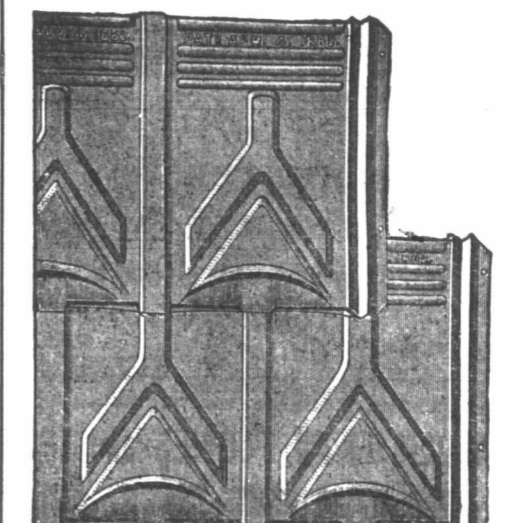
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LESSONS

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LESSONS for SUNDAYS and HOLY-DAYS.

APRIL Fri.—6 SUNDAY IN LENT.
Morning—Exodus ix. Matthew xxvi.
Evening—Exodus x.; or xi. Luke xix. 28; or xx. 9 to 21

THURSDAY, MARCH 31, 1887.

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

UPPER CANADA COLLEGE.—For some years past, there has been growing up a feeling in the country against Upper Canada College. This is in one sense only a phase of that jealousy of Toronto which is entertained by less fortunate places. But there seems strong ground for the complaint of Toronto monopolising the endowment on which Upper Canada College depends, inasmuch as the intention was to found three such schools, and ex-Principal Cockburn, M. P., is now advocating this extension of the higher education of the Province. The objection raised to the college being so beneficial to one city is hardly intelligible, for it could not well be located all over the Province, and whatever place such an institution is near must derive special local advantages therefrom. That the college is chiefly used by the professional classes, and those who desire their sons to have a more complete education than is given in the public schools, would be an objection of some weight if any injury were done to the classes that are content or compelled to educate their sons less efficiently than is done at Upper Canada College. But those who send their boys to this school pay their share of the general school taxes, and it is demonstrable from the tax lists that the public schools could not be maintained out of the taxes paid by those whose children are therein educated. It would, however, be more generous, more high minded, on the part of rich men whose sons are educated freely or at a trifling cost out of any public source, such as a College endowment, were they to decline such assistance in meeting a domestic expense, and to return to colleges whose free education their sons enjoy, at least some liberal amount for supplementing the endowment fund. It seems to us not creditable to our wealthy merchants to be so lacking in independence of spirit and pride as to be the recipients of public funds for a private advantage without making any return. It has been said that Upper Canada College is the Eton of Canada, but it is forgotten that the education of a youth at Eton costs not less than \$1,000 yearly. If any school is entitled to be styled "the Eton of Canada," it is Trinity College School, Port Hope, which flourishes

without any such help as that required to maintain Upper Canada College. We must draw attention to the arguments of Chief Justice Cameron in defence of the college, and to the speech of Lieutenant-Col. G. T. Denison at a meeting held on the 23rd March, to protest against the funds of this institution being diverted to more general objects. Both these speakers used very emphatic language in denouncing as "spoliation" and "stealing," the taking of these funds away from the college that has enjoyed them so long. Their protest might be used with a hundred fold more force against the attempt to rob the Church of England of her endowments. We commend the words of the Chief Justice of Ontario and the honored Police Magistrate of Toronto, to those who favour the scheme to steal the property of the Church at home. Crime is not made innocent when done in the name of public education, nor is it less vile when proposed by dissenters in the name of religious freedom. Canada needs every cent possessed by Upper Canada College and other similar schools for the special work to which that valuable institution and its sister ones are now devoted. They need their endowments doubling and their usefulness extending by means of branch establishments in other places. The precedent of King Edward's Grammar School, Birmingham, is worth looking at. There the same cry was raised that the school was "too aristocratic," an agitation arose and this resulted in the founding of, we believe, four preparatory branches placed in different parts of that large town. Let the "old boys" of Upper Canada College, and many of them are wealthy, show their gratitude to the college and pride in its position by raising another endowment fund, they will thus manifest to all gainsayers the beneficent influence exercised by the higher education they enjoyed in the school to which they are fondly attached.

THE ENDOWMENT OF U. C. C.—At the meeting above referred to, Mr. Cockburn said:—"He had been asked to speak in reference to the land endowment of the college, and would therefore confine himself to history. In the year 1797 a petition was presented from both Houses of Parliament of Upper Canada to George III., asking that out of the Crown lands or reserves a portion be set apart for the purposes of higher education. This petition reached England in that year, and a reply came from the Duke of Portland, the Colonial Secretary, stating that the petition was granted. A grant of 500,000 acres was thereby made for the establishment of a grammar school in each of the four districts of the province, and one university. The Executive Council appropriated 500,000 acres accordingly. Here, then, they had the foundation of the university and four royal grammar schools. In 1828 King's College was founded, and one-half of the 500,000 were allowed for its maintenance, and these 250,000 acres had remained untouched by Upper Canada College or any other institution up to this hour. The other 250,000 had remained for the foundation of the four royal grammar schools. The idea was that there should be a royal university and four feeders. The four schools had never been founded, but only one, Upper Canada College and Royal Grammar School, for that was its full designation. In 1829 Upper Canada College received out of the 250,000 acres reserved, its one quarter, or 62,500 acres, and it had kept them to this day without encroaching upon the 250,000 acres allotted to the University. What became of the other three-quarters of the grant? They fell into the general use of the country. Therefore the University was in a position to say to the Government you diverted 250,000 acres from higher education, where are they? Well, he was prepared to ask that not only should Upper Canada College be allowed to exist, but two others should be established, one in the east and one in the west. The present circumstances were such that there was a demand for this higher education. He would like to see one at Kingston and another at London."

SERMON INSTRUCTION.—The Bishop of Lichfield has issued a pastoral letter to his clergy, in which he urges that more attention should be given to the importance of systematic instruction in sermons. "It has often seemed to me that St. Paul's exhortation to Timothy might well be practically applied to our modern sermons. 'Give attendance,' he says, 'to reading, to exhortation, to doctrine.' The term 'reading' (*anagnosis*) applies unquestionably to the public reading of the Scriptures and not to private study, and would correspond to what we call exposition. The 'exhortation' (*paraclesis*) is the practical hortatory address, with its purpose of stirring up or deepening and strengthening the personal spiritual life. The term 'doctrine' or teaching (*didascalia*) speaks for itself, and includes that more definite instruction in the Christian faith to which I am specially calling your attention. Now there is no reason why each of these should not find a place at one or other of the services on the Lord's day. The most fitting distribution would probably be, that the doctrine or teaching should be allotted to the morning service, the exposition to the afternoon, and the exhortation to the evening; but this would, no doubt, depend upon the circumstances of the parish, and another arrangement might in many cases be desirable. But what I desire for the present earnestly to urge upon you is this, that at least once on each Sunday there should be a careful and definite doctrinal sermon, expounding or illustrating some Article of the Christian faith."

A SHARP LESSON NEEDED.—Archbishop Lynch and some others of his class are badly in need of a severe lesson in regard to law. The Archbishop has written a letter on the Irish question not without some truth, touching the hard lot of tenants holding poor land. He goes on to say that unless England grants Home Rule the Fenians in the United States will make war upon Canada. Dr. Lynch would have been wise had he kept his knowledge of Fenian plots and intentions to himself. The people of Canada will have an eye upon Archbishop Lynch if his Fenian friends come here to commit murder and pillage, and possibly will teach him that even he must observe the laws or be punished just as severely as a hodman would be. In Ireland the same insolent defiance of law which so often is seen in Romanist priests and bishops, has been displayed by two priests who are now in custody. One of these rascals, for such they both are, held money belonging to certain persons, and held possession of it unlawfully. To his disgust he was treated just as though he had been a common citizen, and the Romanists in Ireland and some in Canada are screaming with rage at a priest being punished for committing a crime. Some way or other we British do not see why a priest should be above the law! If Dr. Lynch is not careful in his language he also will be put to trouble, such language as he has used comes very nigh to inciting to the commission of a very serious offence. The fact that Dr. Lynch published his letter to Lord Churchill in the Irish organ of the States, proves that his game was to excite Fenian passion against Canada. Look at the way Quebec Romanists have tried to murder members of the Salvation Army—they have been set to commit this crime by their priests. Such law defiers naturally sympathised with Riel, but Protestants are in queer company who consort with this class of people.

AMONG the amusing stories current during the Wakefield Church Congress was one to the credit of Bishop Boyd Carpenter's ready wit. When about to lay the foundation stone of a new parsonage, the clerk of the works, or the architect (we forget which, but it makes no matter) said: "I must ask your lordship to become a mason for a few minutes." To which the bishop quickly replied: "I don't know about that, but I have been a Carpenter all my life."

THE JUBILEE SERVICE.

THE suggestion made by the DOMINION CHURCHMAN last week has been received with marked favour by both clergy and laity. We have no desire to press this unduly, but time slips away so fast that soon it will be too late to make the arrangements necessary for holding suitable united services on this happy, this historic occasion. Our choirs and organists should have ample time to prepare whatever anthems or other Jubilee music may be used in the celebration. We believe that specially prepared compositions for this day will be generally used in English Cathedrals and Parish Churches. It would be a pleasant and impressive feature in our Canadian services were we to be using the same Jubilee music in its various forms, that will be adopted at home. To effect this time is needed of which there is no lack if it is promptly used. Our nonconformist neighbours are in some places already organising in this direction, and in the States, Canadians, and Britons, even indeed some who are now naturalised U. S. citizens, are moving to celebrate the Queen's Jubilee by religious services. Canada, the pre-eminently loyal dependency, *must take the lead in this celebration*, and the Church of England, the most loyal of all bodies, *is expected to set an example of what is most fitting, impressive, and memorable as a religious celebration of a national Jubilee.*

The opportunity is great—a similar one never before occurred in our annals; it is almost impossible for such an event ever again to arise. Whatever then is done to celebrate the Victoria Jubilee will go down to history. Generations centuries hence will know that the Church in Canada in 1887 was paralysed by indifference, dismembered by party strife, a flock shepherdless, an army with no leader, or was, as God grant it may be seen to be, alive, appreciative, united, shepherded, and led by wise and loving leaders, one body joining in the most magnificent display of patriotism and loyalty ever seen on earth. The feeling amongst the clergy and laity we know to be strongly in favor of a NATIONAL JUBILEE SERVICE, in preference to congregational ones, in favor that is of *order and unity rather than of eccentricity.* We trust that the responsibility, the honour, of giving united expression to the loyalty of Canadian Churchmen will be quickly and earnestly realised, so that our country and Church may be summoned to prepare for a celebration of thanksgiving worthy of Canada, and worthy of the Church of England.

THE BAPTIST UNIVERSITY.

THE Baptists have set a noble example of consistency by refusing to listen to the syren who sought to draw them upon the rock of College federation, upon which their old time objection to the union of Church and State would have been wrecked. The Principal of MacMaster Hall, at an interview with the Attorney-General, declared in plain terms that the Baptists had ever witnessed against the Church, as they regard it, being in any such

connection with the State as to give the State authority to affect the educational work of the Church. We said in a recent article that there was more in common between the Baptists and the Catholic Church of England than they were willing to recognise. No Baptist, for instance, would eject God's Word to make room for the Ross Bible.

The Church has had connections more or less intimate with the State in all ages and countries, but it has never admitted the right of any State to control the educational work of the Church. Dr. Castle, with earnest dignity, declared that the body for whom he spoke could not sanction that divorce of religion from education which the acceptance of State aid would involve. A godless College is to the Baptists as offensive as to us. After the protest of the Principal of MacMaster Hall against non-Christian Colleges, perhaps we may be spared the criticisms of those who have been generous enough in the past to attribute our objection to godless Colleges to ecclesiastical bigotry. We are quite aware of the difficulties attendant upon the founding and maintenance of a sectarian or party College.

We are not without compassion for those who have by financial necessities most dire, been compelled to accept help from the State, and who having taken this bribe, now see no harm in the exclusion of religion from the educational system by which their particular College has been rendered possible. The Baptists have taken higher ground, they have asked the state simply to legalise their proposed University, but have bravely decided not to ask one cent of subsidy from the State. We think *they have in this surrendered a manifest right*, still the course they have taken is the more honorable, as more consistent with their historic principles. Probably they have been strengthened in their resolve by witnessing the effect of a State subsidy upon other denominations and parties. In one remarkable case a donation from the government turned the leading organ of the body so helped into an active political advocate. Possibly there was a dread of being thus demoralised and openly shamed. Possibly, too, the Baptists had discovered what is becoming notorious, that the whole educational system of this Province from University downwards, is being used in the most scandalous manner for political party purposes. Naturally men of Christian principle would revolt from this conspiracy against freedom of thought and liberty of conviction on matters of national interest. When students learn, as they are now made to learn, that their success in life so far as their career at College is concerned, depends less upon devotion to study than devotion to political work for the party, a fatal blow is struck at their intellectual and moral life. Complaint is made that our graduates are less distinguished in scholarship than they ought to be with their advantages. But we cannot have scholars ripe and rare, and juvenile political stumbers, mendacious and brazen, from the same tree, and the desire seems now to be to make a State College a mere orchard

for cultivating the latter fruit. Those who condemn England's Church because of its State connections, are in Canada enthusiastic defenders of the Church in Quebec having State powers. The Baptists are now saved from such a scandal. Their University will stand in honour alongside Queen's and Trinity in guarding higher education from being harnessed in the chariot of political partyism, and will make a noble confession worthy of its Christian character that religion and education cannot by Christians be put asunder—no, not even to secure money from the State.

SOCIAL AMUSEMENTS A SIGN OF SOCIAL PROGRESS.

AMONG the benevolent societies that are doing the happy work of binding men together for mutual help in time of sickness, and for making less cruel the sorrow of the widow and orphan, the Order of Foresters takes an honorable place. In the old land this society has 647,077 paying members enrolled, and 15,000 honorary, including most of the Judges, many Peers, Members of Parliament, and other distinguished citizens. In Canada the Order has 7,000 Members and is growing. It is not our present intention to pass a panegyric on this institution, which we know to be worthy of more general support and honour than it has yet received in Canada. The members are organised into Courts, who meet in places suited to their local convenience, care being taken to avoid competition between the branches—a point in which the society as in others, is wiser than the Christian public. In the old land these Courts usually met in public houses, and paid for their room by a liberal consumption of beer. We say "met" because the Courts are being gradually drawn away from taverns, and we have no little pride in remembering that while attending these meetings we succeeded in transplanting several from beer shops to school rooms. Besides the business of the Court, the meetings are often enlivened by songs, recitations, speeches or instrumental music. The gatherings are thus made socially attractive. In Canada the Courts meet in rented rooms, but the social element is not stimulated by this freedom from a beverage which is too much regarded as essential to social enjoyment. Our difficulty "at home" was the natural fear that meetings in a schoolroom would not draw, and that the Order would suffer from the members ceasing to attend. Hence we have, for over twenty years, constantly advocated the utmost freedom and encouragement being given to some form of entertainment in association with the work of the Courts. A happy thought struck certain active friends of this Order in Toronto. They decided to introduce a social attraction of a less selfish type than the old style of men away from their homes. This idea is to make each Court a host, and for it to extend an invitation to the members of other Courts, including also their wives, families, and friends, especially in some cases the wives of the future, these guests, with their hosts, to join in an evening's entertainment

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In the city of Toronto, some dozen of such delightful gatherings were held during the past winter. In the year 1864 we read a paper on "Popular amusements" before the Educational Society of S. Staffordshire, in which was declared our conviction that the people would gradually acquire the necessary skill to provide innocent entertainments without either professional help, or the assistance of those in what are termed the higher classes. These words have proved a true prophecy. Musical gifts are not confined to any class; there is often sweeter music in a cottage than what is commonly heard in drawing rooms. Further words we then said that out of this culture of social accomplishments would arise a taste and a demand for more domestic forms of amusement than those now open to persons unable to give evening parties at their own houses. We spoke of co-operative social gatherings, and the happy influences such gatherings might be expected to exercise. Such meetings have been realised by the Foresters of one Court playing host to another Court. The rich may entertain their rich acquaintances at their palatial homes with greater formality and show, but the proudest of such evening parties could not generate such innocent delight, or produce so much happy sociality as that manifested at the reception of one Court of Foresters by another Court, "on hospitable thoughts intent." This new phase of social life marks a great step onward, having been taken in social progress. The old taste for the selfish isolation of men sipping beer together will be something of the past when these friendly societies, by taking up this happy phase of social enjoyment, acquire the refined and refining taste for enjoying an evening's entertainment in the company of those they love. This will indeed

"OUTBID THE HOUSE OF GIN,"
and do for the cause of temperance more than eloquence can effect.

We have time and again said that if the Church had been wise these societies would not have been needed. But the Church has been foolishly indifferent to its duties and opportunities in this relation. The ground lost cannot be won back, but upon the work of such societies as the Foresters, and upon their social enjoyments such as we have described, every lover of his kind must look with thankful satisfaction. Those brightening, sweetening, ennobling, influences that tend to dignify humanity by infusing into it the spirit of brotherhood, must emanate from Him Who is the source of all the happiness His creatures enjoy.

We congratulate the Order of Foresters on having so fully and so happily demonstrated that social amusements may be a sign of social progress. For this and for every tendency to good, we may thank God. The redemption of society from all those mean, selfish habits of enjoyment that are full of evil, and of the most dangerous forms of temptation, is going on surely though slowly. As the rank weeds of dissipation are rooted out, let us see that the ground is sown with such seeds as will de-

velop into flowers, pleasant to the eye, and fruit to the palate, so that the passage through life's forest may be made cheerful with gratitude to Him, from whom all social instincts spring, and to whom they all look out for nurture as the trees look for the light of the sun.

THE ROMAN CATHOLIC CHURCH AND THE CATHOLIC CHURCH.

THE Roman Catholic Church *outside the city of Rome* is a foreign Church. Its members are by Baptism, *Catholics*; but they are not Roman Catholics, they are Papists, or followers of the Pope, although they are generally ashamed of this name. The Roman Church was not the first Church—the Church at Jerusalem was the first Church, and this latter is the Mother Church in the world. The Roman Church was not founded by Peter, for Peter went to Babylon as his Epistle tells us. The Roman Catholic Church compels its Priests to say the Mass in a dead (*i.e.* an unspoken language), whereas St. Paul warns us against the use of *an unknown tongue* (1. Cor. 14). The Roman Catholic Church has a head,—the Pope, the true Church has a head, Christ. The Roman Catholic Church says, she can pray souls out of Purgatory; but Scripture does not tell us of any such place. The Roman Catholic Church forbids its priests to marry; and, yet, we read in Scripture that St. Peter had a wife. The Roman Catholic Church collects money from all its members, to keep up the Pope in the position of a King; but it refuses knowledge and liberty to its adherents. The Roman Catholic Church in some of her catechisms, leaves out the Second Commandment and worships images, and yet God declares this sinful. The Roman Catholic Church says, she is the only Church in the world; but we do not read of her in Scripture.

The Catholic Church is the Church founded by Christ, and made up of all those who have been baptized. The Catholic Church is known by having the Ministry, the Words, and the Sacraments. The Catholic Church is not confined to one congregation, nor has it its head in a city. It is all over the world, and its head is in heaven.

The Catholic Church is known by its Bishops, Priests, and Deacons whether met in Canada, United States, England, Ireland, Scotland, France, Germany, India, New Zealand, &c. The Roman Catholic Church, the Greek Church, the Church of England, the Church of Ireland, the Church in Canada, the Church in the United States, the Church in India, &c., are all parts of the Catholic or Universal Church. The Catholic Church teaches us what to believe by means of the Nicene Creed. The Catholic Church knows nothing of Purgatory, Images, Reliques, or of a mass in an unknown tongue.

The Catholic Church looks to Jerusalem as the place where Christ set up the Mother Church, and remembers God's words, "Pray for the peace of Jerusalem." The Catholic Church takes in all languages, peoples, and

tribes to her fold, and awaits her Lord's coming.

The Catholic Church takes her stand on the Bible, but does not ignore science and knowledge wherever she can get it.

There is only one Universal Catholic Church as there can be only one Roman Church. The former is over the whole world, the latter is confined to the City of Rome, and its adherents look not to Christ as their Supreme Head, but to the Pope.

THE GREAT SACRIFICE.

HOWEVER, in themselves considered, suffering and death have no atoning virtue. This is easily enough seen in the cruel death of the martyrs. And it is quite possible to conceive of the passion and death of Christ being no more efficacious. They are such only, because of the infinite condescension in which they started, and the glorious triumph for which in the end they make room. He lays down His life that He may take it again under more glorious form. "It was necessary that He should die, since only in that way could He reach the perfect consummation of His mediatorial office, and become thus qualified in full, to impart life and immortality to the world." Looking into the nature of this self-sacrifice, three things merit special attention. It started in the love of God. Whether human or Divine, love always seeks out and gives its best; holds not back from its costliest expression. It was an infinite sacrifice the loving Father made for the good of our apostate race. On its human side we know something of the love a father bears his son—what personal comforts and home necessities are surrendered so as to see him by education and moral training thoroughly qualified for a noble career. "The best of fathers," says another, "are but little windows compared with God." Through them we see some little of Him,—but, after all, how little of His love who "spared not His Son, but delivered Him up for us all" (Rom. viii 32). Well might that bosom Son of God Himself exclaim: "God so loved the world"—the little expletive giving both intensity and depth of meaning, measureless like the boundless and unsounded ocean. "So loved the world"—so divinely, so almighty—"that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life" (St. John iii. 16). Says the beloved disciple: "Hereby perceive we the love of God, because He laid down His life for us" (1 John iii. 16). Says the apostle of the Gentiles: "God commandeth His love towards us, in that, while we were yet sinners, Christ died for us (Rom. v. 8). What an enormous perversion of Holy Scripture that theory of the atonement which makes it start in "God's displeasure and wrath against sinners!" Away with the unworthy thought! It is but a frightful misrepresentation of the character of the merciful and loving Father. It is a distortion of holy truth and infinite compassion! And with the Son Himself love was the sole and moving cause. What it cost the heart of this

Good Shepherd to care for the human world all astray, "like sheep on the dark mountain!" What it cost Him in the way of self-humiliation! He was the Son of the Highest; one with God Himself; one in essence—"I and My Father are one" (St. John x. 30), He says; one in wisdom—in whom," says St. Paul, "are hid all the treasures of wisdom and knowledge" (Col. ii. 3); one in power—"all things were made by Him" (St. John i. 3), says the fourth evangelist; heaven's Prince; the adored of angels and archangels; yet all this celestial companionship, honor, worship, glory (Phil. ii. 6-8), He laid aside, and put Himself within the limits of time and earthly relations, so as to make provision for our eternal welfare. What it cost Him in the way of actual suffering! It has been a matter of human speculation, whether or not Christ bore in His own person all the suffering which the whole world otherwise must have borne. The matter may be dismissed, as in no way making an essential element in His one atoning work. Suffice it to say, that every feature of the struggle shows it to have been a cause of great physical, and more mental, suffering, at last ending in a death of untold agony on the cross. What love! He flees not when danger is nigh. We have seen how the shepherd-boy risked his life to rescue a lamb (1. Samuel xvii. 34-36). The "lion" and the "bear" do their worst on Him (Is. liii. 5), that we might escape. This Good Shepherd gave His life for those who hated Him. "Greater love," he said, "hath no man than this, that a man lay down his life for his friends" (St. John xv. 13). What, then, His self sacrifice but loves supreme ideal!

The REV. DR. GIESY.

CHRISTIAN UNITY.

AN APPEAL TO OUR CLERGY AND SUNDAY SCHOOL SUPERINTENDENTS.

There are not wanting many hopeful signs that, after centuries of theological strife, Christendom is at last learning to catch something of the spirit of the last recorded prayer uttered by the great Head of the Church:—"That they all may be one."

The fraternal greetings lately interchanged between Synods of our Church and representative Councils of other Christian bodies,—the resolution of the Provincial Synod respecting "the possibility of honourable union,"—the notable article in *The Century*, by a Presbyterian Professor in Princeton Theological Seminary, on "The United Churches of the U. S.,"—the recent Declaration of the American Bishops, and the unanimous resolution of the House of Deputies in the General Convention of the American Church at Chicago,—the cordial response of the Council of the Congregational body at their Andover meeting:—all these show a trend of Christian thought and a consensus of Christian sentiment which twenty years ago would have seemed but "the baseless fabric of a vision."

Yet some day the vision shall be realized—the Divine prayer shall be fulfilled. In its fulfillment our Church is doubtless destined to play no unimportant part. But we can scarcely hope to see the "unification of Christendom" until we first learn more perfectly the lesson of union among ourselves. This seems to be the great lesson of the time, the duty of the moment. Let us not overlook it, because it lies just at our feet, and missing the substance, grasp at a shadow,

"Seeking for some great thing to do,
Or secret thing to know."

It seems to us that one great step toward unity, would be the adoption throughout the Canadian Church of a single series of Church Sunday School Lessons.

Something of this sort has recently come to pass in the American Church, where a system of Sunday School Lessons known as the "Scheme of the Joint Diocesan Committee of the United States," has been

adopted in sixteen Dioceses. But the Sunday School system of the Canadian Church is still, to say the least of it, somewhat heterogenous. Even in the Toronto Diocese children are instructed out of all sorts of text books, from the manuals of Bishop Doane to the "International Series," (with or without variations) and the "undenominational" papers of David C. Cook. Elsewhere there seems to be even a more "plentiful lack" of system.

Can we not learn a lesson from the Mother-Church and the Mother-land, where the Church Sunday School teaching is to a large extent uniform and of a thoroughly Church character? This has chiefly resulted from the work of "The Church of England Sunday School Institute," a great Sunday School Association, formed and conducted on the broad and comprehensive basis of the National Church, and numbering among its promoters and patrons the four Archbishops, Canterbury, York, Armagh, and Dublin, all the thirty-five English Bishops, most of the Scotch and Irish Bishops, and twelve Colonial Bishops. Among its supporters are the Deans of Westminster, York, Windsor, St. Paul's, and of many other English Sees; with such laymen as Lord Selborne (Sir Roundell Palmer), Lord Halsbury (Sir Hardinge Giffard), Lord Herschell, Lord Harrowby, Lord George Hamilton, and others. Its text-books,—prepared by well-known teachers like the Bishop of Sierra Leone, Bishop Titcomb, the Rev. Prebendary Row, Rev. J. F. Kitto, Rev. E. P. Cachemaille, Rev. Cluny Macpherson, Rev. John Watson, Rev. John Kyle, Eugene and Sarah Geraldina Stock, are second to none in the world, and incomparably superior in matter, method, scholarship, and tone to any American Sunday School publication which we have yet seen, whether "Church," "Semi-Church," "denominational," or "non-denominational."

Less than six years ago,—on the recommendation of the Lord Bishop of Toronto, and after careful and exhaustive examination—these text books were adopted as the basis of the church Sunday School teaching of this Diocese. Now they are used in every Diocese throughout the Dominion, and by Church teachers of every shade of opinion. In the Diocese of Toronto, for example, according to the last statistical returns to the Synod, more than 75 per cent. of the Sunday Schools which use any leaflets at all, have adopted those which are prepared by the Diocesan Committee and based upon the text books of "The Church of England Sunday School Institute." In other Dioceses the proportion of schools which use the "Institute Leaflets" is not yet so large; but we feel confident that as their merits become better known, their general adoption is only a question of time. We therefore venture to urge upon all our Clergy and Sunday School Teachers a careful examination of these publications,—convinced that their perusal will lead to their use.

We invite communication and assistance from the Sunday School Committees of other Dioceses in the preparation of the "Institute Leaflets" and of the Teacher's Assistant;" and if we can thus improve upon the methods of our American cousins and agree to educate the "coming race" of English Churchmen on the lines laid down by the Mother-Church herself, we may confidently look for the early dawning of that often prayed-for day, when, in the Master's words, there shall be "One Fold and one Shepherd."—*Teachers' Assistant.*

Home & Foreign Church News.

From our own Correspondents.

DOMINION.

MONTREAL.

LACHINE.—Rev. R. Macfarlane, rector of Lachine, called a special vestry meeting Monday evening to consider the advisability of selling the old St. Stephen's church at the back of the convent. A new site has been purchased on which it is intended to erect both church and schools. A large number of parishioners attended, many of whom objected to the removal of the bodies from the graveyard, others argued that the sale would be in direct opposition to the bequest of the original donor. The Rector said that the necessity for removal was owing to the fact of the nuns intending to erect a church close by at an expense of \$30,000, and to the proposed erection of gas works and a steam laundry immediately opposite, which would completely hem in the church. Then, again, the nuns had kindly prevented their pupils from playing and exercising during the hours of divine service, but now it was contemplated to enlarge the convent they could not do so in future. The convent authorities offered \$4,000 for the church and grounds, but the meeting passed a resolution

authorising the sale to the nuns for \$7,000, provided the sale was legal. It was stated that an Act of Parliament would be required to effect the removal.

The Church people of the Eastern townships are trying again to resuscitate the Dunham Ladies School, with little prospect of ultimate success. Several plans have been suggested, but until it is made a diocesan institution, the trustees may find that the area of patronage is too limited.

The annual missionary meeting of St. Thomas' church was held on Sunday evening the 20th inst., the Bishop of the diocese presided. The rector, Mr. R. Liadsay, referred to the increasing generosity of his congregation to the Mission fund. Mr. R. H. Buchanan, a layman, presented figures that clearly showed the immense work done by the Church on every Continent. His Lordship touched up the laggards and the indifferent by exposing their selfishness.

The monthly meeting of the Diocesan Sunday School Institute was held in the Synod Hall on Monday evening the 21st inst. The chief feature was a highly interesting, lucid, and churchly paper on the Collects by the Rev. L. N. Tucker, assistant at St. George's church. This paper deserves publication, and would prove a useful tract in the hands of all Sunday School teachers.

Mr. R. H. Buchanan, the popular superintendent of the Cathedral Sunday School, gave an address on the vexed question of Sunday School Entertainments. He placed children's services in public halls among the entertainments, which brought out the criticism of Dean Carmichael and others. The large audience of Sunday School teachers must have been benefitted by the two papers and the lively discussions.

ONTARIO.

OTTAWA.—*White Cross Brotherhood.*—The members of this Society, at their last reunion, met in St. George's Sunday Schoolroom. The Rev. Mr. Hannington occupied the chair. The Secretary, Mr. W. Q. Ketchum, read the minutes of the previous meeting, after which communications received from Rev. Dr. Roe, of Lennoxville P. O.; Rev. Mr. Kaulbach, Truro, N. S.; and Rev. A. Jarvis, of Carleton Place, Ontario, were read and submitted to the meeting.

Dr. Wicksteed referred to the matter of procuring the services of Mrs. Bradley to lecture in Ottawa, but Mr. N. W. Hoyles, of Toronto, reported that that lady had suddenly been called to England, owing to illness in her family. He said, however, that a Miss Frances Willard, who was widely known as a temperance lady lecturer, he thought would be induced to lecture in Ottawa, at a public meeting which the Society is likely to hold in the near future. The Rev. Mr. Muckleston then moved, seconded by Capt. McElhinney, the following motion:—

"That it is not expedient that the detailed account of the ordinary meetings should be made public."

In support of his motion, the rev. gentleman said that it had caused him much pain to see a report at length of a speech, which he had made at the Christ Church meeting, appear in the press; the proceedings of the meeting, he said, were read by ninety per cent. of women and children, and that they dealt upon matters of a very delicate nature. In his opinion it would be better if the individual members of the Society furthered its interests not by the publication of the proceedings of the Society, but by strenuous personal efforts.

Mr. W. L. Magee said that he did not altogether agree with the views expressed by the rev. gentleman. It might not be desirable to have detailed reports of the proceedings reported in the public press, but where should the line be drawn? The Society by the circulation of the tracts, touched upon matters just as delicate as those reported by the press.

Dr. R. J. Wicksteed said that a motion had been made to suppress the publication at length of the proceedings at the meetings of the Brotherhood; and the reasons advanced in support of the motion were two, viz, (1) that the Ottawa Guild was not sufficiently numerous to warrant the drawing of so much public attention to its doings; and (2) that the matters discussed there, and forming the reason of its existence, were of such a nature as to horrify, disgust, and perhaps to excite prurency, and should therefore not be presented to the eyes of pure and unworldly readers. As to the first argument—the argument of meek humility, fear, and timidity, it had no weight with him. The greatest social and moral movements had been started and sustained by a few earnest men. He gave instances from the experience of his own busy life, of the mighty power for good that a few men devoted to their work possessed, being able to reach the eyes and hearts of multitudes through the press. As he had stated at previous meetings, he had reported the transactions fully, not from egotism, a desire to magnify himself or the Society he belonged

to; but from a wish to offer, through the Church and secular papers, comfort, advice, and assistance to thousands of individuals and to hosts of similar organisations. This had been effected, for many letters had been received asking for counsel, direction, and aid. The intangible reports in the papers had resulted in material relief.

As to the second argument, it was equally opposed to modern social science, enlarged views, and practical experience. The rev. mover stood alone in his objections, his congregation had not complained of the indelicacy of the matters made public, his conferees had found nothing to object to, but on the contrary earnestly desired to organise similar, much-required, outspoken Societies; the Church had not thundered anathema, the very opposite, for under the direct personal encouragement of the bishop of Durham nearly one million tracts of the White Cross series (containing much more minute details of this great social vice of impurity than he had dared to publish) had been issued without distinction as to purchaser, the writer of many of them being the pure minded Ellice Hopkins. His strongest reply, a veritable sockdolager, was the fact that the Church paper DOMINION CHURCHMAN, in whose columns the matter complained of had appeared, had not rejected their reports. This excellent periodical was the best judge of its own interests, which were found mainly in the satisfaction of its readers. Had complaints reached its Editor from its subscribers, he would at once have taken action.

Mr. James Fletcher then spoke on the matter, saying that he coincided with the views of the Rev. Mr. Muckleston.

Several other members referred to the subject, after which Mr. W. L. Magee moved an amendment that a committee be appointed whose business it will be to prepare reports for the public press.

A discussion followed, which resulted in the mover of the original motion, with the consent of his seconder and the members, withdrawing the motion in favour of the amendment. The amendment was carried.

On the motion of Mr. James Fletcher, seconded by Mr. W. L. Magee, a committee consisting of Dr. Wicksteed and the Secretary, were appointed for the purpose of preparing reports of the meetings of the Society.

The matter of selecting delegates to attend a public meeting to be held in Carleton Place, was by unanimous consent of the meeting left to the chairman.

The next meeting of the Society was arranged to be held in New Edinburg. The meeting then dispersed, prayers having been said by the Rev Mr Hannington.

TORONTO.

TORONTO.—At a special meeting of the Toronto diocesan board of the Woman's Auxiliary, held on March 24th, it was agreed to co-operate with the other dioceses of this ecclesiastical province, in the effort to raise a Jubilee fund for the Widows' and Orphans' Fund of Algoma. A memorial of loyal affection for our widowed Queen, and an expression of gratitude to God for the mercies enjoyed during the last fifty years. Letters were read from the Bishop of Niagara, Mrs. Williams, Quebec; Mrs. Boomer, London; and Mrs. Tilton, Ottawa; also a very interesting editorial from the DOMINION CHURCHMAN, all heartily endorsing the scheme.

It was resolved to invite the sympathy and assistance of every churchman in the diocese. Subscriptions of from five (5) cents upwards will be received by the Treasurers of Parochial Branches W. A., or where no branch exists, through any channel appointed by the clergyman.

NIAGARA.

ST. CATHARINES.—*Jubilee Memorial Chimes.*—St. George's Church.—The following particulars will be found of interest in affording information regarding the proposed introduction of memorial chimes in the tower of St. George's Church. The chimes will consist of six bells, so toned that they can be added to at any future time. The following is a list of the weight and cost of bells suitable to the capacity of the tower, which is of sufficient strength to endure the strains of a chime, according to the modern system of attaching bells to trusses instead of swinging them. The prices include cost of transportation and setting of the bells, leaving them all ready for ringing, and each bell will be cast with an inscription, denoting the name of the donor and the person in whose memory it has been given. A 1,600 lb. bell is said to be the smallest with which a chime should commence; a 1600 lb. bell costs \$500; a 1050 lb. bell costs \$350; an 800 lb. bell costs \$300; a 700 lb. bell costs \$250; a 500 lb. bell costs \$200; a 400 lb. bell costs \$170; a 300 lb. bell costs \$130; a 200 lb. bell costs \$100.

MERRITON.—We are glad to hear that the Rev. J. Fennell, Rector, is much better. His address for the present is care of Dr. A. T. Verder, Schenectady, N. Y., U. S. A.

HAMILTON.—The Hamilton Jubilee festival is taking a firm hold on the popular mind, and the announcement that F. H. Torrington, of Toronto, had consented to take full charge of the rehearsals and conducting was received with pleasure by the musicians generally. His grand work in connection with the Toronto festival is a guarantee that with his assistance and advice the Hamilton Jubilee festival will be a great success.

HAMILTON.—*Church of Ascension.*—The restoration of this building, so much injured recently by fire, will soon be commenced.

OBITUARY.—The funeral of the late Capt. Caddy took place March 22nd, from his late residence, 22 Main street west, to Burlington cemetery. Rev. Dr. Mockridge conducted the services at the house. The floral offerings were particularly fine, and fitly showed the love and respect with which he was regarded by his many friends here. Most of Hamilton's oldest and most respected citizens were present to take part in the last sad rites of honour to the deceased, who since he came to this city, over 36 years ago, was esteemed and respected by all with whom he came in contact.

Captain Caddy was the eldest son of Col. J. T. Caddy, of the Royal Artillery, and was born in Quebec in 1801. He received a military education at Woolwich and received his commission in 1825. In 1828 he married Georgina Hamilton, daughter of Col. Richard Hamilton, of the Royal Artillery. Captain Caddy served for fifteen years in England, Ireland and West Indies. In 1842 he was stationed with his battery at London, and shortly afterwards he retired from the service and settled in that city. He removed to Hamilton in 1851, and has resided here ever since. He was a lover of the fine arts, and was a landscape artist of considerable talent. His pictures and sketches of the scenery of the vicinity of this city were among the most enjoyable works in the annual art exhibition.

HURON.

AILSA CRAIG.—Rev. H. A. Thomas of Trinity church has for two weeks been confined to bed by an attack of pleurisy. Mr. Thomas, no doubt, suffers from overwork. He has not been rugged or strong enough to endure the hardships of a large country parish such as Ailsa Craig. He is not sufficiently recovered from the effects of his severe fall, and, like many others of our clergy, he will not spare himself in the most inclement weather.

FOREST CITY.—The Lent services and the lectures of his Lordship the Bishop, in St. Paul's church, are attended by large congregations on Friday afternoons. Truly this, the revival season of the Church, is very profitably employed.

Rev. Principal Powell, of Huron College, has for some days been very ill.

Congratulatory.—A Canadian clergyman in the "Land of the Free,"—Rev. G. G. Ballard, at one time rector of Trinity church, St. Thomas, and then of the Chapter house, London, has been since his leaving Huron, curate of St. John's church, Buffalo, was arrested a few days since for some irregularity in not properly filing a marriage certificate. His numerous friends here are glad to hear of his having escaped the clutches of the law.

SIMCOE.—The Right Reverend Bishop Baldwin was again welcomed by a full congregation in Trinity church on Sunday evening last. The rector, the Rev. John Gemley, R. D., was assisted in the service by the Rev. W. Davis, rector of Woodhouse. The Bishop's sermon was strictly missionary in its character, and was eminently appropriate to the occasion—the missionary anniversary of the church. The discourse was based upon the words of Christ, found in Matthew, ix., 37, 38.

The Anniversary meeting was held (also in Trinity church) on Monday evening, the 14th inst. A short service preceded the addresses. This service was conducted by the Rev. W. H. Wade, rector elect of Old St. Paul's, Woodstock, together with the Rev. Mr. Gemley. The first address, which was brief, was delivered by the Rev. Mr. Davis, in which he demonstrated by apt and telling quotations from the Holy Scriptures, that the Gospel belongs to the old testament dispensations as well as to the new. Nations, like individuals, can be changed in heart and elevat-

ed in life only by the preaching of the truth as it is in Christ Jesus. After a hymn, the Bishop delivered his address. It certainly was a most valuable and comprehensive exhibit on the duty of liberal giving—a duty incumbent upon every genuine christian—indeed, indispensable to genuine christianity. As to the use and abuse of money it was noted that three illustrations were admissible. The miser sought to increase it and to hoard it, but never enjoyed it. The spendthrift scattered it, he could gather more when his present possessions were dissipated. Then there was the philosophic pagan, who despised money and trampled it under his feet. None of these were correct. God controlled by His law in this respect, as well as in the apparently irreversible laws of nature. Here the address entered upon an intensely interesting and carefully elaborated dissertation upon the character and obligation of proportionate giving.

First, as to the Patriarchal truth, as shown by Abraham's tithe, to Melchisedec, and Jacob's vow at Bethel.

Second, as to the Levitical law, in which two tenths at least were required.

Third, as to the christian law of love. This had neither specification or limitation, yet there were some christians, (?) the Bishop significantly remarked, who could in their interpretation of this law of love, give little or nothing for the salvation of their fellow beings in their degradation and suffering.

We furnish herewith only a brief and fragmentary outline of an address of rare excellence, and of the utmost practical value, not only to the churches, but to society in its manifold compartments.

ALGOMA.

PORT CARLING.—*Acknowledgment.*—The Incumbent begs to acknowledge from the President of the Quebec Cathedral Branch of the Woman's Auxiliary to Domestic and Foreign Missions, a box containing clothing for the poor of his district. The contents of the box were a most seasonable help for some poor families.

NEEPIGON MISSION, RED ROCK P.O.—*Extracts from Private Letter.*— * * * The children are doing well in school, they are bright, intelligent little creatures, but it is a great strain to them to sit so long in school, accustomed as they have been to a wild wandering life. * * * They are all promised presents when the bales come up. * * * They were too big for a dog-sleigh, so have to wait until navigation opens, when we will send a canoe. * * * Our hearts are greatly cheered by the kindness and sympathy of God's people. * * * Any friends desiring to assist this Indian mission, 70 miles from Red Rock, by donations of money or gifts of clothing, will please send to Mrs A. E. Williamson, 83 Wellesley St. Toronto.

"Christian worker" will be pleased to hear that her "mite" has been expended (by request of Mrs. R.), in the purchase of a dress to be sent early in May to Neepigon.

UFFINGTON.—The Bishop of Algoma paid his annual visit on Sunday, March 25th, and held service in St. Paul's church in the evening. There was a large congregation, and five candidates received the apostolic rite of Confirmation. A new feature was a missionary meeting held on Monday evening; the diocese of Algoma was illustrated by a large map; the Bishop explaining other missions in the diocese, to the great delight of the audience. The result was a substantial offertory for the Neepigon Mission. The other points visited were Ferris Hill, Lewisham, Purbrook, and Oakley. Altogether, the visit was a pleasant one, and instilled new vigor into the hearts of all.

FOREIGN.

The British and Foreign Bible Society's house now stands on the spot where formerly Wycliffe was tried for his life for translating the Bible into English.

The Archbishop of Dublin has received £500 from two ladies, in reply to an appeal from his Grace for help to wipe out the debt due by the Spanish and Portuguese Church Aid Society.

The Committee of the Colonial and Continental Church Society has just received from an anonymous donor a sum of £500 for the extension of Church work in the newer dioceses of the British Colonies, as a special thank-offering in commemoration of the Queen's Jubilee.

The learned historian and Bishop of Chester, Dr. Stubbs, has been elected a correspondent of the Acad-

emy of Moral and Political Sciences at Paris, in the place of the late Dr. Waitz, the German historian.

Archdeacon Philpot is the oldest clergyman in the Church of England, with the exception of the Rev. Bartholomew Edwards, rector of Ashill, Norfolk. He was ninety-six on the 9th of January, and he has been in Holy Orders since 1815. He was Vicar General and Archdeacon of Man for many years. Mr. Edwards was ordained in 1812, and has held the cure of Ashill no less than seventy-three years.

The Church Missionary Society is arranging for a mission to the native Christians of India. Ten missionaries, five clergymen, and five laymen, one of whom has held high military rank in India, will leave England in October next, and will spend four months in India, visiting each mission station in five districts into which the area to be covered has been divided.

A meeting of clergy and others was held recently at Manchester, under the presidency of Bishop Moorhouse, when it was resolved to celebrate the Queen's Jubilee by raising a sum of £30,000 for the superannuation of clergymen in the Manchester diocese, who were from age or infirmity permanently disabled from duty. The bishop said the fund would relieve of their difficulty men who clung sorrowfully to their livings when they were no longer able to do their duty.

The Bishop of London's Fund, according to the report of the Executive Committee, received in 1886 from the public, for general purposes, \$107,545, of which \$85,420 was raised by parochial collections. During the year, \$9,520 was expended on the supply of missionary clergy, \$18,655 on male and female lay agents, \$3,270 on parsonages, \$2,150 on schools, \$39,750 on mission buildings, and \$45,125 on churches and church sites.

The old Cathedral of St. Columba, Londonderry, from the roof of which cannons were discharged at King James's army during the siege of Derry, was opened recently after renovation and enlargement, with an imposing ceremonial. The Primate of all Ireland, the Archbishop of Dublin, and nearly 200 clergymen, including many Irish bishops, took part in a procession down the aisle. The mayor and corporation also attended, and the building was crowded.

The late Lord Gifford, a Lord of Session, has left by his will £80,000 to the four Scotch Universities for the endowment of Natural Theology.

The congregation of St. Michael and All Angels', Helensburgh, have presented the incumbent, the Rev. J. Stuart Syme, with a suitably inscribed silver salver, on which lay a check for £300, and an address on the completion of the twenty-fifth year of his ministry among them.

The London City Mission has, during the year 1885-86, employed 461 missionaries; and under its auspices 8,253,737 visits have been paid. To say nothing of Bibles and Testaments, 4,853,543 religious tracts were distributed, and a total of 70,527 in door meetings and Bible classes held. These, and other statistics, illustrative of its exertions, were communicated at a *conferenza* recently given by the Lord Mayor at the Mansion House, and at a meeting over which he presided in the Egyptian Hall, in aid of the operations of the mission in the poor districts of London and the East End.

The Rev. H. C. Ogle, Fellow of Magdalen College, Oxford, and late Head Master of Magdalen College School, has generously placed his services at the disposal of the Archbishop of Canterbury for the work of the Assyrian Mission. He is expected to leave England in August, and to join the present mission priests in Assyria, the Rev. Canon Maclean and the Rev. W. H. Browne, in September. It is hoped that another priest or deacon will accompany Mr. Ogle, so as to increase the mission clergy to four, the present staff being quite incapable of meeting the pressure of work.

Farmer (to country minister): "I kin bring you in a couple of bushels of apples, dominie, if you'd like 'em. I've got a lot of 'em goin' to rot." *Minister:* "Thanks, Mr. Hayseed, I would be very glad to get them. Have you ever tried feeding them to hogs? I hear they are very fattening." *Farmer:* "Yes, I offered 'em to the hogs, but they won't touch 'em."

From time to time we have chronicled instances of long and devoted service; it is equally refreshing to

put on record kind and considerate treatment of masters and mistresses for their servants. A wedding was celebrated last week at Hawarden Church by the Rev. Stephen Gladstone, the contracting parties being Frederick Rowlands, youngest son of Mr. John Rowlands, vestry clerk, and Jane Elizabeth Forsyth, only daughter of Mr. Forsyth, head gardener to the Right Hon. W. E. Gladstone, M.P. The bride had been for thirteen years in the service of Mrs. Gladstone. The ex-Premier and Mrs. Gladstone were present and signed the register; Mr. W. H. Gladstone played the organ at the service, which was choral, and Mrs. Gladstone provided the wedding breakfast at the Castle.

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.

HIGH CHURCH AND LOW CHURCH.

SIR,—In your paper we constantly read of the different phases of Churchmanship, such as High Church and Low Church, Broad Church, Ritualists and Evangelists. The age is impatient of formalism; very intolerant of shams and shows. In the Church of England we have the two extremes of formalism and informalism. In extravagant overacting and extravagant underacting, in theological foppery and in theological slovenliness, in those who may be called the High-fanatical and the Low-fanatical of the Church. Both are totally unlike the large body of discreet and sensible men who compose the rank and file of our clergy. The one class lay such stress upon the chancel arrangements, and the ornaments on altar cloths, the carvings on fonts, the devices on communion vessels, the carrying of banners and crosses, the burning of candles, the offering of incense, the wearing of cassocks, and on particular postures and attitudes in worship, that you would suppose that the salvation of souls were depending on such issues. The other class, in despite of the explicit declaration of our formulas, make Episcopacy a thing of mere expediency; and the Sacraments and Ordinances nothing more in reality than mere Quakerism. Now sympathizing with one sect, and now with another; now band and glove with Presbyterianism, now with Methodists; again with Baptists, and then with Plymouth Brethren, they are a sort of amphibious churchmen. The golden mean lies between these two extremes. A clerical friend has sent me the following definition of a High Church and Low Church:

"The wisest man is puzzled to give an explanation applicable to the present times. A High Churchman is a fool, and a Low Churchman is no Churchman at all. But what Christian would not rather be called 'a high fool,' especially in the apostolic sense of 'fool,' than 'no Churchman at all.' An old American Bishop, in his day very evangelical, used to say, that 'a High Churchman is a Prayer-Book Churchman, but a Low Churchman is a Congregationalist with a Prayer-Book under his arm.' The faithful Bishop of Minnesota tells a story of a man in his diocese who became a devout communicant of the Church, but who had never heard of these distinctions. Happy the diocese where no such distinctions exist. But this man, on coming to visit his friends at the East, and telling them of his change and happiness as a member of the Church, was immediately addressed by the question: 'Are you High Church or Low Church?' 'My dear Bishop,' said he on his return, 'I said High because it sounded best, and because I never like to be low in anything. Was I right? But for those who want to understand more deeply the party names of High Church or Low Church, I append an extract from a recent speech made in one of the English Convocations:

"There was no spectacle more lamentable than to see men who professed to hold exactly the same truths standing aloof because they said their brethren were indiscreet. This very indiscretion (supposing it to exist) of those who held the truth in common with themselves, was the strongest reason why they should not stand aloof in the time of trouble. Of all things brought before the public there was nothing about which the public were so much mystified through the help of newspapers, and not a little through what were known as Church newspapers—as about the sections commonly called High Church and Low Church. The turning point of belief was a distinct difference on the subjects of the sacraments. 'High Church' held that the life of Christ in the soul was begun by Holy Baptism, and nourished completed and perfected in the Holy Communion. 'Low Church,' without denying that the sacraments were to be reverently observed, assigned to them no such distinct pre-eminence. 'High Church' held Regeneration in Holy Baptism and the Real Presence in the Holy Commu-

nion. 'Low Church' held neither the one nor the other. 'High Church' had an exalted sense of the office of the Church as the means ordained of God for the teaching and keeping of the truth, and as having as such 'authority in controversies of faith,' and a like sense of the office of the ministers of the Church, in and by the laying on of hands. 'Low Church' admitted the authority of the Church only where it coincided with private judgment. 'High Church' dated from the first year of the first century of Christianity, and was Apostolic, Primitive, Catholic. 'Low Church' dated from the sixteenth century, and was human invention, in many shapes and under many names. 'High Church' was set out in the Liturgy, Articles and Homilies of the Church as reformed upon the primitive model before the disunion of East and West. 'Low Church' was set out in the diverse and strange documents of Calvin, Luther, Quingle and others. 'High Church' was the same, yesterday, today and forever. 'Low Church' was ever doubtful, ever manifold, and ever changing."

We ought to have no disputing whether we are High or Low, or Broad. Without trying to see how far the theological pendulum can be made to swing, we find quite enough positive ground in the Church, on which true and earnest men can stand and work together, heart and hand, for the accomplishment of one great and glorious object, the conquest of the world to the cross of Christ.

PHILIP TOCQUE.

Feby. 16th, 1887.

LABRADOR \$1.

SIR,—A writer over the initials E. F. W. has written a letter to our Church papers, in which he seems greatly exercised over the fact that somebody has given, through our Missionary Society, one dollar to Labrador. This is simply a specified offering from one person in one diocese out of the five thousand one hundred and more dollars received by the Treasurer of the Domestic and Foreign Missionary Society since August last, and one would think from the tone of his letter that this small sum and "a mere handful of silver" more, represented all the work of the Society during that time. It would have been fair to have added the whole amount together and to have shown that \$5,142 89 in six months is not so despicable as he would imply. The board always respects the wishes of donors, even to the extent of one dollar, and will always send their contributions to the places desired by them.

When our friend says, "Why do you Christian men, who have your thousands stored away, let your wives give their \$5 nest eggs, and your daughters go round with their collecting book, getting a quarter here and a half dollar there to carry on this great missionary work, instead of yourselves stepping forward and proving the truth of your Christian profession by laying your hundreds and your thousands at the feet of the Saviour?" he speaks well; but when he says, "What is this Board of Domestic and Foreign Missions but a farce? To what object is all this machinery and organization, while people's hearts remain unstirred, while people, calling themselves Christians, are wholly given over to nineteenth century idolatry?" he surely cannot have weighed his words well, for the object of the society is to arouse that very feeling which he says lies dormant, and to show people the importance of supporting missions. Twice a year the board issues an appeal signed by all the bishops, and sent to all the clergy to be read to all the congregations, calling upon all the people for God's sake to take an interest in missions, both foreign and domestic, and asking them for offerings in support of them. What more can be done than that, at least as a beginning? This society pays no salaries to her officers. They do their work as a labor of love, and it is easy for our friend to say, "Send your secretaries and your treasurers, and your paper missions (whatever he means by that) to the winds," but how much better off was the Church in Canada before this Society which he ridicules was established? How was "the great missionary spirit which has made the Anglican Church a power in the face of the whole world to-day aroused, if not by means of societies? Too long has Canada been without her missionary organization, and now that it exists, let noble men and true stand by it, and help it in all its endeavors to promote the cause of missions, instead of writing sentimental gush on such a text as "Labrador one dollar."

He wonders what our Lord, "sitting above the feathery clouds," thinks of this one dollar for Labrador. This we cannot know; but we do know that once He sat over against a treasury and saw a poor woman casting into it two mites, which make a farthing, and thus He declared that she had cast in more than those who had given their costly gifts. May it not be, for all we know, that "Labrador one dollar" represents just such a case as that? Yours truly,

CHAS. H. MCKRIDGE,

Hon. Secy. D. & F. Missionary Society.
HAMILTON, Ont., March 18th.

SIR,—The of the Diocese read in Church wheel of thos be raised to connection w ideas, with t prove on the

For exampl 100 clergym any interest derive from year would i if a Canon man should poor or rich his subscrip burden alike cease may no argues, I w nothing. W paying to injury of th of assistance living from scription be an ordinary from the 10 strongly as which has l laity will n expect the Who receive Where will assistance that has g clergy with to hear the Dominion; agement of our gifts a out the di

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SIR,—A named soc church-m it is that by laymen ship. Th want and every par ply all ne commend constituti

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SIR,— in the the Dio well be expend ding th stating agents,

W. AND O. FUND.

SIR,—The state of the Widows' and Orphans' Fund of the Diocese of Ontario, published in a circular, and read in Church on Sunday, 20th, will, I hope, set the wheel of thought in motion, whereby the fund may be raised to a higher standard than it now is. In connection with this, permit me to give one or two ideas, with the hope that some cleverer pen will improve on them.

For example, suppose the Diocese is composed of 100 clergymen, we are informed only 60 pay or take any interest in the fund, what benefit does the fund derive from the other 40? None. These 40 at \$5 a year would make \$200, enough for one widow. Now, if a Canon was passed in Synod that every clergy man should be taxed, that no one, married or single, poor or rich, should hold a parish until he had paid his subscription to this fund, all would then bear the burden alike. Again, a man after entering the diocese may not marry for seven or eight years, so he argues, I want nothing from the fund so I will pay nothing. What selfish reasoning. Another may be paying to insurance companies and lodges to the injury of the Church, depriving the Church's sources of assistances, of his money, while he is receiving his living from the Church. Secondly, cannot the subscription be raised to \$7. No man in the receipt of an ordinary stipend but can lay by \$7, the extra \$2 from the 100 clergy will maintain another widow. I strongly agree with the expression in the circular, which has been always that of the Bishop, that the laity will never allow the fund to suffer. But why expect the laity, when the clergy are so careless? Who receives the benefit but the clergyman's wife? Where will a widow naturally turn for comfort and assistance after her husband's death, but to the Church that has given him support, and to the Bishop and clergy with whom he has associated. We are proud to hear the Diocese of Ontario called the first in the Dominion; then let her stand first in the good management of the Widows' and Orphans' fund, and let our gifts and prayers be one united offering through out the diocese, and God's blessing will rest upon us.

Yours,
FAITH.

THE CANADIAN CHURCH UNION.

SIR,—Allow me to heartily commend the above named society, to the favourable consideration of all church-members. One very significant feature about it is that it has been organized and is now officered by laymen. Priests are, however, eligible for membership. This society it seems to me supplies a long felt want and affiliated branches should be formed in every parish. Mr. W. J. Imlack, of London, will supply all necessary information. I should earnestly recommend my brother priests to write for copies of the constitution and distribute them among their people.

Yours,
A PRIEST OF HURON.

NO LADIES AND GENTLEMEN.

SIR,—Within the walls of the church there are no ladies and gentlemen, we are all women and men, females or males, or girls or boys. I notice in your paper the other week in an account of a confirmation service, that there were so many ladies and gentlemen I hope in future you will have it corrected before being printed, as it gives a bad idea to those outside the fold. I would respectfully ask secular papers to please take the hint. Yours truly,

F. DEALTRY, WOODCOCK.

PLEASE EXPLAIN.

SIR,—Will you, Rev. Mr. Wilson, or His Lordship the Bishop of Algoma, kindly explain to us Mr. Wilson's government scheme in connection with his Indian Homes at Sault Ste Marie? Does Mr. Wilson propose to hand over the property to the Government, and make the homes unsectarian boarding schools for Indian children, or will the property continue to be, what I suppose it now is, Church property? Many of our Church people who have contributed for the erection and support of these Homes, are asking for a fuller explanation than is to be found in the leaflet just issued from the Shingwauk Home? Truly yours,
March 22nd, 1887.
W. R. CLARK.

RECEIPTS PUBLISHED YEARLY.

SIR,—The suggestion made by Mr. W. H. Plummer in the "Algoma Missionary News," that receipts for the Diocese, should be published monthly could not well be adopted; but, certainly, both receipts and expenditures should be published every year, including those of the two Homes for Indian children, and stating salaries paid to missionaries, to teachers and agents, and to the chief superintendent of the homes.
AMICUS.

SKETCH OF LESSON.

PALM SUNDAY. APRIL 3RD, 1887.

The Night to be Remembered.

Passage to be read.—Exodus xii. 21-23, 29-31, 40-42.

This is Palm Sunday, the beginning of the Holy Week, in which we are once more reminded of the sufferings and death of Christ. This lesson has been selected for to-day, because it tells of an event in the history of the Israelites which typifies the atonement of the Saviour, and sets forth in figure a way of escape from condemnation.

You remember that God sent nine plagues on Egypt, their object being to show the Egyptians the power and greatness of the one true God. Now the last is at hand. It differs from the others in that it is wrought directly by God Himself. This judgment falls alike on Israel and Egypt, but God has mercifully provided for the former a way of escape.

1. *The Stroke of Judgment.* On the 14th day of the first month [for the beginning of the year was now changed Ex. xii. 2] all preparations had been made by Israel for the impending blow. Egypt had been told of it also (xi. 4, 5), but her king and people were indifferent and unbelieving as before. They went to rest as usual, when night came, but Israel was awake and watchful.

The still hour of midnight comes—God's hand is stretched over the land in judgment, and there is no way of escape. Swiftly and silently, in every Egyptian house, the first-born is smitten. There is not a house where there is not one dead! The whole land is filled with mourning, lamentation, and woe! Imagination cannot paint the awful scene. "From the first-born of Pharaoh that sitteth upon the throne, even unto the first-born of the maid-servant that was behind the mill; and all the first born of beasts" all are smitten with swift and sudden destruction.

2. *The Safe Shelter.* How fares it with Israel? All is peaceful and calm—not a sound of mourning is heard. Why not? They have obeyed God and sprinkled the side posts and the lintels of their doors with the blood of the slain lamb. That blood represents another's life for theirs, and typifies the one great sin offering, the sacrifice of Christ (Heb. x. 45). Into none of the houses of Israelites did the Destroyer enter. Seeing the blood, the Angel passed over, and then all are safe under the shelter of the blood. That was God's way of escape.

3. *The Chain Broken.* The last stroke has fallen to sever Israel's chains. Ere the dawn of that next day, all Egypt was stirring, and the one cry, "get rid of Israel," mingled with lamentation for the dead. At last Israel is free,—God's word is fulfilled. His promise to Abraham has been kept, "Jehovah hath triumphed; His people are free."

We must all remember the story of the ever-memorable night. It is deeply interesting and very striking and wonderful. But there are better reasons for keeping it in remembrance.

There is a stroke of judgment ready to fall now. God has warned us again and again (See St. Matt. iii. 10; 2 Cor. v. 10). God had provided a way of escape, the blood of the slain Lamb, the all-atoning sacrifice of Christ. What a day, when He, the Son of God, died. What a night, when He was laid in the sepulchre. What a joyful morning when he rose again!

We must take shelter under His blood. Let us fly to the Cross of Christ. Under its protection we shall be safe. Israel put the blood of the Passover lamb upon their doors, because God had commanded them to do so, and had said that by it they should be safe. *They believed His word.* And if we are trusting in Christ's death for salvation, we, too, are under the shelter of the blood, and shall be safe (Rom. iii. 25). By Him we shall be brought out of a kingdom of darkness and led into His glorious light, to lead a new life, to be his chosen followers, and at last to enter the Heavenly Canaan (Col. i. 13; 1 St. Peter ii. 9; 2 Cor. v. 15; Rev. v. 9-12).

Family Reading.

CONFIRMATION.

BY THE REV. A. W. LITTLE.

Confirmation is an Apostolic Sacramental Blessing given to those who have been baptized, conveying to them grace and spiritual strength from God the Holy Ghost, to fit them for the worthy receiving of the Holy Communion and the daily living of the Christian life. It is the completion of Holy Baptism, a sort of lay-ordination to that "royal priesthood" which is the privilege of all believers. It was typified by the descent of the Holy Ghost upon our blessed Lord after His Baptism in the River Jordan. It was implied in the words of St.

Peter: "Be baptized, every one of you . . . and ye shall receive the gift of the Holy Ghost."

It is variously called confirmation or the strengthening, from the idea conveyed in Eph. iii. 16; the seal, from Eph. i. 13, and iv. 30; and the "laying-on-of-hands" from Heb. vi. 2, where it is associated with repentance, faith and baptism, as being "the principles of the doctrine of Christ," the "foundation" of the Christian life.

The seven-fold gift of the Holy Ghost is "the inward part or thing signified," the laying on of Apostolic hands is "the outward visible sign or form."

That it was the custom of the Apostles themselves to confirm, is clearly shown in the 8th chapter of the Acts. St. Philip the deacon went down to Samaria, preached the Gospel, and baptized many converts. As a deacon he could preach and baptize, but could no more confirm than he could ordain. What was to be done? St. Luke tells us: "Now when the Apostles, which were at Jerusalem, heard that Samaria had received the word of God, they sent unto them Peter and John; who, when they were come down, prayed for them that they might receive the Holy Ghost; then laid they their hands on them, and they received the Holy Ghost."

"Through the laying on of the Apostles' hands the Holy Ghost was given." Unless confirmation had been an important rite, one of "the principles of the doctrine of Christ," the Apostles would hardly have taken the trouble to send two of their most prominent bishops, SS. Peter and John, to administer the rite to the baptized converts of St. Philip.

Nearly twenty years after this, St. Paul, passing through Ephesus, baptized twelve men. After that, he "laid his hands upon them," and they received the Holy Ghost. (Acts xix. 6.)

These allusions to the Apostolic custom of confirmation in the New Testament, are corroborated by the universal practice of the Church ever after. Baptism was held to be the initiation of a child (or an adult) into the Church; but baptism was invariably followed, either at once or after an interval, by the laying on of the bishop's hands. In cathedral towns and in small dioceses, where the bishop himself could be present at christenings, whether of infants or adults, the laying-on-of-hands appears to have followed immediately after the baptism, so that it came to be looked upon as almost a part of it. But where it was impossible for the bishop to be present at the baptism, the laying-on-of-hands was deferred until he could be present and perform the act in person "after the example of the Holy Apostles." Thus arose the system of regular Episcopal visitations in every parish, that all who were admitted into the fellowship of Christ's religion might be brought *en rapport* with the chief pastors of the church, might receive the touch and the benediction of an apostle. All this may be gathered from a few passages from the fathers.

Tertullian (born A.D. 135), after speaking of baptism says: "Next to this the hand is laid upon us, calling upon and invoking the Holy Ghost through the blessing." St. Cyprian, the Bishop of Carthage, (born about A.D. 200) says: "The custom has also descended to us that those who have been baptized, be brought to the bishops of the church, that by our prayers and by the laying-on-of-hands, they may obtain the Holy Ghost." St. Jerome (born A.D. 340) says: "It is the custom of the churches that hands be laid on those who have been baptized and the Holy Ghost invoked over them." But lest anyone should imagine that this laying-on-of-hands was administered by the presbyters or deacons, he says explicitly: "This is the usage of our churches. The bishop goes forth and makes a tour in order to lay his hands and to invoke the Holy Ghost on those in the small towns who have been baptized by our priests and deacons."

But why multiply instances? Let it suffice to have seen that St. Paul declares this laying-on-of-hands to be one of the "principles of the doctrine of Christ," that the allusions in the Acts show that it was the practice of the apostles to lay their hands on the baptized. In addition to which the testimony above cited—of one who lived on the verge of the apostolic age, of another in the next century and of another in the century following—shows

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that it was the should be ad apostles, with prayer for the Confirmation, a note catholicity. while working church: "I coming to this of the apostle Considering authority, the the fathers, and to say nothing utility of the child of the c apostle—whi to me that n in the follow: all the mark: "venerable b The Holy Church, the ing race? J essentials of of the doctri- tined stead and holy cor its most pri The vener of England, in the sever diocese, bou tion, "and l they might There is stil tion, which diocese of Y The pray beginning hast vouchs has come d church fro apostolic tin back as we used by St Milan, in tl ago, and st firmation o I know r precise m they can h appropriate church p bishop: "Defen venly grac and daily more, unti Amen." Indeed, service o father in C church an the mean christian t While t tion to pre a little chi usual cus Western none shall rudiments enough to that was ed, but a ought to l sufficientl years of a that child Holy Bap as strang years of d bishop to admitted "joining once for: "regener

that it was the custom of the church that this rite should be administered by the successors of the apostles, with the imposition of hands, and with prayer for the gifts of the Holy Ghost.

Confirmation was therefore apostolic and universal, a note of the church, a mark of primitive catholicity. Said a learned Presbyterian divine, while working his way back into the historic church: "I could not find in antiquity any beginning to this 'laying-on-of-hands,' but at the hands of the apostles."

Considering the primitive character, the apostolic authority, the scriptural evidence, the testimony of the fathers, and the universal practice of the church, to say nothing of the intrinsic grace and practical utility of the solemn act which would give to every child of the church the paternal benediction of an apostle—which binds the font to the altar—it seems to me that no church can claim to have continued in the fellowship of the apostles or to have retained all the marks of catholicity, unless it has kept this "venerable blessing," this apostolic rite.

The Holy Eastern Church and the Roman Church have retained it. How is it with our own Church, the Catholic Church of the English speaking race? I answer, on this point as on all the essentials of the catholic religion—"the principles of the doctrine of Christ"—our church has "continued steadfastly in the fellowship of the apostles," and holy confirmation is administered among us in its most primitive form.

The venerable Bede tells us how, in the Church of England, St. Cuthbert, the Bishop of Lindisfarne, in the seventh century, used to go all over his diocese, bountifully distributing counsels of salvation, "and laying his hands on the baptized that they might receive the grace of the Holy Ghost." There is still extant a beautiful service of confirmation, which was used in our church's grand old diocese of York some twelve hundred years ago.

The prayer in our present confirmation office, beginning: Almighty and everlasting God who hast vouchsafed to regenerate these thy servants," has come down to us by the constant use of the church from remote antiquity, probably from apostolic times. It was used in England as far back as we have records of the services; it was used by St. Ambrose in the ancient cathedral of Milan, in the year 375, more than fifteen centuries ago, and still earlier; it is found also in the confirmation offices of the Greek Church.

I know not what words the apostles used at the precise moment of the imposition of hands; but they can hardly have used words much more appropriate than the sentence which the Anglican church puts in the mouth of the confirming bishop:

"Defend, O Lord, this thy child with thy heavenly grace; that he may continue thine forever, and daily increase in Thy Holy Spirit more and more, until he come unto thy everlasting kingdom. Amen."

Indeed, the mere witnessing of the sacred joyous service of confirmation, in which the venerable father in God, lays his hands on the children of the church and blesses them in God's name, has been the means of bringing back many a wandering christian to his own true home.

While there is nothing in the nature of confirmation to prevent its being properly administered to a little child immediately after baptism (as is the usual custom in the Greek church), the whole Western Church has thought good to order that none shall be confirmed but such as understand the rudiments of christian faith and duty, and are old enough to "renew the solemn promise and vow" that was made at their baptism. No age is specified, but any ordinary child, properly brought up, ought to be desirous of confirmation, and certainly sufficiently instructed, when from ten to fifteen years of age. It is at least the design of the church that children, made members thereof in infancy by Holy Baptism, shall be brought up as children, not as strangers; and that as soon as they come to years of discretion, they shall "be brought to the bishop to be confirmed by him," and then be admitted to the table of the Lord. This is not "joining the church;" that was done fully and once for all in holy baptism, wherein the person is "regenerate and grafted into the body of Christ's

Church." Dissenters, therefore, who desire to conform to the church, ought not to feel aggrieved when they are asked to be confirmed. The ordeal called "joining the church," to which they may have submitted when they became communicants of their respective denominations, is not confirmation, nor indeed even analogous thereto. So that to thoughtful christians who have been brought up in nonconformity to the historic catholic church, confirmation, instead of being in any sense an obstacle, ought to be looked upon as one of the chief inducements for returning to the church, in order to obtain a grace and a blessing to which as baptized christians they were justly entitled, but of which they have been deprived by the insufficiency of the bishopless systems of Protestant dissent.

So keenly is "the conscious want of a connecting link between baptism and communion" felt by those who have lost the apostolic rite on confirmation, that most continental Protestants (notably the great body of Lutherans), have retained the outward form of confirmation even though they have no ministry empowered to administer it. "I sincerely wish," said Calvin, "that we retained this custom of the laying-on-of-hands, which was practiced among the ancients." The Presbyterians and the Baptists in this country have officially declared their belief in it; though, of course, they do not have it, and cannot have it without bishops. Had confirmation, however, even as an empty form and without the apostolic ministry been retained among our dissenting brethren, I am very sure that the heresy which denies baptism to little children would never have made such havoc as it has in the religious life of this age. It is largely for want of confirmation, that baptism has so often been transferred, with deplorable results, from infancy to adult age, in order to have some rite or ceremony of preparation for First Communion.

To all thoughtful non-conformists, as well as to churchmen, who have not fully grasped the meaning of confirmation, I beg to speak a serious and loving word—call it preaching, if you will:

Go back in thought to the first age of the church. Suppose you are one of those Samaritans whom St. Philip has converted. You have repented of your sins; you have professed your faith in the Lord Jesus Christ; you have been baptized into the church. But St. Philip tells you that two of the chief pastors of the church, the apostles Peter and John, are coming down from Jerusalem to give you their official benediction, to lay their hands on your head and to invoke the Holy Ghost upon you. With what eagerness would you seize the precious opportunity! You would hasten to the place appointed; and as soon as you saw the benignant face of St. Peter, or heard the loving voice of St. John, and realized that you were in the presence of one whom your Divine Master had commissioned as an apostolic bishop or overseer of His Church, would you not rejoice to have him lay his hands on your head and bless you in God's name? Well, that is confirmation. The bishops who visit our parishes every year, come with the same office and authority as St. Peter and St. John, when they made the first Episcopal visitation of Samaria. If you believe in God; if you desire grace and help and strength—come in faith, and as the good bishop, after the example of his predecessors, the holy apostles, lays his hands on your head and blesses you in God's name, you will be blessed indeed; you will be brought into full unity with the church; you will receive the gift of the Holy Ghost.

Reader, if you have not been confirmed, you lack something; and you know it. Don't wait to be urged. Go at once to your pastor. Tell him you want to place yourself under his instruction and spiritual direction, so as to be confirmed at the next visitation of the bishop, and become an intelligent, loyal, and devout Communicant of the Church.

AUNTY PARSONS' STORY.

I told Hezekiah—that's my man. People mostly call him Squire Parsons, but he never gets any Squiring from me. We were married—"Hezekiah and Amariah"—that's going on forty year ago, and he's just Hezekiah to me, and nothin' more.

Well, as I was saying, says I: "Hezekiah, we aren't right. I am sure of it." And he said: "Of course not. We are poor sinners, Amy; all poor sinners." And I said: "Hezekiah, this 'poor sinner' talk has gone on long enough. I suppose we are poor sinners, but I don't see any use of being mean sinners; and there's one thing I think is real mean."

It was jest after breakfast, and as he felt poorly, he hedn't gone to the shop yet, and so I had this little talk with him to sort o' chirk him up. He know what I was comin' to, for we had had the subject up before. It was our little church. He always said: "The poor people, and what should we ever do?" And I always said: "We never shall do nothin' unless we try." And so when I brought the matter up in this way, he just began bitin' his toothpick and said: "What's up now? Who's mean? Amariah, we oughtn't to speak evil one of another." Hezekiah always says "poor sinners," and doesn't seem to mind it, but when I occasionally say "mean sinners" he somehow gets uneasy. But I was started, and I meant to free my mind.

So I said, says I: "I was going to confess our sins. Dan'l confessed for all his people, and I was confessin' for all our little church."

"Truth is, says I "ours is allus called one of the 'feeble churches,' and I am tired about it. I've raised seven children, and at fourteen months old every boy and girl of 'em could run alone. And our church is fourteen years old," says I, "and it can't take a step yet without somebody to hold on by. The Board helps us, and General Jones, good man, helps us—helps too much, I think—and so we live along, but we don't seem to get along. Our people draw their rations every year as the Indians do up at the agency, and it doesn't seem sometimes as if they ever thought of doing anything else. They take it so easy," I said, "That's what worries me. I don't suppose we could pay all expenses, but we might act as if we wanted to, and as if we meant to do all we can. Tuere's not many of us, about a hundred, I believe, and some of these is women folks, and some is jest girls and boys. And we all have to work hard and live close, but," says I, "let us show a disposition if nothin' more. Hezekiah, if there's any spirit left in us, let us show some sort of a disposition."

And Hezekiah had his toothpick in his teeth, and looked down at his boots, and rubbed his chin, as he always does when he's goin' to say something. "I think there's some of us that shows a disposition." Of course I understood that hit, but I kept right on with my argument, and I said: "Yes, and a pretty bad disposition it is. It's a disposition to let ourselves be helped when we ought to be helping ourselves. And we are growing up cripples, only we don't grow. Kiah," says I, "do you hear me?" Sometimes when I want to talk a little he jest sets his eyes, and begins to rock himself back and forth in the old arm-chair, and he was doin' that now. So I said: "Kiah, you hear?" And he said, "Some!" And then I went on. "I've got a proposition," says I. And he sort o' looked up, and said: "Hev you? Well, between a disposition and a proposition, I guess the proposition might be better."

He's awtul sacrostic, sometimes. But I wasn't going to be riled, nor thrown off the track; so I jest said: "yes; do you and I get two shillin's worth a piece a week out o' that blessed little church of ourn, do you think?" says I. "Cos, if we do, I want to give two shillin's a week to keep it goin', an' I thought maybe you could do as much." So he said he guessed we could stand that, and I said: "that's my proposition; and I mean to see if we cannot find somebody else that'll do the same. It'll show a disposition anyway."

"Well, I suppose you'll hev your own way," says he; "you most always do." Then I brought out my subscription paper. I had it all ready. I didn't jest know how to shape it, but I knew it was something about "the sums set opposite our names," and so I drew it up, and took my chances. "You must head it," says I, "because you'r the warden, and I must go on next, because I am the warden's wife, and then I'll see some of the rest of the folks."

So Kiah set down, and put on his specs, and took his pen, but did not write. "What's the matter?" says I. And he said: "I'm sort o' shamed to subscribe two shillin's. I never signed so little as that for anything. I used to give that to the circus when I was nothin' but a boy and I ought to do more than that to support the gospel. Two shillin' a week! Why, its only a shillin' a sermon, and all the other services throwed in. I can't go less than fifty cents, I am sure." So down he went for fifty cents, and then I signed for a quarter, and then my sonbonnet went onto my head pretty lively, and says I: "Hezekiah, there's some cold potato in the pantry, and you know where to find the salt; so if I am not back by dinner time, don't be bashful, help yourself." And I started.

I called on the Smith family first. I felt sure of them. And they were just happy. Mr. Smith signed, and so did Mrs. Smith; and long John, he came in while we were talkin', and put his name down; and then old Grandma Smith, she didn't want to be left out; so there was four of 'em. I've allers found it a great thing in any good enterprise to enlist the Smith family. There's a good many of 'em. Next, I called on the Joslyns, and, next, on the Chapins, and then on the Widdie Chadwick, and so I kept on.

I met a little trouble once or twice, but not much. There was Fussy Furber, and bein' trustee he thought I was out of my spear, he said; and he wanted it understood that such a work belonged to the trustees. "To be sure," said I, "I'm glad I've found it out. I wish the trustees had discovered it a leetle sooner." Then there was sister Puffy, that's got the asthma. She thought we "ought to be lookin' after sperritoalities." She said we must go down before the Lord. She didn't think churches could be run on money. But I told her I guessed we should be jest as spiritual to look into our pocket-books a little, and I said it was a shame to be tarnally beggin' so of the Board.

She looked dredful solemn when I said that, and I almost felt as I'd been committin' profane language. But I hope the Lord will forgive me if I took any thing in vain. I did not take my call in vain, I tell you. Mrs. Puffy is good, only she allus wants to talk so pious; and she put down her two shillin's and then hove a sigh. Then I found the boys at the cooper shop; and got seven names there at one lick; and when the list began to grow people seemed ashamed to say no, and I kept gaining till I had jest an even hundred, and then I went home.

Well, it was pretty well towards candle light when I got back, and I was that tired I didn't know much of anything. I've washed, and I've scrubbed, and I've baked, and I've cleaned house, and I've biled soap, and I've moved; and I 'low that a'most any one of that sort of things is a little exhaustin'. But put your bakin' and movin' and bilin' soap all together, and it won't work out as much genuine tired—soul and body—as one day with a subscription paper to support the gospel. So when I sort o' dropped into a chair, and Hezekiah said, "Well?" I was past speakin' and I put my check apron up to my face as I hadn't done since I was a young, foolish girl, and cried. I don't know what I felt so bad about, I don't know as I did feel bad. But I felt cry, and I cried. And 'Kiah, seein' how it was, felt kind o' sorry for me, and set some tea a steepin', and when I had had my drink, with weepin', I felt better.

I handed him the subscription paper, and he looked it over as if he didn't expect anything; but soon he began saying, "I never! I never!" And I said, "Of course you didn't; you never tried. How much is it?" "Why, don't you know?" says he. "No," I said, "I ain't quick in figures, and I hadn't time to foot it up. I hope it will make us out this year three hundred dollars or so."

"Amy," says he, "you're a prodigy—a prodigal. I may say—and you don't know it. A hundred names at two shillin's each gives us \$25 a Sunday. Some of 'em may fail, but most of 'em is good; and there is ten, eleven, thirteen, that sign fifty cents. That'll make up what fails. That paper of yourn 'll give us thirteen hundred dollars a year!" I jumped up like I was shot. "Yes, we shan't

need anything this year from the Board. *This Church, for this year at any rate, is self-supporting.*"

We both sot down and kep' atill a minute, when I said kind o' softly: "Hezekiah," says I, "Isn't it about time for prayers?" I was just chokin', but as he took the Bible he said: "I guess we'd had better sing somethin'." I nodded like, and he just struck in. We often sing at prayers in the morning; but now it seemed like the Scriptor that says: "He giveth songs in the night." 'Kiah generally likes the solemn tunes, too; and we sing "Hasten sinner to be wise" a great deal; and this mornin' we had sung "Lord, let me know my term of days," 'cause 'Kiah was not feelin' very well, and we wanted to chirk up a little.

So I just waited to see what he'd strike to-night; and would you believe it? I didn't know that he knew any such tune. But off he started on "Joy to the world, the Lord is come." I tried to catch on, but he went off, lickertyswitch, like a steam engine, and I couldn't keep up, I was partly laughing to see 'Kiah go it, and partly crying again, my heart was so full; so I doubled up some of the notes and jumped over the others, and so we safely reached the end.

And when Sunday come, and the minister got up and told what had been done, and said: "It is all the work of one good woman, and done in one day," I just got scared and wanted to run. And when some of the folks shook hands with me, after service, and, said with tears in their eyes, how I'd saved the church, and all that, I came awful nigh gettin' proud. But, as Hezekiah says, "we're all poor sinners," and so I choked it back. But I am glad I did it; and I don't believe our church will ever go boarding any more.

IN MEMORIAM.

Died at his residence in Worthing, England, after many years of suffering, Vice Admiral, W. C. F. Wilson, C.B. Aged 56 years.

Put out the lights;
He will not need them more,
Your work is done: his feet have gained
The fairer, purer shore.

Put out the lights;
For him the morning gleams,
The sweetest waking he has known
To-day upon him beams.

Put out the lights;
Sleep on, and take your rest,
He is the patient watcher now,
And we the souls distressed.

Put out the lights;
He walks the heavenly way;
And less than ever yet before,
He needs our tears to-day.

Put out the lights;
The shadows all are past,
And everlasting glory breaks
Upon our friend at last.

"YOU'VE GONE OVER IT."

One Sunday morning an old gentleman was going to church. He was a happy, cheerful Christian, who had a very great respect for the Sabbath. He was, however, somewhat singular in his manner of giving reproof. As he was going along he met a man driving a heavily-loaded cart through the town.

When the old gentleman came opposite the cart he suddenly stopped, and lifting up both hands, as if in alarm, he exclaimed, as he gazed under the cart, "There! there! you are going over it—you have gone right over it!"

The driver was frightened, and instantly cried out, "Whoa! whoa!" and brought his horse to a stand.

He then looked under the wheels, expecting to see the mangled remains of some innocent child, or at least some poor dog or pig that had been crushed to death.

But after looking all about, and seeing nothing under the wheels, he looked at the gentleman who had so strangely arrested his attention,

and anxiously asked, "What have I gone over, sir?"

"Over the fourth commandment, my friend," was the reply; "Remember the Sabbath day, to keep it holy."

HINTS TO HOUSEKEEPERS.

COCOANUT CAKE.—Two cups of sugar, three cups of flour, two-thirds of a cup of butter, one cup of sweet milk, the whites of five eggs, two teaspoonfuls of baking-powder. Bake in layers.

Filling for the Above Cake.—Take one pint of sweet milk, half a cup of sugar, one egg, three teaspoonfuls of corn-starch, and cook thoroughly. Stir in this one grated cocoanut, and spread between the cakes.

CARAMEL CAKE.—Cake same as cocoanut cake. **Filling.**—One cup of sugar, one-half cup of butter, one-half cup of cream; flavor with vanilla, cook to a thick syrup, and then spread between the cakes.

FIG CAKE.—Cook same as for cocoanut cake. **Filling.**—One pound of figs chopped very fine, one cup of sugar, one-half cup of water. Put on the back of the stove and mash with a spoon until it becomes a smooth paste. Flavor with vanilla, and spread between the cakes.

CORN-STARCH CAKE.—One cup of butter worked to a cream with two cups of sugar; one cup of milk in which is dissolved one teaspoonful of soda; two cups of flour, in which is sifted two teaspoonfuls of cream of tartar; the whites, only, of six eggs, beaten to a stiff froth. Mix all these ingredients well, then add one cup of corn-starch. Beat well. Bake in a moderate oven. Will make one large loaf.

GINGER COOKIES.—Two and one-half cups of molasses, one cup of sour milk, half a cup of butter, three teaspoonfuls of soda, a little ginger, grated or powdered; flour sufficient to roll out.

GINGER PUDDING.—One-half cup of molasses, two-thirds of a cup of butter, one cup of brown sugar, two cups of flour, four eggs, one small teaspoonful of ginger, one of cinnamon, and one of cloves. Bake in layers and put together with jelly and icing. Serve with sauce or cream.

TRANSPARENT PUDDING.—Beat eight eggs very light, add half a pound of sugar, the same of fresh butter, melted, and half a nutmeg grated; set this on the stove, and keep stirring it until it is thick as buttered eggs; put a puff paste in a pie plate, and bake in a moderate oven. This quantity will make two pies.

PRESERVE PUDDING.—Two eggs, two tablespoonfuls of butter, two of sugar, and two of any kind of preserves or canned fruit. Bake in puff paste.

CITRON PIE.—The yolks of four eggs, two tablespoonfuls of sugar, two heaping ones of preserves, one-half teacup of melted butter, one-half teacup of buttermilk, one-half teaspoonful of soda. Stir in a very little flour. Bake in puff paste. This makes two pies.

JENNY LIND CAKE.—Two and one-half cups of sugar, one cup of butter, one cup of sweet milk, four cups of flour, four eggs, two teaspoonfuls of baking powder; bake in three sheets (two of white). After taking out the quantity for the two of white, leaving less than a third, add two tablespoonfuls of molasses, one teaspoonful of cloves, one teaspoonful of cinnamon, one grated nutmeg; add a little more flour to the dark; put together with thin frosting.

LEMON SYRUP.—Take six lemons, squeeze them and do what you please with the juice. Slice the rinds. Take twelve pounds of granulated sugar and make a thick syrup. After removing the seeds, drop the lemon slices into the syrup, and boil fifteen or twenty minutes, or until they begin to look a little clear.

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Childrens' Department.

LEARNING TO WALK.

Only beginning the journey,
Many a mile to go;
Little feet, how they patter,
Wandering to and fro.

Trying again, so bravely,
Laughing in baby glee;
Hiding its face in mother's lap,
Proud as a baby can be.

Talking the oldest language,
Ever before was heard;
But mother—you'd hardly think so—
Understands every word.

Tottering now, and failing,
Eyes that are going to cry,
Kisses and plenty of love-words,
Willing again to try.

Father of all, oh, guide them,
The pattering little feet,
While they are treading the up-hill road,
Braving the dust and heat.

Aid them when they grow weary,
Keep them in a pathway blest,
And when the journey's ended,
Saviour, oh, give them rest.

—From Home Life in Song.

B. B. B. ONE OF MANY. B. B. B.

Mrs. Agnes Black, of Orton, Ont., says,
"For five years I have been a sufferer
from dyspepsia and indigestion. I tried
one bottle of Burdock Blood Bitters, and
was getting better; I then bought three
more and it has cured me."

IN LENT.

"Nell Somers, how stingy you are
getting! You don't buy anything
nice any more!"

"Julie, I don't mean to be stingy.
I am trying to deny myself, and to
save my money."

"Save it? what for?"
Nell's face grew rosy, and she was
silent for a moment.

"For God's work: to do good
with," she said at last. And Julie
did not tease her any more.

Are any of you trying to keep such
a Lent?

LEAVING THEM TO GOD.

In West Africa, a society in England
has started a school for native children.
One day in that school a little girl
struck her schoolmate. The teacher
found it out, and asked the child who
was struck, "Did you strike her back
again?"

"No ma'am," said the child.
"What did you do?" asked the
teacher.

"I left her to God," said she.
A beautiful and most efficient way
to settle all difficulties, and prevent
all fights among children and men.
We shall never be struck by others
when they know that we will not re-
turn the blow, but "leave them to
God." Then, whatever our enemies
do, or threaten to do to us, let us
leave them to Him, praying that He
would forgive them and make them
our friends.

REMARKABLE.—There have been many
remarkable cures of deafness reported
from the use of Yellow Oil. The pro-
prietary of this medicine have a large
number of such testimonials. It is the
great household remedy for pain, in-
flammation, lameness, and soreness of
every description, and can be used in-
ternally and externally.



This powder never varies. A marvel of purity
strength and wholesomeness. More economical
than the ordinary kinds, and cannot be sold in
competition with the multitude of low test, short
weight, alum or phosphate powders. Sold only
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FECT SATISFACTION.

JAMES' The Best Stove
Polish
Manufactured

DOMESTIC
BLACK LEAD.

Beware of Common Imitations.

Use James' Extra
French Square Blues.

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Laundry Washing Blues.

Use James' Prize Medal
Rice Starch.

MANUFACTURED:

Plymouth, England.

PURE GOLD GOODS
ARE THE BEST MADE.
ASK FOR THEM IN CANS,
BOTTLES OR PACKAGES

A BARGAIN.

Two Pianos for sale at a Sacrifice.
Change of Residence necessitating it, will sell
at very low price:
(a) -7 Oct square Piano, as good as new selected
for my own use, suitable for house or Hall.
(b) -6 Oct square Piano, handsome mahogany
case, suitable for children's or beginners' use.
CHOIRMASTER,
P. O. Box 206, Toronto!

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STEEL
WIRE
WOVEN WIRE FENCING
55c. PER ROD.



Twisted Wire Rope Selvage.
All widths and sizes. Sold by us or any dealer in this line
of goods, FREIGHT PAID. Information free. Write
The ONTARIO WIRE FENCING CO.,
PICTON, ONTARIO.

PREMIUM LIST.

The "DOMINION CHURCHMAN" will give to the organizers of
Clubs, \$10,000 worth of presents in premiums.

We are desirous of increasing the circulation of the Dominion Churchman
to 30,000. We want it extensively circulated in every city, town, and village in
the Dominion. As an inducement we will give the above magnificent amount in
premiums to those who will undertake to get up Clubs on the following plan:

CLUBS OF THREE.

CLUB NUMBER 1.

Any person sending us the names of three new subscribers to the DOMINION CHURCH-
MAN with three dollars, will be entitled to either one of the following premiums: Seekers
after God. Early Days of Christianity. The Life of Christ. All by F. N. Farrar, D.D.
Note book of an Elderly Lady. Round the World. Grandfather's Chair. Our Girl's
Chatterbox. Our Boys Chatterbox. Belford's Chatterbox. Twice Told Tales. Tom
Brown's School Days at Rugby. Dora Thorne. Daniel Dorondo. Yolande. Shandon
Bells. Shadow and Sunbeams. Young Foresters. Macleod of Dare. Hunting in the
Great West. Called Back. Dark Days. A Daughter of Heath. Deep Down. Dicken's
Story Teller. Complete Letter Writer. Ivanhoe. Gent's Pocket Knife. Ladies Pen-
knife. Ladies Evening Fan. Boy's Knife. Two Silver Napkin Rings, handsomely en-
graved, gold lined. Solid Silver Scarf Pin, plain or engraved. Solid Silver Ear Drops.
Two Misses Solid Silver Brooches. Gold Front Collar Button, very handsome. Ladies
Pearl Handle Pocket Knife. Boy's best Hickory Lacrosse. Ivory Fruit Knife, closing.
Pair Solid Steel Nickled Dressmakers Shears, 7 1/2 inches. Pair Gold-plated Sleeve Buttons.
Magic Fan with Bouquet. Choice Flower and Garden Seeds to the value of one dollar
and fifty cents. See List on another page.

CLUBS OF FIVE.

CLUB NUMBER 2.

Any person sending us the names of five new subscribers to the DOMINION CHURCH-
MAN, with five dollars, will be entitled to either one of the following premiums: Relations
between Religion and Science. By Bishop Temple. Female Characters of Holy Scripture.
By Rev. Isaac Williams. The Characters of the Old Testament, same author. Sermons
preached in English Churches. By Rev. Phillip Brooks. Chantry House. Nuttie's
Father. The Three Brides. The clever Woman of the Family. Hopes and Fears. The
Heir of Redcliffe. By Words, a collection of tales new and old. Love and Life. Stray
Pearls. The Young Stepmother. Exiles in Babylon. In the Wilds of Florida. Twice
Lost. Old Jack. Voyage round the World. In the Wilds of Africa. On the Banks of
the Amazon. The Sea and its Wonders. Ladies' Solid Gold Gem Ring, set with pearls
and garnets. Half a dozen, Tipped Silver-plated Teaspoons, A 1 quality. Half a dozen
Newport Silver-plated Teaspoons. Half a dozen, Lansdowne Silver-plated Teaspoons.
Quarter of a dozen, Lansdowne Silver-plated Tablespoons. Quarter of a dozen Lan-
sdowne Silver-plated Dessertspoons. Set Lawn Croquet. American Knotted Hammock.
Gent's Pearl Handle Pocket Knife. Ladies new, long shape, all leather Pocket Book.

CLUBS OF EIGHT.

CLUB NUMBER 3.

Any person sending us the names of eight new subscribers to the DOMINION CHURCH-
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one premium from Club No. 2.

CLUBS OF TEN.

CLUB NUMBER 4.

Any person sending us the names of ten new subscribers to the DOMINION CHURCH-
MAN with ten dollars, will be entitled to either one of the following premiums: Macaulay's
Essays and Poems, 3 vols. Plutarch's Lives of illustrious Men, 3 vols. Smiles' Biographi-
cal series, 3 vols. The Legend of the Wandering Jew. Imperial quarto volume, finely
printed, richly bound, gold title and ornamentation. Poems, Stories and Essays. By
Henry W. Longfellow and others, with 75 illustrations, one handsome volume. Ladies
Solid Silver Set. Boy's Watch, good time keeper, strong and serviceable. Half a dozen
Silver-plated Tablespoons. Half a dozen, Silver-plated Dessertspoons. Half a dozen,
Silver plated Dessert Forks. Half a dozen, Silver-plated medium Forks. Half a dozen,
medium, Solid Steel-plated Knives, (Rodgers). Half a dozen solid Steel Plated Dessert
Knives, (Rodgers) Ladies' Companion. Ladies Satchel. Ladies' Work Box. Writing
Desk. Large Illuminated Album. Large Plush Album. A Cabinet Album. Leather
Jewellery Casket. Card Case (pearl and silver). Rolled Gold Brooch. Meerschaum Pipe
in leather case.

CLUBS OF FIFTEEN.

CLUB NUMBER 5.

Any person sending us the names of fifteen new subscribers to the DOMINION CHURCH-
MAN with fifteen dollars, will be entitled to either one of the following premiums: Ma-
caulay's History of England, 5 vols. Green's History of England, 4 vols. Knight's His-
tory of England, 4 vols. Gibbon's Roman Empire 5 vols. Rawlinson's Ancient Mon-
archies, 3 vols. Smiles' Self-help, series 4 vols. Smiles' Biographical series, 3 vols.
Milton's Paradise Lost; Richly bound, imperial quarto. Dove's Gallery of Bible Illus-
trations and Stories. Treasures New and Old, or many thoughts for many hours. Quarto
richly bound. Filled Gold Set. Ladies' Solid Gold Brooch. Silver-plated Pickle Castor.
Silver-plated Five Bottle Castor. Silver-plated Cake Basket. Set Professional Lawn Cro-
quet. Ladies' Opera Glass.

CLUBS OF TWENTY.

CLUB NUMBER 6.

Any person sending us the names of twenty new subscribers to the DOMINION CHURCHMAN
with twenty dollars will be entitled to select any one premium from Club No. 2, and also any one
premium from Club No. 5.

CLUBS OF THIRTY.

CLUB No. 7.

Any person sending us the names of thirty new subscribers to the DOMINION CHURCHMAN
with thirty dollars, will be entitled to either one of the following premiums. Eight vols of Miss
Jewell's books. Eight vols. of Mrs. Carey Brock's books. Eight vols. of Charlotte M. Yonge's
books. Eight vols. of the Gilt Edge Edition of the Poets; Handsomely bound in cloth. Back's
Works, popular edition of seven vols. Library of familiar quotations from the English, Ameri-
an, French, Italian, German, Spanish, Latin and Greek authors. By the Rev. C. F. Kamayo, LL.D.,
and J. C. Grocott, 5 vols. Geikie's Hour with the Bible; or the Scriptures in the light of modern
discovery and knowledge, with illustrations—Old Testament series, 6 vols. The first three vols. of
the Dictionary of National Biography, edited by Leslie Stephen. English Plate Communion
service (3 pieces) price \$15.00. Ladies' handsome Gold Watch, price \$15.00. Set Lawn Tennis
rackets. Ladies Opera Glass, (Lemaire's celebrated.)

The books offered as premiums are standard works, and handsomely bound in cloth. The
other articles offered as premiums are purchased from reliable houses, and are guaranteed the
best quality.

In forwarding money, REGISTER YOUR LETTERS, and address:

DOMINION CHURCHMAN,
Box 2640, TORONTO, ONT.

COURAGE AND COWARDICE.

A merry group of boys played in the sun by the quay wall one Saturday afternoon, filling the air with merry shouts and laughter, that seemed to make even an old man like me young again as I heard. I took my seat on a grey stone bench by the water side, and sat watching, now the happy boys, and now the deep tide that flowed fast to sea below my feet. Here in sunshine, there in shadow, the constant water flowed,—here slipping smoothly by the sea-wall, there fretting against the prow of barge or ship it ran; and as I watched it, I thought of my own past life, with its lights and glooms, calms and frets, slipping on fast to the eternity beyond; and looking out beyond the harbour's mouth, I could see the great ocean lie in sunlight, and prayed that my eternity might be bright as that.

Perhaps I looked a quaint old body as I sat musing and this may have provoked the boys to play me a trick. One of them passing me knocked my hat off with a stick. Luckily I had not a wig, like John Gilpin, or that would have gone too. It would have gone into the water, as no doubt he had intended, had not one of the boys caught it. The others laughed, and the mischief doer muttered something about an "accident," while my young friend handed it to me politely.

"What a lad he is!" I could hear my disturber say as he ran off; but the lad did not look disturbed by the compliment.

I was roused again presently from my musing by a shout from the boys.

"It's over!" And looking around, I saw my friend, standing capless.

"Brice threw your cap over on purpose."

"Fight him Wilson."

"Yes, give it him, Wilson." We'll see fair play," said the boys eagerly. Brice squared, and stood ready in due fighting position.

"I will not fight," said my friend Wilson. "I am sorry you threw the cap over, Brice, for it was all but new; and I don't see the fun in mischief of that sort. No,—I am not going to fight you."

"Come on, if you dare," said Brice with irritating look and gesture; and all the boys gathered round Wilson, and urged him to "go on," and "give it him."

"I don't like fighting, and I will not fight," said the boy.

A moment before the boys had been ready to make a hero of Wilson; but now their mood changed, so fickle a thing is popular applause, and two or three cried, "Coward!" "He daren't!"

"I am no coward; and I dare do anything that is right," he said, while his crimsoning face showed how he felt the taunt.

"Coward! Never mind him, Brice: he's nothing but a milksop. He'll come here in a new cap to-morrow, and let you kick it round the quay for an appetite, if you're inclined," said one.

"It is not cowardly to be afraid to do wrong. I won't fight for the sake of a cap." And Wilson, as he spoke, thought of the minister's exhortations last Sunday. "We have a great Example to follow, you know," he added, "and it's our duty to follow it. No—I am not going to name that Great Name for you to laugh at, Brice. I

CARPETS!

JOHN KAY

Is now opening out the most extensive stock in this line ever shown in Canada. In order to meet the constant great increase of business, he has entered into large contracts at very low rates, and is therefore enabled to offer special inducements in prices to large purchasers. He would further say that his patterns and styles of goods are of the highest artistic art, designed and colored specially according to his instructions; consequently cannot be found anywhere else in the city. The goods of all kinds now on exhibition, he feels assured, will on inspection bear out his representations, sustaining his past reputation and surpassing previous successful expositions.

He is Sole Agent in Ontario for JAMES TEMPLETON & CO.'S exquisite VICTORIAN AXMINSTERS, a good selection of which he has always on hand, for Rooms, Halls and Stairs. Also their Parquet Squares in sizes 9x12 feet and 10x13½ feet. No goods produced elsewhere to equal these.

Also Agent for Eastern Hand-Tufted Squares in all qualities from \$4 to \$11 per square yard.

The Kenilworth Carpet, Introduced for the first time, in sizes 9 9 x 12 feet and 12 0 x 14 8, is a heavy Axminster, at remarkably low prices.

Royal Axminster Carpets, Very Choice Patterns.

Wiltons, In these he has the largest and choicest lot ever shown in the Dominion; exceptional value—the latest novelty being **THE ROYAL JUBILEE BROCHE**, having all the appearance of brocaded velvet.

The Crossley Velvet Carpet, In Extra Qualities; Handsome Goods and Cheap Wear.

Brussels, In the **DACA TWIST**, **ROYAL DOUBLE**, and **ROYAL ALBERT BRODEIRE**, in the five frame Brussels will be found many novelties. The importance of these this season is almost double of any previous one. The Standard Quality at \$1.00 and \$1.10 for cash, in new patterns, is unexcelled in the market.

Tapestry Carpets, From the lowest to the highest Ten-Wire Goods manufactured. The best Cloth from 75c. to 85c. cash. None higher.

Handsome New Patterns in **KIDDERMINSTER CARPETS**, in new colorings. The best made is \$1.00 net per yard; 75c. **KIDDER** Carpet is the best value in the trade. All wool Carpets at 65c.

A lot of the beautiful **PHILADELPHIA High Art Wool Carpets**, with borders. The first of these goods offered in Ontario.

Art Squares from 7½ to 20 yards square, in all the new colors and designs.

Church Carpets in best **ALL WOOL**, **TAPESTRY** and **BRUSSELS**. Low quotations for large quantities of 500 to 1500 yards.

Rugs and Mats of all kinds and sizes. **NAPIER** and **COCOA** matting, mats, etc. **CHINA** matting. Headquarters for **OILCLOTHS**, **LINOLEUMS**, a large stock always on hand.

Depot for the famous **AURORA SWEEPER**, the **QUEEN**, and the **DELIGHT**. The last is the best \$1.75 sweeper in the market.

JOHN KAY, 34 King St. West, Toronto.

must do what I think right; and if you all call me cowards, I cannot help it."

A chorus of laughter greeted Wilson's speech, in which Brice's voice was loudest.

"Go home; we don't want a coward's company."

"Go home, coward!" And Wilson turned away.

He had not gone twenty yards when he turned, as did I, at the sound of a heavy splash.

"He's in!"

"He'll drown!—he can't swim!"

"Brice is drowning!" cried the boys at the edge; and some ran for help, others began to throw their clothes off, as if to jump after, but seemed to look at the deep water running ten feet below, fast as a mill-stream, and lose courage, and none would venture. There was any amount of noise and shouting; and one threw a rope over, that fell far short of the drifting boy.

"I'll try," said a voice near me; and Wilson threw his jacket on the ground,

ran a stone's throw along the sea wall,

and plunged in gallantly, head foremost.

"He'll save him!"

"He won't—he's not much of a swimmer."

"They'll both go!"

Wilson had outrun the tide before he sprang over, and the next instant he had stopped Brice, catching him by his hair.

"Run and throw him the rope!" I said, and was obeyed; but the rope fell short, and they drifted on.

"The coal-barge!—strike out for it, Wilson," shouted many voices.

"He sees it!—he's doing it!"

"Let him go, Wilson!—save yourself!"

But Wilson was not the boy to let go. He had now caught Brice's jacket, and was striking out with all his remaining strength for the barge.

Would he reach it? Would the boat put off from the ship reach him in time?

Slowly and painfully he swam partly across the tide. I shut my eyes—I could not watch him. I held my breath to hear the word of life or death

"They're safe!" I heard at last, and looking up, I saw Wilson holding on with one hand to the stern of the coal-barge, and keeping up Brice's head with the other. Next moment the boat reached them.

"Boys!" I said, when Wilson had walked quietly home; for he went quickly, more to shun our praise, I am sure, than to change his dripping clothes.—"Boys! try and don't mistake a hero for a coward next time. Believe an old man when he tells you the truth, that he who fears his Maker fears no man—no danger—not death itself!"

B. B. B.—IN WORKING ORDER.—"My husband was troubled with dyspepsia for more than four years. Two experienced physicians did him no good. We got discouraged, until we read of Burdock Blood Bitters; he took only two bottles and now is as well as ever, and is doing heavy work all the time." Mrs. Richard Rowe, Harley, Ont., B. B. B. has cured the worst cases of chronic dyspepsia.

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The eyes by e humors whic affect them. Sarsaparilla. to the digestiv ing the blood every scroful

After havin with weak e at last found remedy whic My general l the use of th Ann Sears, T

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I have use family, for (daughter wa ula, and, at would lose h rilla has cot and her eye ever.—G. K

I have, fro few months Eyes. I ha for this com and consider —Mrs. C. P

My little scrofula, ar Weak and obtain relief administer

saparilla. of Scrofula and strong. Prepared by:

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Superior Design and Workmanship.

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Care For The Eyes

The eyes by expelling, from the blood, the humors which weaken and injuriously affect them. For this purpose use Ayer's Sarsaparilla. It gives tone and strength to the digestive apparatus, and, by purifying the blood, removes from the system every serofulous taint.

After having been constantly troubled with weak eyes from childhood, I have at last found, in Ayer's Sarsaparilla, a remedy which has relieved and cured me. My general health is much improved by the use of this valuable medicine.—Mary Ann Sears, 7 Hollis st., Boston, Mass.

Nearly Blind.

I have used Ayer's Sarsaparilla, in my family, for over nine years. My oldest daughter was greatly troubled with Scrofula, and, at one time, it was feared she would lose her eyesight. Ayer's Sarsaparilla has completely restored her health, and her eyes are as well and strong as ever.—G. King, Killingly, Conn.

I have, from a child, and until within a few months, been afflicted with Sore Eyes. I have used Ayer's Sarsaparilla, for this complaint, with beneficial results, and consider it a valuable blood purifier.—Mrs. C. Phillips, Glover, Vt.

My little girl was badly afflicted with Scrofula, and suffered very much from Weak and Sore Eyes. I was unable to obtain relief for her until I commenced administering

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saparilla. This medicine has cured her of Scrofula, and her eyes are now well and strong.—H. P. Bort, Hastings, N. Y.
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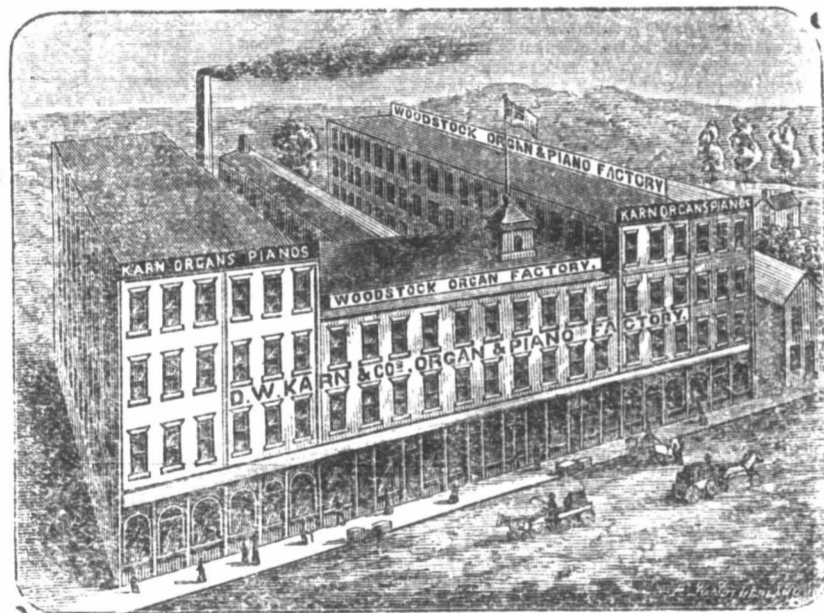
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