

# Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA

Vol. 14.]

TORONTO, CANADA, THURSDAY APRIL 5, 1888.

[No. 14.]

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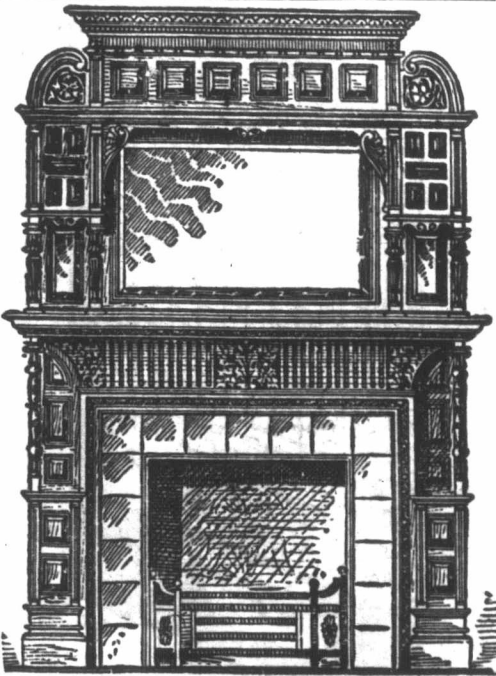
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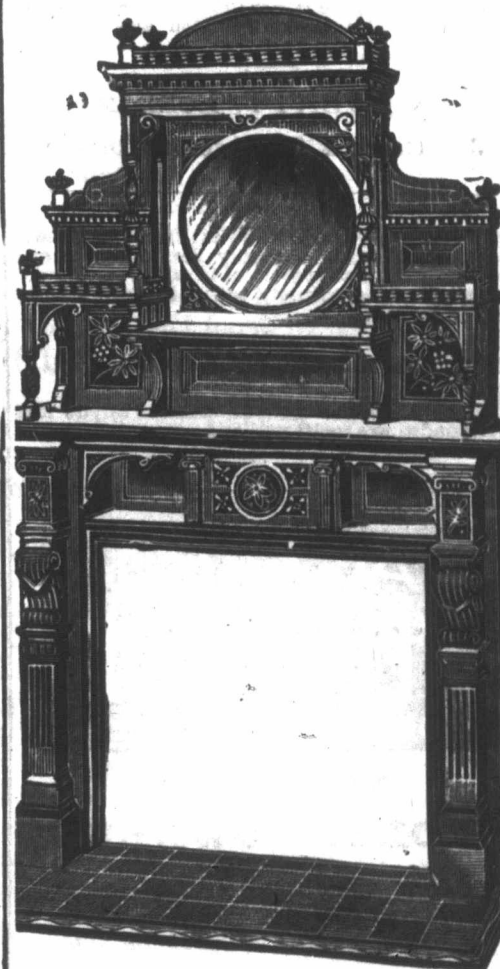
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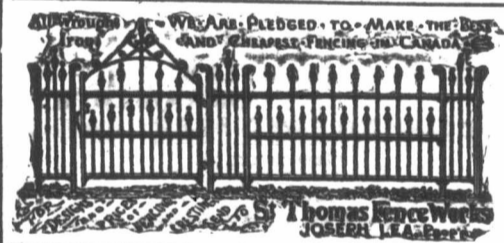
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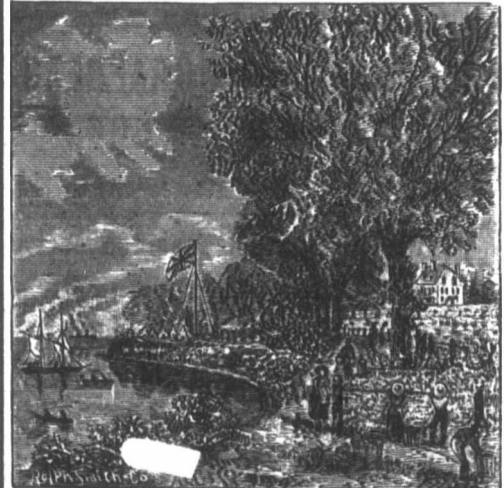
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## LESSONS for SUNDAYS and HOLY DAYS.

April 5th, 1st SUNDAY AFTER EASTER.  
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Evening.—Num. xvi. 36, or xvii. 12. John xx. 24 to 30.

THURSDAY, APRIL 5, 1888.

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

**ADVICE TO ADVERTISERS.**—The *Toronto Saturday Night* in an article entitled "Advertising as a Fine Art" says, that the *DOMINION CHURCHMAN* is widely circulated and of unquestionable advantage to judicious advertisers.

## TO CORRESPONDENTS.

All matter for publication of any number of *DOMINION CHURCHMAN* should be in the office not later than Thursday for the following week's issue.

A quantity of Correspondence and Diocesan News unavoidably left over for want of space.

**THE MOTHER OF JESUS AN ITALIAN.**—New light breaks out now and again on matters that seemed before this shining to be beyond doubt or controversy. One fact, seems never to have been questioned until a few days ago, viz., the race from which sprung the Mother of Jesus, and the country to which she belonged. The whole Christian world has, it would seem, been laboring under a delusion as to these matters for over 18 centuries! A Toronto writer commenting upon the reredos at St. Paul's, London, when alluding to a figure therein of the Virgin Mary, describes it as "an Italian Madonna." The very thought of a *Madonna* in a Protestant Church he regards as appalling. Now "*Madonna*" is simply Italian for "Lady," and the *Virgin* was a *Madonna* without doubt, but that she was an Italian *Madonna*, as he affirms, we are not ready to believe! Why Protestants should go off into hysterical convulsions at the sight of a marble image representing the Mother of Jesus, would be a deep mystery—if it ever happened, but the honest truth is that all this rhetorical wrath at

an Italian *Madonna* being part of the reredos at St. Paul's is acting, playing to the groundlings, who fancy the Italian word for Lady has some dreadful association with Popery. This is a more charitable theory than to suppose that the Editor himself described the *Virgin* as an "Italian *Madonna*." As we said last week, those who do not understand Art should leave it alone. Many of the most pronounced Protestants all the world over have pictures of "*Madonna and Child*," in their homes, by artists of various nations, for while the noblest of all is from an Italian, there are hundreds of splendid *Madonnas* by artists of every European land. Our contemporary must not imagine all *Madonnas* are Italian, nor that all Italian women are *Madonnas*, nor that the *Virgin Mother* was an Italian and a Roman Catholic, as his article on the reredos implies.

**LORD SHAFTESBURY ON THE MADONNA.**—The late Lord Shaftesbury was a typical Evangelical, by not a few he was regarded as a bigoted, but by none doubted as a deeply earnest and consistent one. He was however an educated man. In his diary this distinguished leader of the Evangelical party wrote:

"Whatever may be the condemnation of my judgment, I most boldly declare my preference of the "*Madonna di Foligno*" to all pictures in the world. What a group, the *Virgin and Child*!"

Again,—At Padua I bought a small crucifix, five centimes, or about a halfpenny, was all they asked for it! The worship of the material, or the mere representation, is senseless, wicked and idolatrous; but to bear about a memorial of what God Himself once exhibited to the world does but simply recall His death and passion, and forces us, as Scripture has foretold, to look on Him Whom we have pierced.

Again,—Everywhere the Protestant Cantons exhibit a picture of cleanliness, order and taste; dirt and discomfort are the guardian spirits of Catholics; yet these Catholic districts are not without a charm. The announcement and display of religion give a grace to these solitudes, while the sign of the Cross, comely in its form and adapted to the scenery, places the humiliation and the power of God in wondrous juxtaposition. The use of the Cross has been superstitiously abused, and Protestant nations have therefore mostly abandoned it; but we suffer by the change: such a memorial is necessary and ought to be pleasing."

**THE BAPTISTS ON FEDERATION.**—A large conference was held last week at Guelph, comprising delegates from all the Ontario Baptist societies, the chief question being that of the disposal of the legacy left by the late Senator McMaster to found a Baptist college. There was a strong effort made to commit the conference to approval of a scheme for federating their college with Toronto University. This was voted down by a large majority, the ground being taken that a religious society ought not to accept state aid in carrying on educational work, such work being Christian work, and as the State University is not a Christian institution, federation with it is not consistent with the principles of the Baptist body. We commend our neighbors for their courage and consistency, indeed, as we have said before, they stand high in both these qualities among the sects.

**CANON WHITAKER ON THE PRIESTHOOD OF THE LAITY.**—There is no other question that demands our closing thoughts. Does this priesthood of the whole body interfere in any degree with the representative priesthood in which (on earth) it culminates? Read the Pentateuch, and you will say "No." Read the Psalms; the Prophets, the Gospels, and you will say "No." Read, even more, the Acts and the Epistles, and your answer will (I am persuaded) be the same. And what is the Apocalypse but one great "Amen" to the teaching of the rest of God's Word in this matter? If we

allow no heathen pre-conceptions to distort our mental gaze, but reverently endeavor to learn from the Bible what priesthood means, I imagine that what we find is this: When Christ came he consecrated Himself to be our great High Priest. Christ was the Crown of Israel. He gathered up into Himself all that Israel, "the servant of the Lord," was called to be. Israel then was a priesthood. It was to utter the world's worship, to make articulate the world's half-conscious yearnings after the God it had forsaken, to present the nations to God; to have a glorious temple, to which the stranger to the covenant should come and worship there. It was to be the means of making known the one true God. The completion of its work, "the glory of God's people Israel," was to be "a light to lighten the Gentiles." And then we shall say, "This—this is priesthood."

If we look through the Pentateuch and note what is said about Israel's holiness, and about the priest's obligations, we shall say: "Israel was not made for the priests, but the priests for Israel." They were a gift from the good God to keep before His people an image of its own high calling, and actively to aid it in being true to that calling. The word rendered "priests" is used (you will find) to denote the ministers of a king: those standing next to the monarch, through whom his favor might be sought, by whose acts his will might take effect. Such were the priests in the theocracy of Israel. They were God's *ministers*; and they were bound to a scrupulously watchful life, a life of severe self-abnegation, exposed to terrible punishments, because they had been taken out of a holy nation to minister on its behalf to the All Holy God. The words used by our Blessed Lord in His high priestly prayer reveal to us what a priest really is. And they correspond entirely to the aim set before the sons of Aaron. "For their sakes I sanctify Myself that they themselves also may be sanctified in truth." Such had been the spirit of every true priest. His whole aim ever was that those on whose behalf God had set him to act should be in truth what they were in name—"a holy people unto their God."

If we believe that "whatsoever things were written aforetime were written for our learning," we are led to look for two features in the Israel of God; in other words, in the mystical Body of Christ. It will be a royal priesthood, and it will have within it a representative priesthood. It will be the one, it will have the other by Divine appointment. All who share Christ's anointing will share his priesthood.

**WHENCE CHRISTIAN PRIESTHOOD DERIVED.**—As devout communions are the source and spring of acceptable worship, so are they the source and spring of priestly work. If we would indeed act day by day as members of an elect people, which God has taken out for His Name—called, sanctified, empowered to stand on the Godward side of all who know Him not, or are seeking (as the best must still be) to know Him more—we can but renew again and again our sense of priesthood, our union with the Great High Priest and all who share His unction, and go forth, with a deepened sense of the awfulness and dignity of our calling, to "accomplish those things that He wills to have done."

Thus the Christian priesthood is a direct outcome of the Priesthood of our Lord. He, the one Healer and Physician of the world's woes, bids men enter into His joy—"the joy that was set before Him"—for which "He endured the Cross, despising the shame." If we would be real healers, real staunchers of men's wounds, we must be one with Him.

And let not the mystery daunt us. The mysteries of the Kingdom of God are springs of action. The simplest duties run up into the deepest mysteries. And life is simpler and more effective the deeper in which lie its hidden springs. What is puzzling as a theory is very simple in action. "If a man willeth to do His will he shall know of the doctrine whether it be of God."

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## THE CHURCH IN CANADA.

[COMMUNICATED].

IT is not difficult to see that a great deal which has been written on the state of the Canadian Church has been affected by personal and local considerations. The pessimists, for different reasons, seem to make the worst of things; the optionists, under different influences, are resolved to make the best. Neither class is consciously misrepresenting, yet neither is describing things exactly as they are. An attempt will here be made to bring forward undoubted facts and to show them, as far as possible, in relation to other facts in the condition and history of the Canadian Church.

Let us begin by a brief reference to statements already before the public. It is quite true that the Church of England started with everything in her favor in Canada, and that she has not kept her place. It is not true that she is a bad fifth or sixth now. She is not lower than a third below the Roman Catholic. Figures are proverbially fallacious, and it is generally agreed that English Churchmen are less addicted to "cooking" reports than some other communions. When we cannot entirely trust to figures, we can fall back upon broad tangible facts which are beyond dispute. But first, let us see how far the Church of England had a fair start, or more or less than this, in the Dominion of Canada.

In the first place, then, nothing can be more unsound than the defence, made by a correspondent in the English *Church Times*, that the Churchmen of Canada are more numerous in proportion to the population than those of the United States. After the revolution the American Church, as being generally English in sentiment, had everything against its progress. In Canada almost everything favored the Church. All the men in authority, or nearly all, in the army, in civil offices, in the governing bodies, were members of the English Church.

One circumstance, however, has been overlooked by the pessimists. It is quite true that the immense progress made by the Methodists has been mainly a consequence of the indifference and lukewarmness of English Churchmen. But the same cannot be said of the Presbyterians. In the first place, the established Church of Scotland originally had privileges in Upper Canada. In the second place, some of the very best of our Canadian immigrants and settlers were Scotchmen and Presbyterians. If the "middle class" of Canada were to be carefully analyzed—and nearly the whole population of Canada is, more or less, "middle class"—it would be found that its very backbone was made up to a large extent of Scotch Presbyterians, some of whom by the way, have become members of the English Church. Now, it can hardly be denied that Presbyterianism has generally been found more congenial to the middle class than Episcopacy. No doubt, there has taken place a very considerable change in this respect, during the past few years. But even at this present moment in England the strength of dissent is in the

middle classes, while the Church mostly retains the upper and lower.

Whatever may be the rationale of these facts (and many reasons will suggest themselves to the mind), the facts are undeniable, and they have told against the Church in Canada. And they have told most of all in the country places, in which it is generally allowed that the Church is not holding her own. There are no poor (or very few) in Canada to be taken care of by the parson of the parish; and if there were, the parson has not the power of taking care of them. Then the ordinary farmer is deeply leavened with the middle class Puritanism of England and Scotland, and finds its affinities stronger with Presbyterianism and Methodism than with Episcopacy.

But here we have introduced another element. We have, in a brief and imperfect way which could easily be worked out, accounted for the strength of Presbyterianism, by the predominance and importance of the Scottish element and by the adaptation of this form of religion to middle class sentiment. But it cannot be said that Methodism is to be accounted for in any such manner. Methodism never had any strong hold upon the Scotch, is, theologically, far more widely removed from Presbyterianism than from the Church of England, and (to speak plainly) is disliked by the better class of Presbyterians more than the Church of England.

How, then, do we account for the progress of Methodism? Of course the first answer is, (1) the indifference and lukewarmness of the English Church. This and other points will be considered in detail hereafter. (2) The difficulty of providing clergymen, especially for outlying districts. (3) The elastic organization of the Methodist body for mission work. (4) The uniformity of social level among members of the Methodist body. (5) The loose organization of the English Church, and the slovenly manner in which the system is worked.

Other reasons will appear hereafter. But these are very considerable to start with, and need to be carefully examined, not only as helping us to understand the present state of things in Canada, but as leading to suggestions for the improving of this condition and for the recovery of the ground which the Church has lost.

The subject of our indifference and lukewarmness must be considered in another connection, although these characteristics might account for many more. At present we must, for a moment, contrast the well-knit and aggressive organization of Methodism with the lax and feeble order and action of Anglicans. The Methodists, like the Roman Catholics, seem to have their eyes upon every spot in the Dominion. They know where there is a growing population. They do their best to be first in the field; and often have secured the whole population of a district before the Church has become aware that there was any population to secure.

Examples could easily be given. But there is something worse than this. English church-

es of some size and importance are allowed to stand unserved and shut up for many weeks at a time. Sometimes, no doubt, this is done because a congregation has behaved badly to a clergyman—not a very uncommon case—but this theory will not cover all the facts. Not long ago a clergyman went from one place to another, parting from his people in the most friendly spirit. Not only was there no clergyman immediately appointed to the parish, but for many weeks the church was closed, or opened only when some clergyman happened to be staying in the neighbourhood. The bishop did nothing, the rural dean did nothing. But, it may be asked, what could be done? The answer is, something might very easily have been done. This parish was not in the Northwest or in Algoma, where missions may be twenty-miles apart. There were clergymen within reach who might have given up one of their own services, and supplied the wants of this bereaved congregation either once on a Sunday or once a fortnight, but nothing of the kind was attempted.

From neglect of this kind the natural consequences follow. English Churchmen, however attached to their communion and its offices, will begin to feel that they must somehow and somewhere join in public worship and hear the word of God preached, and they attend other churches, and become attached to their ministers, and perhaps they do not care greatly for the new clergyman when he arrives, and so the Church loses a member, perhaps a family, and never recovers them.

On this point, if it seems desirable, a good deal may be said. We are here touching at the very kernel of our malady. There is some difficulty in making the nature of the case quite clear. It is impossible, in adducing examples, to give names of persons, or localities, or even, in some cases, of dioceses. This only may be premised—that no case shall be brought forward the authenticity of which has not been carefully investigated, and that in offering opinions, as distinguished from facts the reasons upon which they are based will be carefully stated.

## WITNESSES OF THE RESURRECTION.

THE words recorded in the Gospels as the report of the women who had returned from the sepulchre of the Lord, might be regarded as tinged with mental excitement, and with feminine credulity. Yet the import of the words themselves deserved more consideration than that they should be treated as idle tales. The tidings, that the Lord was risen, purported to have been received from two men in shining garments, who had called to remembrance how He Himself had said, while He was in Galilee, that He should be crucified, and rise again the third day. Now the disciples had heard these words from the lips of Jesus: and if they were disposed to treat lightly the calling of them to remembrance, it may serve to show to what an extent their faith in Him as the Christ had been shaken. It would

appear, that one of them them all: "should have following of a mistake, of We know ho long-cherishe sanguine exp by stern rea region of ou vined us bel sunlight colc binations of have lost th reproach in happy if oth how deeply had the dre sepulchre b disciples' ho give never t "We believ Christ, the would they that they h His saying: bury them i which must that is now bitter confe and the dete life, made s conceive th been the er ers would l It was po example i ardent am for Him to and that prophecy, of His wo another ar these resou any even a of the resu of promis words. H His memo had been to have be Their con had fainte such men and scatte being whi have reco and as th is simply more ha tomb. V disappoint the victo and proc Mere stre fice for ti ready to and had trial. T

appear, that the frame of mind indicated by one of them this same day, was common to them all: "We trusted it had been He which should have redeemed Israel." Their past following of Jesus must have seemed to them a mistake, of which they were now ashamed. We know how it is with ourselves, when some long-cherished scheme, wrought out with sanguine expectation, has been broken in upon by stern reality, and has passed out of the region of our earnest thoughts. What convinced us before, convinces no longer now. The sunlight colours have faded away; the combinations of words which called up enthusiasm have lost their power; we try to silence self-reproach in forgetfulness, and count ourselves happy if other men betray not their knowledge how deeply we stood committed. Even so had the dread realities of the cross and the sepulchre broken down the fair fabric of the disciples' hopes. What would they not now give never to have made the sad admission, "We believe and are sure that Thou art the Christ, the Son of the living God!" How would they wish to conceal from themselves that they had once spoken the words! All His sayings, all His deeds of power—better bury them in His grave, and let the mysteries which must surround them rest unmoved; all that is now uppermost in their minds is, the bitter confession that they had been deceived, and the determination to return to their common life, made sadder and wiser. We can hardly conceive that had the cross and the sepulchre been the end of the course of Jesus, His followers would have held together many months. It was possible, and has not been without example in analogous cases, that the more ardent among them might have waited long for Him to rise again, or to come from Heaven; and that some, like baffled interpreters of prophecy, might have shifted on the fulfilment of His words from each disappointment to another and another future chance. But of these resources of deferred hope we do not find any even anticipatory indication. The rumours of the resurrection were idle tales; the words of promise on which they rested, were idle words. He, who had uttered them, though His memory might still be fondly cherished, had been proved, by the sternest of all proofs to have been at least weak and self-deceived. Their confidence was utterly gone; their hearts had fainted; their spirits were prostrate. That such men should knit up again their ravelled and scattered expectations; that these disciples, being what we know them to have been, should have recovered heart, as the narrative tells us, and as the world's history show us they did, is simply inconceivable, supposing that nothing more happened after the deposition in the tomb. We cannot imagine them, crushed, disappointed, deceived men, standing up before the victorious enemies of their disgraced Master, and proclaiming Him a Prince and a Saviour. Mere strength of love for Him would not suffice for this. They had all declared themselves ready to go with Him to prison and to death, and had failed and fled away in the hour of His trial. That which they would not do when He

was present and suffering before their eyes, would they be likely to do, now that He was dead, and fading out of their memories day by day? What they dared not face when they were still buoyed up with hopes that He might achieve supernatural victory, were they likely to stand against now that defeat had branded Him an impostor and a criminal? Can men like these, without any intervening change of circumstances, persuade themselves in good faith to proclaim Him as the Son of God? It surely is not in human nature to operate on itself such a change, as we must suppose to have passed upon them before this could be the case. And if it be said that they counselled together, and put before the world the concerted fiction of His resurrection, then is the matter, if possible, still more difficult to conceive. Up to the very moment of His betrayal, their expectations had all tended one way—to the establishment of an outward earthly kingdom, in which they were to reign as His assessors. Those expectations are baffled; and, according to this hypothesis, in the midst of the bewilderment of their disappointment, they came forward, asserting facts to have happened to Him of a nature far surpassing all that they had ever conceived before, and preaching a kingdom, the very mention of the character of which would before have been to them gall and bitterness. It were, indeed, a strange way of dishonestly conspiring on behalf of their Master and themselves, to change ambition into self-denial, proud hopes into the loss of all things, the carnal into the spiritual. Against these insufficient solutions, let us set the facts of the history. At one great feast of the Jews, when Jerusalem was crowded with strangers from all parts, Jesus of Nazareth was crucified, and the hopes of His followers were crushed. At the next great festival, six weeks after, we find those same followers standing together in a body, with one who had denied Jesus in the hour of His trial acting as their spokesman, and proclaiming, as in the second of my texts, "This Jesus hath God raised up, whereof we all are witnesses;" we find them maintaining this in spite of prohibitions, in spite of stripes, in spite of threatenings. They say they cannot but speak the things which they have seen and heard. The presence of the council which had condemned their Master does not deter them from thus testifying of Him. The very servants of the high priest terrified Peter before; but the high priest himself, and the assembled Sanhedrim, have no terrors for him now. How are we to account for these things, my brethren? Here are cowards become brave men; dis-owners of a persecuted Friend when He was in danger, become His witnesses and upholders now that He is crushed beneath contempt. And this they carry on not one nor two years, not against threats and stripes only, but through long lives spent in this testimony, and even unto death, sealing their witness with their blood. These last words may, perhaps, remind you of a well-known argument regarding one portion of Christian evidence. But I am not at present on common ground with that argument. What I am aiming at is, not the con-

clusion that credit is due to them as honest men, but the supplying of something between their two recorded states of mind, which shall reconcile the change with probability, and make the whole into a connected history. And I submit to you, my brethren, that there is one way, and but one way, of accounting for this change; and that one way is, that the Resurrection really took place as we are told it did. I submit to you that, unless Jesus actually rose from the dead, the history of Christianity would have been impossible; that could not have happened which has happened, and the results of which we see at this day. Considering the story of the life and death of Jesus, its progress from pretension to defeat, from popularity to rejection, from glory to shame—the only solution of the question, how comes it that there is a Christian in the world at the present day, that "we are witnesses of His resurrection."—*Dean Alford.*

ROME ABANDONED.

(Continued from Last Week).

Every one knows that Rome teaches that the marriage bond cannot be dissolved except by death. Why, then, does the Pope claim the right to dissolve valid marriages within two months after their celebration, if they be not consummated, in order to give the husband the right of making solemn vows of religion? Trent teaches this doctrine. The Roman canon of Scripture, and the disputes among the leading divines as to the interpretation of the councils and the rules for interpreting Scripture, prove sore difficulties to an inquisitive mind. I could not help thinking that assertion too frequently passed for proof. Is it not arguing in a circle to take the Scriptures to prove the claims of the Roman councils and Popes, and then to take the Popes and councils to prove the Scriptures and the canon of them? It does not save the logic to say that the Scriptures may be taken as historical writings. In the concrete the Scriptures are inspired, and their authority is because of their inspiration, without which they would not have been written. The disputes about general councils, their number, their opposition to Popes, the contradictions of Popes, and the unhistoric and unreasonable doctrines of Rome, forced me to think that something was radically wrong. By Rome's own tests, Scripture, history and reason, she could not prove her claims. What should I do? The time for my ordination was at hand. My confessor said I was over-scrupulous, while I believed my faith in Rome had failed. He recommended me to be ordained. After ordination I continued my studies in college. The operations of my mind continued to lead me further and further from Rome. Gradually I altogether ceased to believe in some of her doctrines, while my mind was in a negative state as to others. I looked around me in dismay. Could others see that I was a heretic? I prayed for faith and tried to believe. After a time I rose to a higher plane. I thought Christ's religion should be brought more home to the masses of the people than it is in the Roman Church. Very

few of her members know her teachings. I began to look for the One, Holy, Catholic, and Apostolic Church by the lights vouchsafed me from God. I saw that unity of faith did not consist in believing in a Pope or in a pretended uniformity of discipline.

History now revealed Rome to me as the imperial patriarchate of the West, laying claim to the empire of Christ's Church as pagan Rome had claimed the empire of the earth. The Eastern Church and the Anglican Church I began to regard with less fear, less prejudice. I had studied their history and doctrines for years. The accusations brought against them, especially against the Anglicans, I saw were the calumnies of bigotry. Reading the works of leading Anglicans, I came closer to the Catholic Church. The Anglican Church has the noble, grand faith of the apostles, and she makes religion and Christ dear to her people. True, she prefers Christ and his teachings to the Pope and his doctrines. In an unbroken line she traces her bishops to the apostles, and does not make the Church consist of a few bishops or cardinals or of a Pope, but of Christ's people and ministers united. The calumny about Anglican orders is beside our notice. Dr. Lingard shows up the falsity of the accusation, that nowadays is repeated only by the more ignorant and prejudiced.

Two difficulties now stood in my way. The first was the charge that there is no unity of faith in the Anglican Church; but this I found to be false, and now, from a fuller and better knowledge, I know it to be false. The Anglican Church must not be confounded with all that goes by the name Protestant, nor must men, in speaking of her creed, represent her by the extravagances of those who being in her are not of her. There are radical and unbelieving minds in the Anglican Church, just as there are practical atheists and unbelievers in Rome herself.

The second difficulty was, that owing to private judgment in the Anglican Church I could not make an act of divine faith. Why does Rome say so? Is not her own fundamental principle private judgment? Must not Romanists use their private judgment, if they reason at all, in making up their minds that the Roman is the only true Church? If they do not exercise their private judgment in doing so, how do they conclude to accept Rome? Is it on the authority of Rome or of the Pope? But in examining this authority and its right to dictate do not Romanists use their private judgment? Or is there a special forego and forcing grace that compels Romanists to believe in Rome? Does not Rome herself teach that non-Romanists in looking for the true Church should use their private judgment? Does she not allow men to use their private judgment in examining the authenticity and genuineness of the Scriptures? Do not her theologians use their private judgment in explaining decrees of councils and texts of Scripture, as is evident from the disputes about certain canons in the Roman Church? Roman teachers say Rome allows the use of private

judgment to those outside the Church in their search for the Church, and if they honestly follow the lights of mind and conscience they are in the way of salvation, even though they finally conclude to reject Rome's claims. But if one is born in the Roman Church, and exercising his intellect and conscience, finally concludes to reject Rome's claims, then Rome teaches that such a one is a heretic and in the way of damnation! Using private judgment concerning the whole Church and its doctrines in a body, would it not, *a fortissimo* be strictest logic to use it about individual doctrines? The use of private judgment is the root of all faith. Private judgment conscientiously used and energized by God's grace is that which leads to faith in God, His revelation, His Church.

My mind was fully resolved now to leave the Roman Church, for I could not believe in and preach her doctrines. I prepared to leave her, but at the last moment I feared, and on the advice of friends I sought a change of occupation and undertook missionary work. But my faith in Rome was dead and I had not any rest. At last I resigned my position, and after some time was admitted into membership with that branch of the Church which was on earth before the Papacy, and was in Great Britain long before Rome sent thither her missionaries. For Rome I have nothing but respect and love for all the good that is in her, and a grateful memory for the good she did me in leading me, though against her will, into a truer, more catholic, and more apostolic Church, having the doctrines and sacraments of Christ pure and uncorrupted.

So much for the objective side of Christianity as history presented it to my mind. As to my inner experience of religious life in the Anglican Church, I must say that it far surpasses anything I had hoped for; Christ and His graces are nearer to my soul, and make me more forgetful of self, more trusting in Him. In the Roman Church I had no peace, no happiness, no rest of soul. Where before all was agitation, doubt, and unbelief, now all is in affectionate repose, a full confidence, a holy calm. As it is with myself so I find it with all whom I meet. Faith and hope in, and love for, the Saviour of men predominate, where before the figure and beauty of the Crucified, and the grandeur of His teachings were obscured. In Rome I met many devout souls; since I left her I have met with holier and nobler Christians, with more sublime ideas of Jesus Christ and His teachings, and a more practical and Christian observance of the virtues His Gospel teaches.

#### BOOKS RECEIVED.

**THE CHURCHMAN MAGAZINE.**—The March number keeps up the high reputation of this excellent magazine. The chief contents are articles—The Epistle to the Hebrews, by Rev. W. Sinclair, Ex-Chaplain to the Bishop of London; The Church in Wales; The Welsh Church Question; The Church and its Unity, by Canon Bernard. From the latter article we propose to re-publish some portions.

**GENERAL GORDON.** Published by the Young Churchman Co., Milwaukee. This a picturesque biography of a great churchman whose heroic char-

acter was nurtured and sustained by the supernatural life he so intensely believed to be given to the Church and by the Church.

**THINE FOREVER.** Published by Whittaker, N.Y., may be had of Rowsell & Hutchison, Toronto. This is a dainty little gift book for those about to be confirmed. It will be much prized by recipients as a souvenir.

**THOUGHTS ON THE SPIRITUAL LIFE.** By Rev. H. O. G. Moule, M.A., Principal of Ridley Hall, Cambridge. Whittaker, N.Y. Rowsell & Hutchison, Toronto. This work consists of short meditations on certain texts that bear upon spiritual life. For devotional reading or use in mission room addresses the work will be valued.

**BETTER NOT.** By Dr. Vincent. Published by Funk & Wagnalls, N.Y. The author is well known outside Church circles as the moving spirit at Chataqua. The things that Dr. Vincent thinks had "Better not" be indulged in are the ordinary sources of temptation to the young—wine being his pet aversion. He is quite right in teaching that wherever a doubt enters the mind as to any custom, it is far, far better to err on the side of abstinence.

**STILL HOURS.** By Richard Rothe. Translated by Jane T. Stoddart. The name of Pastor Rothe is well known as that of an original and earnest thinker, with a tendency to mysticism. Here are some hundreds of his sayings, some very beautiful, some suggestive, many as full of thought as an egg is of meat. He says, "The point of controversy in our churches now-a-days is whether we are to have a historical christianity or a christianity of sects." "It is alarming to see to what degree of insipidity christianity may be reduced, especially by orthodox people." "How often we find people considering as their insignia of heavenly honor what are really crutches for their weakness." "Still Hours" will prove rich mental and spiritual entertainment for still hours—if such seasons ever come in these hurry-scurry times!

The following are published by John B. Alden, N.Y., and are on sale at this office:—

**THE THOUGHTS OF THE EMPEROR M. AURELIUS ANTONINUS.**

**JUDAISM ON THE SOCIAL QUESTION.**

**DIVINE HEALING OF SOUL AND BODY.** A treatise on the faith cure.

## Home & Foreign Church News.

From our own Correspondents.

### DOMINION.

#### ONTARIO.

**HULL.**—The E. B. Eddy Company of this place always gives a liberal discount off all purchases of building material made from them and used in the erection of churches, Sunday schools or lecture halls, sheds, parsonages, etc. In fact they want to help in the erection of all places of church worship, and allow a discount off all stuff bought of them for such erections.

#### TORONTO.

**Lenten Services.**—A large congregation assembled in St. James' cathedral on the 27th March, when a special Lenten service of a most interesting character was conducted. The chief feature of the service was the choir's masterly rendering of Dr. Stainer's passion music of "The Crucifixion." This sublime piece of sacred music was given at St. Paul's cathedral, London, and its rendition of under the direction of Mr. W. E. Haslam, kept the audience spell-bound during the forty-five minutes which it took to present it. It portrays to the mind vividly and solemnly the trial, crucifixion and resurrection of Christ, the music being specially adapted towards representing the most momentous incident in the history of the world. Rev. Canon Dumoulin followed with an eloquent address on the great historical fact embodied in the passion music of the crucifixion. He

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TORONTO.—vices in the bright and jo universally b services appi chancels wer some, as Hol Simon's, St. ( and effective hope of there have now a floral decora Eucharist ce churches was

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St. CA Ven. Arc Rev. Edw church, a A. W. Ma Wm. Elli gregation, newly ind of St. G Rev. Jax Canon: H for twen office. N this.

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said that the biography of Christ is the reverse of those of all great modern men. Lord Macaulay, after minutely describing the birth, education and famous exploits of Lord Clive, disposes of the circumstances of his death by one sentence. The evangelists, on the contrary, applied all their genius and vigor towards giving the world the awful events touching the last four days of the Saviour on earth. They did this because, under the guidance of God, they say that the time would come when the cross should be the principal attraction for all people and all tongues.

**TORONTO.—Easter Services.**—The Easter Day services in the Toronto churches were exceptionally bright and joyous with music, the churches almost universally having given great attention to festival services appropriate to the season. The altars and chancels were decorated with choice flowers. In some, as Holy Trinity, St. Matthias, St. Luke's, St. Simon's, St. George's, the display was most beautiful and effective in symbolising the fact upon which our hope of the resurrection is based. Even the Unitarians have now adopted this touching custom of Easter floral decorations. The attendance at the several Eucharist celebrations now held in most of the churches was very large.

**Illness of the Rev. O. P. Ford.**—We must regret the continued sickness of this most able and devoted priest. We trust his trip south will soon restore him to health.

**Good Friday in Toronto.**—The observance of Good Friday was more than usually general in Toronto this year. In the churches larger congregations assembled than had previously been seen at this season. This was very marked at Holy Trinity, where the morning service was as largely attended as at the usual Sunday one. Our congregations contained a large number of nonconformists of the higher class, who seem to feel being excluded by their sect from the opportunity of remembering their Saviour on the day of His sacrifice. We gladly note that there was one Presbyterian Church open where Dr. Kellogg preached. Thus do old prejudices shell off by the corrosion of time. We cannot but regret that some places of worship were used for amusement on this day so solemn in its memories. Better, far better, do not notice Good Friday than use it for amusement in connection with a place for worship. It is most deplorable too that some of our judges kept their courts open on Good Friday. This is an outrage on decency. We speak plainly as it is a great public scandal. There are a large number of those who are called into courts by their profession or as jurors or witnesses or officials, to whom the observance of Good Friday is a solemn obligation. The judges have no right to violate the religious rights and consciences of such citizens. We repeat it is a scandal.

**PORT HOPE.**—The Rev. Dyson Hague, M.A., rector of St. Paul's, Brockville, has just concluded a very successful ten day's mission at St. John's, Port Hope. Mr. Hague, though not many years in the ministry, has had wide experience in parish work, and is intensely practical. His afternoon Bible readings on the Christian Life were thus of great benefit to all who attended. The evening services consisted of a shortened liturgy with an address, and were preceded by a service of song and followed by an after-meeting. The hushed solemnity and simple uplifting of Christ in these after-meetings were very impressive. The attendance at the meetings was very encouraging, fully five hundred being present at the five o'clock service, all but a score of whom waited to the after-meeting. As the grand result erring souls were brought to Christ, and slothful Christians stirred up to greater consecration in the Master's service.

#### NIAGARA.

**St. CATHARINE'S.**—On Tuesday, March 20th, the Ven. Archdeacon M. Murray formally inducted the Rev. Edward M. Bland into the rectory of St. George's church, assisted by Rural Dean Gribble and Revs. A. W. Macnab, P. L. Spencer, and James Ardill. Mr. Wm. Ellis, the rector's warden, on behalf of the congregation, presented the keys of the church to the newly inducted rector. Mr. Bland is the fourth rector of St. George's, his predecessors in office being the Rev. James Clarke, Rev. Dr. Atkinson, and Rev. Canon Holland, the two last having held the position for twenty-four years each, and all having died in office. Not many parishes can show such a record as this.

**ANGASTER.**—A memorial window of two lights and tracery, has been recently placed in St. John's Church by the Misses Halson to the memory of their deceased parents. It has been executed by Messrs. McCansland

& Son, Toronto, and is a beautiful work of art. The subject chosen is charity in the form of feeding the hungry. In the left hand panel is a group of suppliant poor, a venerable mendicant, a mother kneeling with upturned gaze, eloquent with gratitude for the substantial loaves her children are receiving from the hands of the lady bountiful, whose graceful figure fronts them. The "alms-giver" is arrayed in a costume of exquisite richness, a robe of purest white richly diapered in gold, a cloak of regal purple embellished with pearls and precious stones. Such wealth of color would scarcely befit a group of beggars, so a judicious admixture of mellow dark tints, describes their tattered garments, and assists in merging the complimentary tones into the background of pomegranate, which with its ripe golden fruit and varied leaves running through both compartments binds them harmoniously together. This with the deep blue sky, the bright ruby background of the canopies, and the delicate symphony of silver, blue, green and gold, that forms the base of the subject, complete a highly artistic and beautiful memorial. Some nine memorial windows altogether have been erected in this church, two of which, at least, in design and execution are fully equal to the best imported work. Since the 1st of January a handsome pipe-organ has also been erected in the church, built by W. Spencer, Hamilton.

**FREELTON.**—The Rev. W. R. Blachford desires to acknowledge with thanks, the following sums towards fitting up a house for services in a new part of the mission:—Bishop of Niagara, \$5; Thomas Blachford, \$5; H. Blachford, \$1; C. Blachford, \$1; Rev. A. Henderson, \$1; Rev. G. Harvey, \$1; Mr. Chas. Howitt, \$1; Mr. Archibald, \$1.

#### HURON.

**BRANTFORD.—Grace Church.**—The holy season of Lent has been well observed here this year. In addition to the services usually held in Grace church by the rector, the Rev. G. C. Mackenzie, a mission was held by the Rev. J. C. Farthing, B.A., of Cambridge, commencing on Sunday, 4th March, and ending Wednesday, 14th. The daily services in the afternoon and evening were well attended. Holy Communion was celebrated at 8 a.m. and again at 10 on Sunday, and crowds of reverent communicants met to obey their divine Master's command, "Do this in remembrance of Me." A solemn yet joyful spirit pervaded all the services.

Mr. Farthing is an Irishman and possesses the national gift of easy, flowing speech, enthusiastic in his work. He impresses his hearers with the feeling that he is thoroughly in earnest. No shibboleth of party stains his utterances, but as the ambassador of Christ he pleads with men. In all these Lenten services no one could fail to be impressed with the power and beauty of our noble liturgy, its Scriptural teaching and universal adaptation to the wants of men. The immense congregations showed their appreciation of their privileges by their hearty responses. Perhaps the young evangelist's best effort was on the last Sunday of the mission; at morning service his subject was the request of the Greeks, "We would see Jesus," and the hearts of his hearers "burned within" them as they listened to his words. At 2 o'clock Mr. Farthing addressed the Sunday School, and at four o'clock held a service for men only. On both occasions the church was crowded to excess. On the last evening of the mission the subject was "The Beauty of Praise and Joyful Worship," and at the close of the service the rector, the Revs. Mr. Howarth and Mr. Farthing, stood at the church doors and presented memento cards to the departing worshippers. We trust "the new fervour which filled the hearts of men" will be lasting and bring forth the fruit of holy living.

**WOODHOUSE.**—The many friends of the Rev. Wm. Davis will regret to hear that he caught a severe cold at the funeral of the late Dean Boomer, which, however, did not prevent him from officiating at the parish church, and the very promising mission at Point Ryerse on the following Sunday. Many a younger man would have felt excused, but not so this faithful old priest. Literally he is spending and being spent for the Master. Though confined to the house ever since, he is, thank God, slowly recovering. Well for the diocese of Huron if there were more like him, a fine specimen of the old evangelical churchman, instead of the more common pinch-beck variety, of ceaseless and untiring devotion to the Master's work, labouring one would think beyond his strength, and that, too, in spite of discouragements neither few nor small, he fights on apparently without seeing, as do others however, that his good work is even now being blessed. The hitherto barren ground is being sown by him in Faith. The harvest will come in God's own good time. May He who alone can make the seed grow bless His aged servant now, and when his work is done give

him "the rest that remaineth" for "the faithful servant."

#### ALGOMA.

The Bishop of Algoma left the city last week for Montreal to spend a few days there before sailing for England by the Parisian, April 7th. While there he will preach in the cathedral and St. George's in behalf of his mission fund, and also address a meeting of the Churchwomen of the city. During his absence in England the diocese will be administered by his commissary, the Rev. S. F. Wilson, Sault Ste. Marie, Ontario, to whom, therefore, all official correspondence may be addressed. The Bishop's address in England will be Office of the High Commissioner, 9 Victoria Chambers, Westminster, London, S. W.

#### RUPERT'S LAND.

**DELORAIN.**—I have lived here during the past six months, and have not seen the face of a clergyman of the Church in all that time. There are, I am told, quite a large number of Church families in this vicinity—living as sheep without a shepherd. Souls seem to lose value in proportion to their distance from Winnipeg. Perhaps this is natural after all. Zeal for their salvation can be shown in a city with much more comfort than among the blizzards of the prairie. Moreover, dignitaries are not usually "created" out of rustic clerical material.

#### FOREIGN.

Two hundred and fifty clergymen have signed an address to Mr. Gladstone recording their "conviction as Christian ministers that the claim of the Irish to self-government must be admitted and dealt with, not ignored and repressed." The *Guardian* says in comment, "We are at a loss to understand the call for this particular exercise of the priest's office."

Another scheme for a Liverpool cathedral is now on the carpet. Happily the committee did not entertain the suggestion (made half in jest, half in earnest) that St. George's Hall should be acquired and turned into St. George's cathedral. The new scheme is a more modest one than the old, but it seems to have a better hope of realization. The present site of St. Peter's church has been definitely selected, and the proposed cathedral will not be much inferior in size to Chester, and larger than Truro or Edinburgh. It is to have a central tower, and a nave capable of accommodating 2,500 persons. The estimated cost is £100,000 to £150,000, towards which conditional promises of support are said to have been already received to the extent of £22,000, including £500 from the mayor and £1,000 from the bishop.

An extraordinary function took place at St. Clement's church, Salford, when the female child of the Sioux Indian "Little Chief," which was recently born in Buffalo Bills' camp, was baptized according to the rite of the English Church. The entire body of Sioux and Apache Indians are at present located in the "Wild West" camp at Manchester walked in procession to the church, which was filled to overflowing with a miscellaneous company, comprising Colonel and Miss Cody, Major Burke, Buck Taylor, cowboys, Mexicans, and other spectators. Baptism was administered by the Rev. J. F. South, the service being translated sentence by sentence by "Broncho Bill," the Sioux interpreter. After the baptismal rites, the assembled body of Sioux sang, "Nearer my God to Thee," in the Sioux tongue.

#### 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.

#### HE IS NOBODY.

**SIR.**—How often do we hear it said of one of no position, wealth or influence, he is nobody. As we grow older we see things in a different light. The nobodies, as they are contemptuously called, are an overwhelming majority of the human race. Of the fourteen hundred million of people on the globe to-day, how many have ever been heard of beyond the narrow circle of their neighborhood? Certainly not one in a million. They never get their names into the papers, they are not talked about on the streets, or on the

railroads, or in the reading rooms. A few friends know them, and recognize them when they meet; but a few miles from home they are as unknown as if they lived in the remotest part of the world. Of the millions of millions who have lived and died since Adam, how few have left any memorial. Of how few do we know the names even. What they did and what they were we know not. They are as indistinguishable as the grains of sand on the ocean shore, if then, nobodyism is the common lot, why should we not be willing to be nobodies? The men and women who have been discontented with the common lot, who have scorned the idea of being nobodies, have too often mistaken notoriety for fame. The world cares more for what is startling and sensational than what is useful. It prefers to be astonished, or even shocked to being instructed. Most people have pushed themselves into notoriety by some absurd eccentricities, some great fraud, or some startling crime. The honest, plodding cashier whose accounts balance to a penny is not spoken of. There are thousands of such in banks and offices; but they toil and die unnoticed and unknown just because they are honest, while a few embezzlers and defaulters have their names paraded in the newspapers and elsewhere, and the world is supposed to be interested in them. The best people, as a rule, are the least known, and the best part of human life does not get into history. History, for the most part, is a record of wars, catastrophes, of vices and crimes, rather than of the real progress of the race.

The nobodies have human affections and souls to live forever. For each of them Christ died, and by trusting in Him each of them may have their names written in Heaven. Why should any of us care about being famous in our day and generation. Is it not enough for us to do our daily duty in the fear of God, and trust in Him for the record and the reward.

However successful any man may have been in the world, he will confess that life has been full of disappointments. This, indeed, is the verdict which we must all pass upon it. When we begin life we are full of hope and spirit; the world is all before us, and we dream of great enjoyment. The future is all bright; our pathway looks as if it stretched away through a land of milk and honey. We do not think of any desert land, not of any enemies. But we have found that the objects on which we set our heart have not yielded us, when we obtained them, the enjoyment we expected. We have found that honor, wealth, pleasure and fame, are broken cisterns that have no water. Let the nobodies of the world be consoled, assured that the labor-loving, frugal and industrious and virtuous among them possess joys and happiness in this life, which the rich know not and cannot appreciate. It was the remark of a celebrated London physician, who enjoyed the most lucrative practice, that he had witnessed such harrowing scenes at the death-beds of the aristocracy, that he shrank with instinctive dread when called upon to visit persons of this class in their sickness. The fashionable follies and dissipations in which such persons generally spend their days, leave no room for serious religious reflection, until the stern messenger death surprises them. The nobodies have no cause to envy the men of fame, honor, or riches. Gibbon in his history of the rise and fall of the Roman Empire, gives an account of one of the Caliphs of Bagdad, one of the wealthiest sovereigns that ever lived, who luxuriated in magnificence and pleasure, who reigned fifty years, but during a life time only enjoyed fourteen days of happiness. No occupation or pursuit in this world can bring real happiness without the peace of God. Look at Cardinal Wolsey, Bonaparte, Mary Queen of Scots, Talleyrand, the great politician and diplomatist. Look at the vanity and emptiness of mere worldly fame in the closing scenes of the lives of Sir Walter Scott, Lord Byron, Burns, Savage, Campbell, Jane Shore, Lady Hamilton, Lady Hester Stanhope, and a host of others, showing the vanity and illusory nature of all human ambition and greatness. If everybody was eminent in literature and science, nobody would be eminent. If everybody was famous, fame would be like the billows of the ocean, none of which is distinguishable from the rest.

Where are those who began the journey of life with us, or joined us at any point on the march? Few can look back on happy hours without thinking of those with whom they spent them, and then comes the sad question where are they now? If we were to have a roll-call of all our early friends, and of all who were associated with us in any way, or known to us in youth, how many would respond to the call? Comparatively few indeed. Who could then have forecast how it would be with us when fifty years had come and gone. Where then are those with whom in life we started? Alas! all along the road they dropped out of the ranks and turned aside to die. And with this constant diminution of friends there comes a strange sense of loneliness, which no bustle of life and no accession of new friends can altogether remove. As we grow older this sense of loneliness deepens,

One of the greatest curses of the ancient Romans was, "May you outlive your friends."

The world is a world of changes; there are changes in the natural world, changes in the political world, the commercial world, changes in our homes. We fail to see the children of yesterday in the busy men and graceful women of to-day. The times have changed, and we have changed in them. Is there anything unchanging. We long for something which will abide. We cannot find it in ourselves, we cannot find it in our surroundings. If we wish for something on which we can rest with unshaken confidence through the vicissitudes of life, we must find it in God. Then of how little consequence will it be, that we have been placed among the nobodies.

March, 26th.

PHILIP TOCQUE.

#### THE INTERMEDIATE STATE.

No. 8.

BISHOP ANDREWS, A.D. 1555-1626.

On Job xix. "See God: and so he may in spirit, as do the souls of the righteous departed: it skills not for the flesh. Yes, see him in the flesh. That, as proper to this text and to this day (Easter), which offers more grace. This day Christ rose in the flesh, and this text is, we shall see him in the flesh. It is meet, the flesh partake the redemption wrought in the flesh, and He be seen of flesh that was in the flesh. He will do it for the flesh; it is now His nature no less than the Godhead: He will not forget it we may be sure. It were hard the Redeemer should be in the flesh, and the flesh never be the better for it. For the soul is but half, though the better half, yet but half; and the redeeming it is but a half redemption, and if but half, then imperfect. And our Redeemer is God, and God's works are all perfect. If He redeem He doth it not by halves; His redemption is a complete redemption certainly. But so it is not except He redeem the whole man—soul, flesh and all; his soul from hell, his flesh from the grave, both to see God. His redemption is imperfect till it extend so far. Therefore, at His coming again, they are willed to lift up their heads, their redemption is at hand, their full redemption, then full, when both soul and body shall enjoy the presence of God. And what we say of God's work, the same we say of the soul's desire: it is not full, neither without this every man, yea the saints, St. Paul, by name, professeth all our desire, *Nolimus capoliare sed supervestiri*, we would not be stripped of this flesh, but be clothed with glory immortal, upon soul and flesh both, which desire being both natural, and having with it the concurrence of God's spirit, cannot finally be disappointed."

Again, on the sign of the prophet Jonas:—The heart of the earth (with Justin Martyr, Chrysostom, Augustine), I take for the grave, though I know Origen, Nyssen, Theodoret, take it for hell, for the place where the spirits are (as in the body, that is the place of them). And thither He went in spirit, and triumphed over the powers and principalities, in His own person. But for His body it was the day of rest, the last Sabbath that ever was; and then His body did rest, rest in hope, hope of what? That neither His soul should be left in hell, nor His flesh suffered to see corruption. For Christ had His Psalm too as well as Jonas. David composed it for Him long before the xvi. Psalm, the Psalm of the Resurrection. And so the evening and the morning were Christ's second day, Easter eve.

#### EARNEST APPEAL.

SIR,—Will you allow me space in your valuable paper for a short and earnest appeal to your many good and interested readers?

Cheddar is but a small and newly established mission of the Church of England, far removed from any town or village, and situated in the midst of the back woods of Ontario, with many miles of wild uncultivated scenery on either side, without a railway nearer than a distance of thirty miles. This settlement may sometimes be visited by outsiders, but not without difficulty, as the track is often in a state utterly unfit for travellers to pass through. So rare is the communication between other towns and Cheddar that while passing through the nearest places on our way from England to this mission a few weeks ago, we were surprised to find no one possessing any knowledge of the place, and many who had never even heard of it. So that the ordinary method of obtaining help such as we should adopt at home, must be set aside. Nevertheless we have in this remote settlement of Cheddar about eighty families, most of them are small farmers, and many of them very poor. There is a small plain church, well built, and suitable for public worship, but in its present unadorned condition could hardly be distinguished from an ordinary school room. Our first service was held there on Sunday last in the afternoon, conducted

by my husband, the Rev. A. E. Whatham, who is taking charge of the mission. The congregation was good and every one seemed most attentive and desirous of showing a hearty appreciation of the efforts of their new pastor proposed to make on their behalf, but the mere good will and sympathy of a congregation is not sufficient to make our beautiful church service as bright and attractive as it is capable of being. In order to make our service more helpful and complete we need try to have the singing better than it is at present, and this can hardly be done without the help of an organ of even the simplest kind. We intend to invite all who are willing to meet with us once every week for a little musical training, and to practise over the chants and hymns to be sung on the following Sunday, but this cannot be efficiently done without the aid of an instrument. Our church services are confessedly a little more difficult to engage in than those of the Methodists who hold their services in the school room of the place. Are we to add the further drawback of chants, either badly sung or read, and hymns less familiar, though so much more beautiful, but without any help that could give the hesitating voices confidence in singing? The congregation seem very willing to do their share, but I cannot count upon much help from them as they are poor people. We are without any friends in Canada to whom to appeal, having only just left England; but it occurred to me that amongst your many readers there would surely be some who could perhaps spare a simple instrument that had done good service at home, or contribute something towards our needs in money, thereby adding to the success of our work and the pleasure of our people. Your sympathy would not be given in vain, and your generosity would be rewarded in having supported a truly worthy and deserving cause.

Cheddar Mission,  
Ontario.

Yours very truly,  
KATE A. M. WHATHAM.

#### COMMUNION WINE.

SIR,—Will "Veritas" kindly inform me where in the Bible the word wine is used in connection with the Lord's Supper. I find the terms "cup," "fruit of the vine," but nowhere the word wine. I would like to remind him that, during the Passover Feast, all leaven was ordered by the Lord, under a severe penalty, to be put out of their houses (Exodus xii. 19). The very term, "fermented wine," shows that leaven has been at work to bring it to that condition.

HOPK.

#### PAROCHIAL MISSIONS TO THE JEWS.

SIR,—Since my appeal, which you were good enough to insert, a fortnight ago, on behalf of the Parochial Mission to the Jews' Fund, I have received Bishop Blyth's earnest appeal for Good Friday offertories for the same Society. The Bishop says:

"The Parochial Missions to the Jews Association has promised me that they will take up Alexandria as their first foreign station. They want at least £1,000 a year for this purpose, including medical agency. This is a sound Church Society, well officered under the Dean of Lichfield; but it receives only such cold support as, alas! Jewish work at present receives in England. Alexandria is now what Egypt has ever been to the Jews, a focus of national interest outside Palestine; and the enterprise there is a splendid one. I earnestly ask the support of the Church for this Society. It is young and promising, and its success will take the measure of the support given to it by the Church. There is ample room and need for its action. There is not a station, nor any branch of its work, which does not need development. In the face of such openings as perhaps no other outpost of Church work can present, my hands are absolutely tied by the want of money."

I have no doubt that many of my brethren have already seen Bishop Blyth's appeal in the *Guardian* of March 17th, and that it will determine the destination of many Good Friday collections in aid of the Bishop's Alexandrian Mission. Allow me to beg the clergy in sending their collections to the Sec. Treas. of their diocese to be careful to say that they are for Bishop Blyth's Alexandrian Mission to the Jews.

J. D. CAYLEY.

Toronto, March 28. Honorary Secretary, P. M. J.

#### WHY THIS DEARTH.

SIR,—Bishop Anson speaking of a recent visit to Port Arthur, says:—"The people residing outside the town could partially support, at least, two or more clergymen, but the men cannot be found. The Bishop of Rupert's Land has seven or eight stations vacant for which he has sufficient funds, but he cannot find the men. In this diocese (Assiniboia) we have been, for a year, in great want of three more clergymen in priest's orders. And this is but a sample of the need

that is being felt the stipends are inadequate to get amply sufficed were only more among men—and be spent for the sake of known, would

The church slow progress. different denoific. The sound west as the ri the hunter's r the city. Eve gathering in ti so far short of made equal to where it is pr ters. In some of three. An number of mi young men of ministry as t the voice of t are yet hinde and without a increase the prayer, ferv harvest, to se More faith, n would produc kindled by t the clergy wi make busine cause the cle young men a the service o owing to the that it is bec money is th have attaine felicity. Fo fessional m profession d 'leveling up' towards the we often her have their sional men. stand on the our.—Men e in that they souls of mer practice. I profession, still immatr see the sam lie against deficiency c When the r lost its pow and self-deu sionalism. it is pursue be on fire i is pursued the inadeq ence in det sometimes what they upon them Is not this of the defti mission w teachers, s hands to d ent to be c To procur of the chu parents al rising ger wanted be scarce in t out that t offers no i to-day a s part by 12 vations of perplexiti able and wise mig for life. ministry, bring onl happen ti the missi church lit bers, and youth are doctrine, missiona



that is being felt all over the world. It is true that the stipends that are offered for the clergy are quite inadequate to support a family. But any man could get amply sufficient to support himself. And if there were only more of the real earnest missionary spirit among men—the burning desire to be allowed to spend, and be spent for Christ's sake, this would be considered quite enough. 'Having food and raiment' men, for the sake of preaching the gospel where it is least known, would be therewith content."

The church should make no lamentation over her slow progress. She keeps step with the march of the different denominations from the Atlantic to the Pacific. The sound of her minister's voice is heard as far west as the ring of the woodman's axe, or the crack of the hunter's rifle. In the lonely forest as well as in the city. Everywhere she is planting churches and gathering in the lost. Why is the number of ministers so far short of our needs? How is the supply to be made equal to the demand? Grouping the churches where it is practicable, would give many more ministers. In some cases six clergymen are doing the work of three. Another important means of increasing the number of missionaries, is to keep on the look out for young men of promise, and call their attention to the ministry as their vocation. Many such have heard the voice of the spirit through the conscience, who are yet hindered by a sense of unfitness. In this way and without any undue or injurious pressure we may increase the number of missionaries. Then again, prayer, fervent importunate prayer to the Lord of the harvest, to send forth more laborers into his harvest. More faith, more earnestness and zeal of the church, would produce more clergy. More love to Christ enkindled by the Holy Spirit would swell the ranks of the clergy with the names of young men who now make business their life-pursuit. Some say it is because the clergy are so poorly supported that so few young men are found willing to devote themselves to the service of the church.—Others maintain that it is owing to the spirit of worldliness which is abroad—that it is because we live in an age when the love of money is the master passion—when to be rich is to have attained the *summum bonum*—the highest human felicity. Formerly it was a great thing to be a professional man. Now the honor goes for little, if the profession does not bring in a fat income. There is a 'leveling up' of the mercantile and mechanical classes towards the standpoint of the professions. Hence we often hear parents saying that they would as soon have their sons merchants or mechanics as professional men. But some will say the ministry does not stand on the ordinary basis of worldly profit and honor.—Men enter that from higher impulses of duty.—In that they only wish to glorify God and save the souls of men. This is the theory and ought to be the practice. But since the ministry is spoken of as a profession, young men whose religious character is still immature, look at it and class it as such, and to see the same objections against it which are felt to lie against the others. This then, is one cause of the deficiency of young men not entering the ministry. When the ministry has become mere profession, it has lost its power. One great cause of the lack of energy and self-denial is the influence of the spirit of professionalism. Preaching comprises two camps. In one it is pursued with an earnestness that shows men to be on fire for souls, lest they perish. In the other it is pursued as an art, trade, or profession. No doubt the inadequate support of the clergy has had an influence in deterring men from entering the ministry, sometimes even the clergymen themselves, in view of what they have encountered, do not feel it incumbent upon them to urge their sons to become clergymen. Is not this way of viewing the ministry one main cause of the deficiency of young men offering themselves for mission work. The minister, the Sunday-school, teachers, and parents, have a power placed in their hands to discover, to educe, to develop piety and talent to be consecrated to the service of the church. To procure a supply of clergy adequate to the wants of the church, ministers, Sunday-school teachers, and parents should co-operate. We fear that unless the rising generation of young men shall receive an unwonted baptism of the Holy Ghost, ministers will be scarce in the years to come. The impression has gone out that the ministry is a thankless calling, that it offers no inducements for advancement. If there be to-day a scarcity of missionaries, it is attributable in part by making too prominent the hardships and privations of respectable pauperism, and the vexations and perplexities of ministerial life which render it undesirable and create a prejudice against it, which otherwise might have led many to consider as their calling for life. Human persuasion may bring some into the ministry, but the call of God in answer to prayer will bring only "laborers" into the harvest. How does it happen that so few young men are willing to enter the mission field. The fact is that but very little church literature is read by very many of our members, and that in consequence, great numbers of our youth are without the proper knowledge of the history, doctrine, usages and movements of the church in her missionary operations.

Another reason of the scarcity of ministers for missionaries is that we exclude a large number of well educated men who desire to consecrate their lives to the ministry, grounding that exclusion upon their ignorance of the dead languages. By this rule we exclude a number who are the equals and some who are the superiors of our average ministers. For the most part it is not the men of extensive learning and of superior literary talents who are wanted, as men of simplicity and sincerity, men of prayer, men who so love Christ as to be willing, as Bishop Anson says, "to spend and be spent for Christ's sake." Christ did not call His disciples from the schools of learning, but from the seaside, the receipt of custom, and other places of human toil. "Please your majesty," said John Howe one day to the king, who asked him why so learned a man as he went to hear one so coarse and illiterate as Bunyan, "Please your majesty, could I possess that tinker's abilities for preaching, I would gladly part with all my learning." In our day the preaching of laymen to respectable sinners is plentiful, their preaching has sometimes great power in bringing souls to the knowledge of Christ. Flowers of rhetoric or witcheries of elocution, "the well-turned period and the well-tuned voice, the strength of action and the flow of words," will not bring the guilty to cry "God be merciful to me a sinner." He who enters the ministry for personal ease has missed his way. He who preaches for filthy lucre is not a servant of Christ. The many calls for cheap clergymen—single men—is not a good sign. The usefulness of a clergyman is doubled the day he marries a true helpmeet. Most of the missionaries going to remote places take a pious wife with them to help in the work.

That the spirit of missions is the spirit of Christ is proven by the fact that only in proportion to what the Church is doing for the spiritually destitute is she prospered. The low state of spiritual life is due, in great part, to the lack of earnest effort to send the Gospel abroad.

There seems to be some defect in the training of young men for the ministry. The teaching is prevalently intellectual. The professor is learned. The student passes credible examinations. Yet there is something lacking. There is a world of difference between that lecture-room in which "lessons are heard," and that one in which "lessons are taught." There are many head teachers, but few heart teachers. The education of the heart has not been given that prominence it ought to have, nor that the endeavoring to save souls is the preacher's work, deeply impressed upon the student's spirit. Heart power is that which is chiefly necessary. We do not undervalue a broad culture. Thinkers rule the world. But culture, however, estimable in itself, can never supply the place of *spiritual self-culture*. It is largely the power of God in us, that he employs to lead others to Christ. Bishop Anson holds out great encouragement to young men to say, "Lord, what wilt thou have me to do." "Lord here am I, send me." Henry Martin and a host of others entered the mission field and left all to follow Christ. It is such a spirit of holy zeal which is to carry the gospel to the destitute. We read of a vessel carrying Julius Cæsar which was caught in a storm, and the sailors being afraid. He rebuked their terror by reminding them that the vessel carried Cæsar. So the missionary, making his lonely journeys in the great North-west over the prairies and through the primeval forest, must remember he is not alone, Christ is with him in his self-sacrifices and labours, and that God is behind the cross of Christ to cheer and comfort in his work in the vineyard.

March 27th.

PHILIP TOCQUE.

SKETCH OF LESSON.

1ST SUNDAY AFTER EASTER. APRIL 8TH, 1888.

The Rash Vow.

Passage to be read.—Judges xi. 29-40.

For some time we have been reading of events which occurred on the west of the Jordan. Now we are to hear of an incident which took place on the eastern side of the river, where the tribes of Reuben and Gad and half of the tribe of Manasseh had settled.

I. *The Chieftain.*—They were much annoyed by powerful neighbors. Of these the Ammonites now made war against them, (v. 4). But there was a man of Gilead, "a mighty man of valour," who, having been driven forth from his father's house by his half-brother, was now dwelling in the land of Tob. (vs. 1-4). To him in their distress the Elders of Gilead sent, begging him to come and lead them against the children of Ammon. But Jephthah (for such was his name) had been deeply hurt by his expulsion, and being, perhaps, an ambitious man, would not accede to their request unless they promised, if he should be successful against Ammon, to make him their head. On the promise being given he returned with them, (vv. 5-11).

II. *The Victory.*—Jephthah at once sent messenger-

to the children of Ammon to induce them to return quietly home. But their king replied that Israel had taken his land when they came up from Egypt, and that it should be restored (v. 13). This Jephthah denied, saying that Israel had not taken the land from the Ammonites (Deut. ii. 19), but from the Amorites (Num. xxi. 21-24). The parley did not avail, and Jephthah marched against them, defeating them in battle, and taking from them 20 cities (vv. 32, 33).

III. *The Vow.*—What a splendid victory! How joyful must the people be! And how proud his own family! See, as he returns home to Mizpeh his daughter comes forth to meet him "with timbrels and dances." But at sight of her, the victor is cast down. He rends his clothes. He cries, "Alas, my daughter!" (vs. 34, 35). What can have happened? Just before setting out to battle Jephthah had made a rash and wicked vow. He had vowed that if God would give him the victory, he would sacrifice to Him the person who first come out of his door to meet him. And that person was his own daughter! (vv. 30, 31).

IV. *The Victim.*—What will she do? Run away and hide? Or try to make her father break his vow? No! She knows the solemnity of a vow, and she would not have it broken. Besides, God has delivered Israel; should not she, in gratitude for this, be willing to die (v. 36). And she is a—brave girl! She only desires two months time to bewail her fate: after which she comes forth a willing victim for the sacrifice. How this beautiful heroism brightens this dark picture! And are we not reminded by her conduct of that other "willing sacrifice," where the Lord Jesus laid down His life of His own accord (S. John x. 18), dying "the just for the unjust" (1 Pet. iii. 18). May we, like "the daughters of Israel," (v. 40) ever celebrate the memorial of Him who gave His life for us!

Family Reading.

OFTEN ALONE.

BY MARAH.

'Tis well to be sometimes alone,  
The noisy world to leave,  
Within some quiet nook our own  
To count the mercies God has shown,  
And o'er our sins to grieve.

Companionship is very sweet,  
We all have need of friends,  
But need we more at Jesus' feet,  
To be alone, our sins to meet,  
And get the strength He sends.

That soul lives nearest unto God,  
Comes nearest to the throne,  
Most meekly bows beneath the rod,  
Treads most the path our Saviour trod,  
That oftenest is alone.

A SUGGESTION FOR THE SLEEPLESS.

A gentleman suffering from high nervous excitement, had been painfully harassed by the want of sleep. To such a degree had this proceeded, that the very sight of his bed made him shudder at the idea of the restless hours he had passed upon it. In this case, it was recommended to him to endeavor, when he lay down at night, to fix his thoughts upon something at the same time vast and simple—such as the wide expanse of ocean, or the cloudless vault of heaven; that the little hurried and disturbing images that flitted before his mind might be charmed away, or hushed to rest, by the calming influence of one absorbing thought.

Though not at all a religious man at the time, it occurred to him, that if an object at once vast and simple were to be selected, none could serve the purpose so well as that of God Himself. He resolved, therefore, to make the trial, and to think of Him. The result exceeded his most sanguine hopes; in thinking of God he fell asleep.

Night after night, he resorted to the same expedient. The process became delightful; so much so, that he used to long for the usual hour of retiring, that he might "fall asleep," as he termed it, "in God."

What began as a mere physical operation, grew by imperceptible degrees into a gracious influence. The same God who was his repose at night, was in all his thoughts by day. And at the time he related this incident to the writer, God, as revealed in the Gospel of His Son, was "all his salvation

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and all his desire," so inscrutable are the means which God devises, "that His banished be not expelled from Him."

PANCAKES IN VARIETY.

On cold winter mornings pancakes of all kinds hold an important place at the breakfast table; the buckwheat cake the most cherished of all. When properly made, this is the most delicious of all the griddle cakes, but it has been against it when made from yeast or risen over night that it was difficult to make light and sweet, and that disagreeable effects frequently followed its eating. It is found that by the use of the Royal Baking Powder to raise the batter these objections have been entirely overcome, and that buckwheat cakes are made a most delicious food, light, sweet, tender and perfectly wholesome, that can be eaten by anyone without the slightest digestive inconvenience. Once tested from the following receipt no other will be used: Two cups of buckwheat, one cup of wheat flour, two tablespoons of Royal Baking Powder, one half teaspoonful of salt all sifted well together. Mix with milk into a thin batter and bake at once on a hot griddle.

The purest and richest syrup is made by dissolving sugar in the proportion of three pounds of sugar to one pint of water. Many persons prefer the flavor of syrup made of Orleans sugar to that made of the white.

Rice griddle cakes are very delicious. The rice is cooked until perfectly soft, drained dry, mashed with a spoon until the grains are well broken up. For each cupful of rice take two eggs, one pint of milk, one heaping teaspoonful of Royal Baking Powder, one half teaspoonful of salt, and flour enough to make a thin batter.

For hominy cakes take two cupfuls of cooked hominy, and crush it with a potato-masher until it is a smooth mass. Add one level teaspoonful of salt, two teaspoonfuls of Royal Baking Powder, and one cupful of flour. Stir together; then add by degrees one quart of milk, and lastly three well-beaten eggs. Bake in thin cakes.

Very delicate and delicious cakes are made by allowing two teaspoonfuls of Royal Baking Powder and one-half teaspoonful of salt to one quart of milk, and sufficient corn meal, mixing all into a smooth, thin batter; no eggs or butter are used for these. The cakes bake quickly to a rich deep brown, and are extremely tender and light.

A very delicious, sweet pancake is made by taking one pint of sweet milk, four eggs, two tablespoonfuls of powdered sugar, two tablespoonfuls of melted butter, one tablespoonful of Royal Baking Powder, and flour enough to make a moderately thin batter. Beat the eggs, whites and yolks separately, until well frothed, stir the butter, sugar, and one cupful of flour, into which the baking-powder has been mixed, into the yolks, then add the milk. If needed, add more flour. Bake in small cakes, butter each one as it comes from the fire, place four in a pile, with very thin layers of any kind of sweet jelly between, and powdered sugar over the top. They should be baked very thin and four served to each person.

THE HIDDEN CROSS.

To all, sooner or later, Christ comes to baptize them with fire. But do not think that the baptism of fire comes once for all to a man in some terrible affliction, some one awful conviction of his own sinfulness and nothingness. No; with many—and those, perhaps, the best people—it goes on month after month and year after year. By secret trials, chastenings, which none but they and God can understand; the Lord is cleansing them from their secret faults and making them to understand wisdom secretly; burning out of them the chaff of self-will and self-conceit and vanity, and leaving only the pure gold of righteousness. How many only sweet and holy souls, who look cheerful enough before the eyes of men, yet have their sorrows. They carry their cross unseen all day long, and lie down to sleep on it at night; and they will carry it, perhaps, for years and years, and to their

graves and to the throne of Christ, before they lay it down, and none but they and Christ will ever know what it was—what was the secret chastisement which God sent to make that soul better, which seemed to us already too good for earth. So does the Lord watch His people and tries them by fire, as the refiner of silver sits by his furnace, watching the melting metal, till he knows that it is purged from all its dross by seeing the image of his own face reflected on it.—Charles Kingsley.

IS IT TOO LATE?—It may be too late, quite too late, to set right mischief once done, to avert consequences, to stop the working of the evil that we have set in motion. But it is never too late to come back to God. If you can't be what you might have been, yet you can still be something that Christ will love and value—a humble, penitent soul. If you cannot serve God as you might have done—nay, if you have done harm that you can never undo—yet you can still give Him what He values more than all service—a will surrendered to His will. If it is too late for everything else, it is never too late to join the service of Christ.—Bishop Temple.

—We desire to call the attention of our readers to the advertisement of the Carson River Dredging Co., which appears in the advertising columns. To those desiring an Investment which bids fair to return to investors a dividend more than has been paid, within one year, this would appear to be a good opportunity.

CONSECRATOR AND RELIEVER OF PAIN.

Sin, pain, death—these are the three shadows that fall across the life of men in this day of preparation for the future, and that our Lord makes these dark shadows to be light is the experience in all ages of thousands of Christians. We hear fears or hopes, as the case may be, sometimes expressed that in the coming years religion will lose the power which it has had heretofore over the thoughts and minds of men. All things change, they say, in our modern world, and if to-day religion lags behind in the march of change she will have to follow suit to-morrow. Well, we would not now discuss this bold prophecy, but let us observe that at least certain elements of human life which are matters of our personal daily experience and which are intimately bound up with the life of religion, do not change with the advancing years. They remain what they were, unchanged in a changing world. New figures may appear upon the public scene, new ideas may fill the air and govern the lives of the masses of men, the outward forms of our civilization may vary, dynasties may rise and fall, and the centres of power may be shifted, the frontiers of nations may be enlarged or contracted; the speech of men may become utterly different from what it is and has been. If one man's life could be protracted through three or four centuries, the changes which he would witness would be indeed astonishing; but certain things, it may be confidently predicted, would not have changed, for they have never been other than what they are. Sin, pain, death are what they were in the days of the Tudors, in the days of the apostles and evangelists, and in the days of David. Sin, pain, death, they are the permanent elements in the life of human beings, and because they are permanent religion, too, will last. Only a robust faith in the Unseen, only faith in our Lord and Saviour Jesus Christ can relieve the human heart when face to face with the solemn, irreversible conditions of our life. So long as they last the religion of the Crucified will last too. If the sense of sin could be drugged by a false philosophy, if pain could be forgotten, if chemical science could only arrest the march of death, then the religion of Jesus Christ might die; but, as matters stand, it is too intimately associated with the facts of human life, it strikes its roots too deep in the experience of the human heart, to vanish at the bidding of any unbelievers. So long as men sin, so long as men suffer, so long as men die, Jesus Christ our Lord will be believed in, will be worshipped as

the Light of the world, as the Divine Master, whose teaching and whose death has made the darkness of human destiny to be light indeed. Only may He of His mercy enable each one of us, while yet we may, to know, by a blessed experience, Him our adorable Lord as the Conqueror no less than the Atonement for sin, to know Him as the Consecrator and Reliever of pain, so that at the last we may know Him as the perfectly trusted Guide who will lead us through the dark valley of the shadow of death into the world beyond the grave of which He Himself is the everlasting light.—Canon Liddon.

HOW TO GAIN FLESH AND STRENGTH.—Use after each meal Scott's Emulsion; it is as palatable as milk. Delicate people improve rapidly upon its use. For Consumption, Throat affections and Bronchitis it is unequalled. Dr. Thos. Prim, Ala., says: I used Scott's Emulsion on a child eight months old; he gained four pounds in a month." Put up in 50c. and \$1 size.

HINTS TO HOUSEKEEPERS.

TAPE WORM.—To expel this parasite, take equal parts tincture assafœtida and tincture absinthii, in teaspoonful doses, night and morning. No fasting is necessary.

REMEDY FOR CANCER.—Take the blossoms of red clover and make a tea of them, and drink freely. It will cure cancer in the stomach as well as on the surface.

BITTERS.—All "bitters" offered for sale contain alcohol. Many take them in the place of brandy, whiskey, rum and other forms of spirits, persuading themselves that they are reforming as to their beverages.

ASTHMA.—Tincture belladonna in 10-drop doses, repeated every 15 or 30 minutes, will very often relieve the most stubborn attack of asthma. So also will nitrate of amyl, given in 5 or 10-drop doses every hour, if more than the one dose is needed.

FOR ERYSIPELAS.—One pint of sweet milk and a handful of pokeberry roots. This is a sure cure.

CREAM SPONGE CAKE.—Beat two eggs; add one cup of sour cream, one cup of sugar, one and a half cups of flour, two level teaspoonfuls of baking powder. Flavor with lemon or vanilla.

SNOW DROPS.—One cup of butter, two cups of sugar, whites of five eggs, one small cup of milk, three cups of prepared flour; flavor with vanilla and nutmeg. Bake in small round tins.

SCALLOPED SALSIFY.—Boil till tender, mash and arrange in alternate layers with bread crumbs, season with butter, pepper and salt. Wet each layer with milk and bake three-quarters of an hour. Flavor with celery salt.

JUMBLES.—Rub to a cream a pound of butter and a pound of sugar; mix with it one and a half pounds of flour, four eggs and a very little brandy; roll the cakes in powdered sugar; lay them on flat buttered tins, and bake in a quick oven.

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 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.

SWEET POTATO PIE.—Boil the potatoes till done, peel and strain through a colander. Add milk till it is thin enough, and for every quart of the mixture add three well beaten eggs, with sugar and seasoning to taste. Line the bottom of pie-plates with paste, fill with the mixture and bake. These are a very good substitute for squash and pumpkin pies.

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## A DREAM.

A few months ago we were out in a Chinese boat for a little trip. One evening after our four little ones were all asleep, I sat down for a quiet hour of reading, and took up Baxter's Reformed Pastor. For a week or so I had been enjoying the earlier chapters, and now turned to the one on Pride, which made a deep impression upon my mind. Later my husband and myself spread our bedding upon the floor and lay down to rest. But soon the scene changed and I had been transported to Heaven, with the experiences of the Judgment Day passing before my eyes. An indescribable quiet and halo of glory most impressed me as I stood on the margin of an innumerable company near a large open space, where occurred the incidents I wish to describe. I seemed to know that the throne of God was not far distant, and that among the heavenly hosts were those I loved; but I was conscious that I had not come to remain with them, and my whole interest centered in the area before me. I knew, too, that not only I, but all the dwellers in heaven, and even God Himself, were watching, with me, those wonderful scenes.

Before us had risen a building which was made up of the actions, thoughts and words of life, and beside it stood the person whose life is represented. In very conspicuous places were large bundles of good deeds. Indeed, so many and so large were these that I felt a thrill of pleasure for the person standing there, and was surprised on looking at him, and then upon the faces of those near me, to see no pride or exaltation, nothing but a most profound expectancy. As I wondered at this the structure was in a blaze, and from the many places where had been the good deeds, the person himself appeared. Here, there, everywhere, he was visible; sometimes pushing himself almost entirely out of the fire, trying by every possible movement and contortion to make himself seen. It was perfectly evident that he did not fear the fire, but his every motion said: "Here am I; look at me." The mass blazed on and soon was all consumed. Only a few ashes remained, through which, however, glimmered a foundation of solid gold. The man quickly passed me to retake his position among the heavenly throng, and I thought "How ashamed he must be;" but no one upbraided him, though there was a sorrow that could be felt in the very air of heaven. All attention was soon turned upon the same spot again, where had risen another building much smaller than the first, and this, too, was soon ablaze. The person of whose life deeds it was composed was standing beside it, and I remember how sorry I felt for him that his life seemed to have amounted to so little. But as the fire burned on, the pile became a mass of burnished gold and really seemed to increase in size and beauty as the flame became hotter. Then the fire died away, having accomplished its work, leaving gold and precious stones in such preciousness of arrangement as only heaven itself could furnish. I looked for a proud, exultant bearing as this man passed by me; but he took his way as modestly and humbly as the other, though a shout of joy and praise rose from the myriads about me—praise, not to him, but to the Son of God—and then a joy that could be felt took possession of us all.

And now pile after pile rose in quick succession, by each one of which the person whose life it represented immediately appeared, and then the fire applied its test. Larger or smaller, as the buildings might be, I soon learned not to judge its real worth from its first appearance. The saddest part of the test was the burning of those deeds which were done to be seen of men when the doer, by all possible contortions, strove to show himself in the burning mass. Often a small unpretending structure loomed up into beautiful proportions as the fire burned on, and stood afterwards a grand testimony to the grace of God. Often a large, imposing mass of seeming good works showed, on the test of the fire, only the deformities of the doer of them, and at last there would remain little or nothing of it at all. The golden foundation, however was always there, and shimmered under the edges of the golden masses or gleamed through the remaining ashes with no change. Suddenly an edifice arose in size and splendor far exceeding

any of the others; I gazed anxiously to see what the fire would work on this, but just as it blazed up I was carried away.

"Go back to earth and remember," and then I was in the same little Chinese boat, wide awake. For days the reality of all this so impressed me that I felt as if I were living a different life, and those five wonderful verses in the third chapter of Corinthians a living voice:—

"For other foundation can no man lay than is laid, which is Jesus Christ.

"Now, if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble;

"Every man's work shall be made manifest; for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is.

"If any man's work abide which he has built thereupon, he shall receive a reward.

"If any man's work shall be burned he shall suffer loss; but he himself shall be saved; yet so as by fire."—*A Missionary in Woman's Work for Missions.*

SHE WAS SAVED from days of agony and discomfort, not by great interpositions, but by the use of the only sure-pop corn cure—Putnam's Painless Corn Extractor. Tender, painful corns are removed by its use in a few days, without the slightest discomfort. Many substitutes in the market make it necessary that only "Putnam's" should be asked for and taken. Sure, safe, harmless.

## FOOTPRINTS.

When Robinson Crusoe in his desert island came down one day to the seashore, and saw in the sand the print of a human foot, could he help the instantaneous conviction that a man had been there? You might have tried to persuade him that it was all chance—that the sands had been washed up by the waves or blown by the winds, and taken this form, or that some marine insect had traced a figure like a human foot—you would not have moved him a particle. The imprint was there, and the conclusion was irresistible; he did not believe—he *knew* that some human being, whether friend or foe, civilized or savage, had set his foot upon that desolate shore. So when I discover in the world (as I think I do) mysterious footprints that are certainly not human, it is not a question whether I shall believe or not; I cannot help believing that some power greater than man has set foot upon the earth.—*Field.*

## THE LATE MRS. J. J. ASTOR.

It is not too much to say that the death of Mrs. John Jacob Astor, last week, has cast a shadow upon our Christmas joy; there was weeping at Bethlehem when Christ the Lord was born. A great loss has come not only to the highest circles of wealth and fashion, but to the homes of the poor, where Mrs. Astor was a ministering angel, ever by her abundant charities proclaiming an evangel of love. Born to fortune, by her marriage coming to stores of vast wealth, in many ways accomplished, queen in society wherever high birth and great possessions have influence—these were her least claims to respect and love. If she possessed great talents she felt their responsibility and improved them. She went about doing good, and her charities, not the mere giving of money, but personal ministry among the poor, found a hundred channels, and eternity alone can measure the results of her wise beneficence. The poor not only received her alms, but, like her Lord, she condescended to their estate, and they blessed the hand that relieved. Much of the charity to the poor inspires no gratitude and deserves none: we throw them a soup ticket as we would a bone to a dog and pass on our way followed by no thanks. In "Uncle Tom's Cabin" little Eva could not influence Topsy for good until she put her hands upon her—it is sympathy, love, hearts that soften the poor, and not mere silver and gold. This secret Mrs. Astor had early learned as she sat at the feet of the pitying Jesus or followed in his steps. She gave money by thousands and hundreds of thousands of dollars,

but it was all outweighed by a kindly word, a ministry of personal love; and she is to-day, perhaps, more truly mourned in the slums of the city than in the stately avenues, and will be no longer remembered. She seemed especially to love to care for poor children. For a quarter of a century she supported a school of the Children's Aid Society. Hundreds of forlorn children she sent to the West that they might be provided with homes, sometimes at a cost of \$40,000 in a single season. So she interested herself in the Newsboys' Lodging House, and if at Thanksgiving or Christmas she herself feasted, she took care that hundreds and hundreds of others should share her joy. To the humblest homes she sent, often she carried, flowers and fruit and kind words, and was thus more widely known for her charity than for her wealth. Such a woman never dies; but we miss her presence.—*New York Correspondence of Standard of the Cross and the Church.*

## GOOD FRIDAY—HOW SHALL I KEEP IT?

Let me think first what the day is.

It is a day of death;—of a Friend's death;—of a Saviour's death, my Saviour's, upon the Cross.

Who is He who died?

He is the Son of God. He is the True God. It was for my sake he left the glory of heaven, and became a man, a poor, despised, suffering man. For my sake He was mocked, spat on, stripped, scourged, and nailed to the cross between two thieves. For my sake He chose to bear all this, willingly, and died on this day, Good Friday.

Why did He die? For my sake, in my place, that I might be saved from my sins and their punishment, that I might be restored to the favour of God that I might have eternal life. If he had not died for me my soul must have been lost for ever. The day of his death is the day of my life.

Oh! how wonderful! God made in the likeness of men! suffering death to give me life! Then my sins nailed Him to the Cross, and killed Him. Ought I not to be sorry for them?

He died for me, ought I not to think of Him with sorrow, and love, and pity, on the day of His death?

I ought not to make it a day of pleasure. I ought not. I cannot. I dare not. I will not. No. I will keep it as a day of mourning, out of shame for my sins which slew Him, out of love and gratitude for Him Who loved me so, and has done done so much for me.

I will think of Him on Good Friday, as if I had just been set free, and He had taken my place to die. I am set free. It is a great gain to me. But oh, how much it cost Him! Could I die for Him in return?

But He does not ask so much? Well. What shall I do? How shall I keep Good Friday?

Shall I forget Him, and enjoy myself, eating and drinking, dancing and singing, laughing and playing, going to a concert, or on an excursion, a picnic, or a pleasure trip, making merry, on the very day, and at the very hour, when my Lord was dying on the Cross for me?

No. My heart is hard I know, but not quite so hard as this. I have some feeling left, some shame.

On Good Friday I will look on the Cross of the Lord Jesus Christ, and try to understand how much He loved me. I will think of Him, I will be with Him in spirit, and follow Him all the day. I will keep the day of His death as a sad and awful day, remembering that I ought to have died and not He; that my sins nailed Him to the Cross; and that every wilful sin that I have committed has helped to crucify Him afresh.

O Lord Jesu, what love in Thee! What coldness in us. O loving Lord, make us to mourn with Thee on this day of Thy death, that we may rejoice with Thee in the day of Thy glory.

The special, constant hindrances of our religious life are ever these three: Selfishness, indifference and worldliness. Of these tendencies and characteristics none of us are wholly guiltless.

## Children's

## A CHILD'S

You have seen the sorrowful st Lord. He can to save his pe but a great ma lieve Him to be thought so grea as a king in po would not acco Jesus, so they death, Jesus ki hearts, and am He loved was who for a sum to point out Je

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When Jes finished that to the Moun dear Lord v knew that he seemed very ple he loved, put him to d the garden a to comfort H ful angel ou Him, and af but arose an told them t

Then the s came and J was with th Jesus, was k kiss, Jesus h heart, and h was, when h into the har

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THE MOST and scal infaney to o and permanen dize, when al CUTICURA. Soap, an exqu it, externally new Blood P of skin and scrofula.

Sold every Sec: ENSOLV: DRUG AND C Send for "

Pimples skin p

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### Children's Department.

#### A CHILD'S EASTER LESSON.

You have heard my dear children of the sorrowful story of the death of our Lord. He came on earth you know, to save his people from their sins—but great many people did not believe Him to be the Son of God, they thought so great a person would come as a king in power and glory, and they would not accept the poor and lowly Jesus, so they sought to put Him to death, Jesus knew all that was in their hearts, and amongst the disciples whom He loved was one false and wicked, who for a sum of money had promised to point out Jesus to His enemies.

On the same night in which he was betrayed the Saviour sat at supper with His friends. He wished to eat with them for the last time until He entered into His Father's Kingdom. Jesus said to his disciples "I shall not drink of the fruit of the vine any more until the Kingdom of God shall come" and when he took the bread He broke it and gave thanks to God and said "Do this in remembrance of Me for as oft as ye eat it ye do show forth the Lord's death till He come." So you see it was our Lord's dying command that his faithful people should take of His body and blood, of which the bread and wine are a sign. Until he come again in power and glory to gather in his people at the last great Easter morning.

When Jesus and His disciples had finished that last sad supper he went to the Mount of Olive to pray. Our dear Lord was very sorrowful. He knew that he was about to die, and it seemed very sad to think that the people he loved, and came to save, should put him to death, so he knelt alone in the garden and prayed to His Father to comfort Him, and God sent a beautiful angel out of heaven to strengthen Him, and after that he wept no more but arose and found His disciples and told them that His hour was come. Then the soldiers and high priests came and Judas who had betrayed him was with them, he came and kissed Jesus, Jesus knew all that was in Judas' heart, and knew what a wicked kiss it was, when he was selling his Saviour into the hands of wicked men.

When Jesus was brought before Pilate, Pilate could find no fault with him, but the wicked people cried,

Crucify Him; Crucify Him; and so it came to pass that our dear and loving Saviour was nailed upon the cross of Calvary, two others were crucified with Him upon that terrible day, and three crosses could be seen standing up against the sky, upon Calvary's Hill, Jesus in the midst, and two thieves on either side.

"There was no other good enough To pay the price of sin, He only, could unlock the gate of Heaven, and let us in."

And in that dark and solemn hour Jesus went through his latest and most awful agony for our sakes, but even through all His pain he thought of others, and when the poor thief said to Him, "Lord remember me when thou comest into thy kingdom" Jesus said "This day thou shalt be with me in Paradise," so you see that even the poor thief upon the cross was forgiven because he was sorry for his sins, and asked God to forgive Him. God will always forgive you for your sins dear children, if you are sorry, and try to do better, even for those who put Him to death, Jesus prayed, "Father forgive them, for they know not what they do." Now when Jesus hung upon the cross a strange and terrible thing happened, the sun became darkened and the temple was broken in two, and Jesus cried "Father into thy hands I commend my Spirit," and He bowed His head, and gave up His life, the great Atonement was complete, the sacrifice was finished.

Then the friends of Jesus and Mary His Mother came weeping and sorrowful, and took His body away, and laid it lovingly in the grave, where it lay for three days, until that bright and glorious Easter morning dawned, of which you have heard, when Jesus arose and came forth from the grave, and after forty days ascended into Heaven, even as all those who love and fear Him shall rise again at that last great day, the next Resurrection morning when Jesus shall come again in power and glory, and those who sleep in the grave shall arise, and those who are yet alive shall meet their Lord in the air. Oh what a great and glorious day that will be for all those who have loved the Lord and tried to be good. How glad and joyful will be the second coming of our Lord.

"Oh the Resurrection Morning Soul and body meet again, No more sorrow, no more crying, No more pain.

For a space each tired body Lies with feet towards the dawn, Waiting for that last and glorious Easter Morn."

C. L. P.

Stratford, March, 1888.

Chronic nasal catarrh—guaranteed cure—Dr. Sage's Catarrh Remedy.

**MOST USEFUL.**—L. A. Hanson, of Bowmanville, Ont., says he has found Burdock Blood Bitters to be a good medicine for Liver Complaint, Dizziness, Headache and Dimness of Vision. B. B. B. improves the appetite, aids digestion and gives renewed strength to the worn out system.

**CANNOT BE EXCELLED.**—I have pleasure in saying that Hagyard's Pectoral Balsam cannot be excelled for curing Coughs, Colds and Loss of Voice. It cured my brother completely. So says Ira McNeid of Poplar Hill, Ont. regarding this popular remedy.

### THE SHOES.

A poor boy, named Meinrad, was keeping goats, but his wages were so small that he was not even able to buy himself a pair of shoes. His feet were sadly frost-bitten, for it was already late in the autumn, and the weather very wet and cold.

Now there came a man out of the bushes near, who had already been twice put into the House of Correction for theft, and said, "My occupation is pretty profitable: come into my service, and I will have some new shoes made for you. Then you need no longer suffer so much, and no longer go barefoot through the mire."

But the lad replied, "No! I had rather go barefoot, and continue honest, than earn the richest livelihood through dishonesty. For surely it is better to dirt my feet with mire, than to do evil

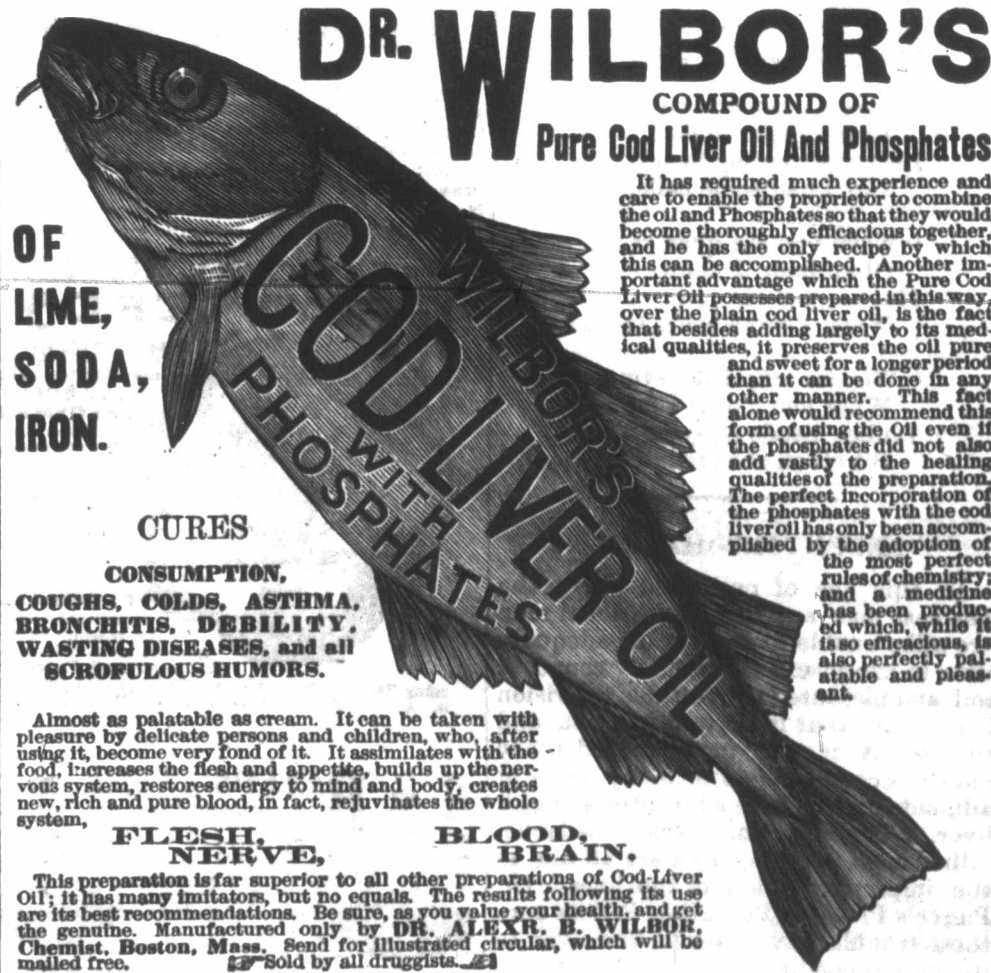
with my hands, and stain my soul with evil deeds."

"Poor—but an honest, upright lad; Oh, better far than rich—and bad!"

### A GRAVEYARD COUGH.

The short, dry, hacking cough, which announces the approach of consumption, has been aptly termed a graveyard cough. The peril is great, and near at hand, but it can be surely averted with Dr. Pierce's Golden Medical Discovery, a botanic remedy, without a peer for pulmonary, throat and liver affections, and for all ailments which, like consumption, have a scrofulous origin, and also for eruptions and sores, indicating impurity of the blood. Druggists all sell it.

**IT SELDOM FAILS.**—J. D. Cameron, of Westlake, Ainslie, Cape Breton, had inflammatory rheumatism which Hagyard's Yellow Oil cured after all other treatments had failed. Hagyard's Yellow Oil is sold by all dealers in medicine.



**DR. WILBOR'S**  
COMPOUND OF  
**Pure Cod Liver Oil And Phosphates**

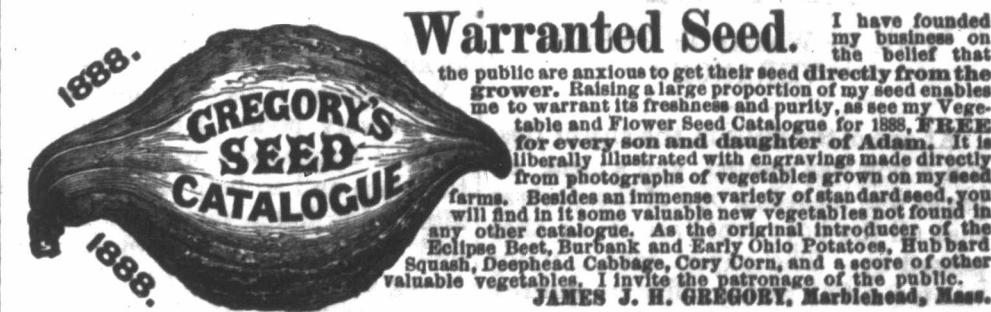
**OF LIME, SODA, IRON.**

**CURES**  
CONSUMPTION,  
COUGHS, COLDS, ASTHMA,  
BRONCHITIS, DEBILITY,  
WASTING DISEASES, and all  
SCROFULOUS HUMORS.

Almost as palatable as cream. It can be taken with pleasure by delicate persons and children, who, after using it, become very fond of it. It assimilates with the food, increases the flesh and appetite, builds up the nervous system, restores energy to mind and body, creates new, rich and pure blood, in fact, rejuvenates the whole system.

**FLESH, NERVE, BLOOD, BRAIN.**

This preparation is far superior to all other preparations of Cod-Liver Oil; it has many imitators, but no equals. The results following its use are its best recommendations. Be sure, as you value your health, and get the genuine. Manufactured only by DR. ALEX. B. WILBOR, Chemist, Boston, Mass. Send for illustrated circular, which will be mailed free.



**Warranted Seed.** I have founded my business on the belief that the public are anxious to get their seed directly from the grower. Raising a large proportion of my seed enables me to warrant its freshness and purity, as see my Vegetable and Flower Seed Catalogue for 1888, FREE for every son and daughter of Adam. It is liberally illustrated with engravings made directly from photographs of vegetables grown on my seed farms. Besides an immense variety of standard seed, you will find in it some valuable new vegetables not found in any other catalogue. As the original introducer of the Eclipse Beet, Burbank and Early Ohio Potatoes, Hubbard Squash, Deephead Cabbage, Cory Corn, and a score of other valuable vegetables, I invite the patronage of the public.

**JAMES J. H. GREGORY, Marlborough, Mass.**

**TEN PER CENT. A MONTH**  
MAY BE PAID BY THE

## Carson River Dredging Co.

This company is to dredge the Carson River for the quicksilver and amalgam that has wasted during the past 25 years from the Comstock Ledge. The value of these deposits is estimated by different experts to be from \$50,000,000 to \$350,000,000. This company expects to raise from 400 to 600 tons every 10 hours. The value of the material raised will be \$250 to \$7 and \$8 per ton. The expense estimated for lifting and sluicing is only 13 cents per ton.

If the above estimates are anywhere near correct then the Company will be enabled to pay **MORE THAN 10 PER CENT A MONTH UPON THE PAR VALUE OF THE STOCK, WHICH IS \$10.**

INVESTMENTS WOULD THEN PAY AS FOLLOWS:

100 shares, costing \$375.00, income \$100 a mth.	15 shares, costing \$66.25, income \$15 a month.
50 " " 187.50, " 50 " " 10 " " 8.125, " 5 "	10 " " 33.125, " 5 " " 4.0625, " 2.5 "
25 " " 93.75, " 25 " " 5 " " 1.625, " 1 "	

The large boat, which is to receive the dredging machinery has been completed and launched, and the machinery will soon be in place.

The Company own 17 claims on the River of 20 acres each; besides the use of Dr. Rae's system. The success of Dr. Rae's system as applied to the different mills makes the success of the Company almost certain. Only the treasury stock is being sold. All certificates are registered by the AMERICAN LOAN AND TRUST COMPANY.

Orders may be sent until April 14th, at rate of \$3.75 per share, by N.Y. draft or P.O. order to **W. S. CHAMBERLIN, Agent, 115 Broadway, New York City.**



**How to Cure Skin & Scalp DISEASES with the CUTICURA REMEDIES.**

**THE MOST DISTRESSING FORMS OF SKIN and scalp diseases, with loss of hair from infancy to old age, are speedily, economically and permanently cured by the CUTICURA REMEDIES, when all other remedies and methods fail.** CUTICURA, the great Skin Cure, and CUTICURA SOAP, an exquisite Skin Beautifier, prepared from it, externally, and CUTICURA RESOLVENT, the new Blood Purifier, internally, cure every form of skin and blood disease, from pimples to scrofula.

Sold everywhere. Price, CUTICURA, 75c.; SOAP, 50c.; RESOLVENT, \$1.50. Prepared by the FOSTER DRUG AND CHEMICAL CO., BOSTON, MASS. Send for "How to Cure Skin Diseases."

Pimples, blackheads, chapped and oily skin prevented by CUTICURA SOAP.

Relief in one minute, for all pains and weaknesses, in CUTICURA ANTI-PAIN PLASTER, the only pain-killing plaster. 30c.

BUNNY DID IT.

"Awful baddest Bunny Ever, ever knew; Cost me lots of money When I bought him, too.

"He's a little rabbit, Ribbon on his neck, With a dreadful habit, Too, I do expect";

"Which is, gnawing dresses When you do not see: Made holes in Bessie's Mantle much as three.

"In the baby's willow Cab, that Bunny crept; Gnawed into the pillow, While our baby slept;

"Sent the feathers flying Like a storm of snow; Nurse was most a-crying, Bunny scared her so.

"But he's done the baddest Thing of all to-day; Made me feel the saddest, Spoiled my pretty play.

"Gave a dinner-party To my paper dolls; Left them eating hearty, 'Coz I had some calls.

"Wasn't gone a quarter Of an hour, I know— Maybe even shorter; When I came back, O—h!

"Wonder why I'm crying? What you s'pose I found? Dollies' heads all lying Bit off on the ground."

SEDENTARY HABITS.

In this age of push and worry, the business man and the professional man are alike unable to devote any adequate time to exercise. In the daily round of toil and pleasure, no suitable provision is made for that important function, and the result is that men of sedentary habits become subject to many forms of ailments arising from a torpid or sluggish liver. Constipation, sick headache, biliousness and dyspepsia are all due to the improper action of the liver. Dr. Pierce's Pleasant Purgative Pellets cure these troubles by restoring the liver to its normal condition.

THE REWARD OF PERSEVERANCE.

At one of the mills in the city of Boston a boy was wanted, and a piece of paper was tacked on one of the posts so that all the boys could see it as they passed by. The paper read: "Boy wanted. Call at the office to-morrow morning." At the time named there was a host of boys at the gate. All were admitted, but the overseer was a little perplexed as to the best way of choosing from so many, and he said: "Now, boys, when I only want one of you how can I choose from so many? After thinking a moment he invited them all into the yard, and driving a nail into one of the large trees and taking a short stick, told them that the boy who could hit the nail with a stick a little distance from the tree should have the place. The boys all tried hard, and, after three trials each failed to hit the nail. The boys were told to come again next morning, and this time when the gate was opened there was but one boy, who, after being admitted, pick up the stick, and throwing it at the nail, hit it every time. "How is this?" said the overseer. "What have you been doing?" And the boy,

ROYAL BAKING POWDER Absolutely Pure. Includes image of a tin of Royal Baking Powder.

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

Over 6,000,000 PEOPLE USE FERRY'S SEEDS. D.M. FERRY & CO. SEED ANNUAL FOR 1888. Includes image of a seed basket.

BAILEY'S COMPOUND LIGHT-SPREADING SILVER-PLATED CORRUGATED GLASS REFLECTORS. Includes image of a reflector.

looking up with tears in his eyes, said: "You see sir, I have a mother, and we are very poor. I have no father, sir, and I thought I would like to get the place and so help all I can, and after going home yesterday I drove a nail into the barn, and have been trying ever since, and have come down this morning to try again." The boy was admitted to the place. Many years have passed since then, and this boy is now a prosperous and wealthy man, and at the time of an accident at the mills he was the first to step forward with a gift of \$500 to relieve the sufferers. His success came by perseverance.—Selected.

—In the progress of the Queen through London the other day, an amusing inscription was displayed by a Scotch firm of dyers at one part of the route, the words, blazoned in large letters, "We wad dye for ye," combining loyalty, facetiousness and business, most ingeniously. This would seem to disprove the assertion so often made that Scotchmen cannot appreciate a joke. Still, the above is so ancient that it has had time to percolate.

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 Churchman with three dollars, will be entitled to either one of the following premiums: Seeking after God. Early Days of Christianity. The Life of Christ. All by F. M. Farrar, D.D. Note book of an Elderly Lady. Round the World. Grandfather's Chair. Our Girl's Chatterbox. Our Boys Chatterbox. Bellford's Chatterbox. Twice Told Tales. Tom Brown's School Days at Rugby. Dora Thorne. Daniel Donoro. Yolande. Shandon Bells. Shadow and Sunbeams. Young Foresters. Masceod of Dare. Hunting in the Great West. Called Back. Dark Days. A Daughter of Heath. Deep Down. Dickon's Story Teller. Complete Letter Writer. Ivanhoe. Gent's Pocket Knife. Ladies' Pocket Knives. Ladies Evening Fan. Boy's Knife. Two Silver Napkin Rings, handsomely engraved, gold lined. Solid Silver Searl 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, History Lacrosse. Ivory Fruit Knife, closing. Pair Solid Steel Nickel Dressmaker 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 Churchman, 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 Scriptures. By Rev. Isaac Williams. The Characters of the Old Testament, same author. Sermons preached in English Churches. By Rev. Phillip Brooks. Chantry House. Nutt's Father. The Three Brides. The clever Woman of the Family. Hopes and Fears. The Hair of Redcliffe. By Words, a collection of tales new and old. Love and Life. Stay 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 Lansdowne Silver-plated Dessertspoons. Set Lawn Croquet. American Knotted Hammock. Gent's Pearl Handle Pocket Knives. Ladies new, long shape, all leather Pocket Book.

CLUBS OF EIGHT.

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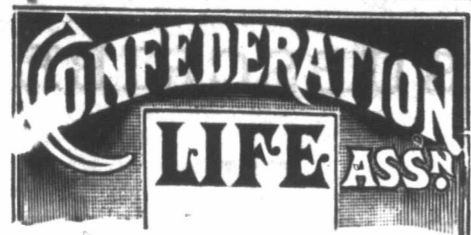
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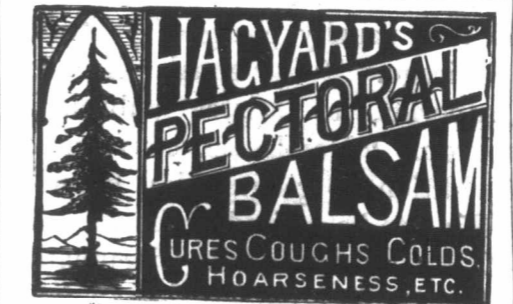
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