

1887.

# Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

Vol. 18.]

TORONTO, CANADA, THURSDAY, MAY 19, 1887.

[No 20

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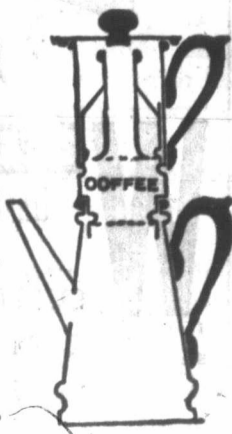
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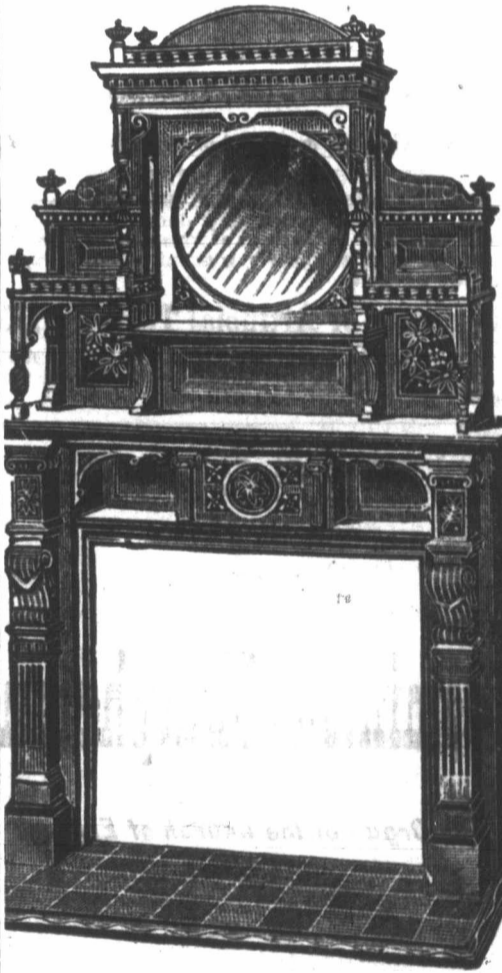
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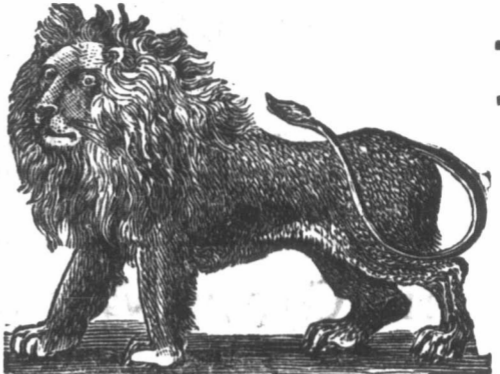
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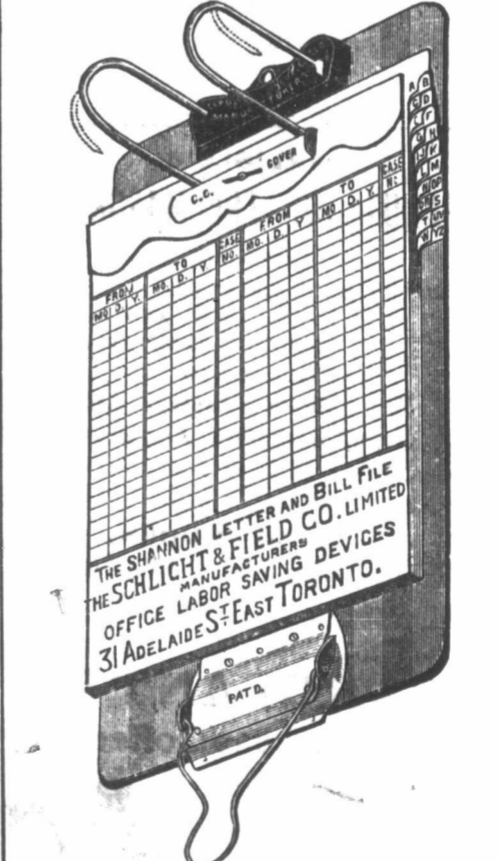
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## LESSONS FOR SUNDAYS and HOLY-DAYS.

May 2nd - SUNDAY AFTER ASCENSION.  
Morning.—Deut. xxx. John vii. 25.  
Evening.—Deut. xxxiv. Josh. i. 1 Titus i.

THURSDAY, MAY 19, 1887.

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

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

THE CHURCH CATHOLIC, REFORMED, AND PROTESTANT.—An esteemed correspondent expresses pleasure at the use of the word "Protestant." We have no fear of any combination of letters or syllables; these things are very harmless. We do fear however, speaking the thing that is not, or concealing the thing that ought to be unveiled for truth's sake. For to call the Church of Christ "The Protestant Church," is to do our Lord's Body dishonor; it is to make that which is universal and Divine, human and partial. But we Churchmen are Protestants to the very core necessarily, for holding Truth we thereby protest against error, not merely Romanist, but of all kinds. We expressed surprise and regret recently at a preacher from and of a certain school showing his want of loyalty to the Church by ignoring the very existence of the Church of England in a discourse upon our national glories. A case of Hamlet with Hamlet's part left out! Nay, a case of ignoring Christ, for it is by His work in England by His Church, that England has any glory to glory in. Let our Evangelical friends forget those things of strife that are behind, and press forward to those things before us all that make for peace and for strength and for expansion, and they will find that the more honor they pay the Church the higher and deeper will become their love and worship and obedience to the Head of the Body in Whom they as Churchmen live and move and have their being.

THE CHURCHMAN MAGAZINE ON PARTY REFORM.—This admirable publication is the highest literary expression of the life and thought of the Evangelicals of England. A passage in the May number is as follows: "It is only of late years

that the ordinary laymen of the Church of England has begun to realize the greatness of his Church or even to think about it at all. Especially is this true of the Evangelical layman. If he were Evangelical merely in a party sense, his enthusiasm was easily evoked by the word 'Protestant,' but the sound of the word 'Church' made him feel uneasy, and he would suspect any speaker using it much as of Romeward proclivities. If he was an Evangelical in the true sense, a godly and praying man, he dreaded, and rightly dreaded anything that seemed to put the Church in the place of Christ; and he shrank from calling himself a Churchman, for fear he might by so doing disparage the higher name of Christian. Thousands of excellent Sunday School teachers looked askance at the Church Catechism, and we remember a goodly lady, a Churchwoman all her life, expressing her astonishment that so staunch an Evangelical should speak so enthusiastically of the Church of England. That there is a great change in this respect among Evangelical people we can all see. Does that change imply Romeward proclivities, or putting the Church in the place of Christ? Assuredly not. It is the result of two causes; first the enormously increased power of the Church of England as a spiritual agency; second, the insults upon her from without. Men and women engaged in practical evangelistic work, or who like to hear of and help it, see that the Church is in the fore front in all that is being done to save souls. Men and women who love the Word of God have seen the Church alone stand firm in defence of the Bible in the school (how true this of Canada!) so that an Evangelical man feels that he can still put Christ and the Gospel first, still sympathize with all who do the same, though they be not Churchmen, still be proud of the ancient historical Church, Catholic, Reformed, Protestant, National, to which he belongs."

How much higher is the tone of the above than that of so many who use the same party name in Canada. No English Evangelical of this generation would, like the curate of St. James', Toronto, utterly ignore the existence of the Church of England in a discourse upon the sources and manifestations of England's glory. One often wonders what induces men to seek Orders in the Church of which they seem ashamed?

THE PARNELL LETTER.—It is needless for us to give the story of this famous letter. The *London Times*, a journal sober in management, even to sleepiness, according to modern ideas, gave a fac simile of this letter, and not a paper in Europe or the civilized world failed to notice the fact. We furnish our readers with the comments of the chief Church paper of England, *The Times*, we may say, of the Church of England, which, some of our friends will notice, discusses politics in every issue from an independent standpoint. The *London Guardian* says:

"That the *Times* not only believes its charges to be true, but has considerable apparent reason for so believing, is plain from the consequences it will incur if the contrary can be proved. To address such a challenge to Mr. Parnell is to risk an enormous property and to expose those primarily responsible for circulating the charges to great personal and professional inconvenience. If the *Times* can be shown to have no good ground for believing Mr. Parnell to be cognisant of the fac simile letter, its reputation as a leader of opinion will be gone, and its editor will justly be visited with a heavy sentence of imprisonment. Why should it thus place itself at Mr. Parnell's mercy?"

No matter how conclusive may be the evidence the *Times* has in its possession, it cannot produce it in a court of justice unless Mr. Parnell will give it the opportunity. The charge it makes against him is not technically an offence. There is no statutory penalty for saying that a murdered man deserved what he got. It is not as if the *Times* had said that Mr. Parnell is himself guilty of murder. In

that case a warrant might be applied for, and the whole case might be gone into first in the police-court, and then, if a *prima facie* case was made out, in the Central Criminal Court. But when the offence charged is moral, not legal, the only way in which it can be proved is as a defence against an action of libel. The procedure in such an action would rightly conform to Mr. Gladstone's canon. The burden of proof would lie on them that made the charge. Mr. Parnell would have to prove nothing beyond the publication of the libel. It would be for the *Times* to justify that publication by proving that the letter was genuine.

If it were Mr. Parnell's character alone that were at stake we should not presume to question the prudence of the course he has thought fit to follow. He must be fully aware of the interpretation to which the omission to answer the challenge of the *Times* leaves him open, and if notwithstanding this he takes no notice of it, it may be for very good reasons. It is the conduct of the Liberal Opposition that really concerns us. It is incredible that if the *Times* had brought charges equally grave and equally circumstantial against Sir William Harcourt or Mr. Morley they would have been treated with the same indifference. So good an opportunity of convicting the *Times* of falsehood would certainly not have been neglected. Why, then, do not the English Liberals urge Mr. Parnell to vindicate his honor in the same way? We know of no reason except that they are oppressed by the doubt whether if driven into a corner he would be able to vindicate it. They are not sure whether the effect of a trial would not be to disgrace beyond redemption the leader of their new allies, and they feel—this much credit may still be given them—that if he were so disgraced they could no longer avail themselves of his support. Rather than risk the loss of eighty five votes they are lavish of assurances that his own denial is all that is required to clear him.

PRACTICAL RELIGION.—We want a religion that softens the step and tunes the voice to melody, and checks the impatient exclamation and harsh rebuke; a religion that is polite, deferential to superiors, courteous to inferiors, and considerate to friends; a religion that goes into the family, and keeps the husband from being cross when the dinner is late, and keeps the wife from fretting when the husband tracks the newly-washed floor with his muddy boots, and makes the husband mindful of the scraper and the door-mat; keeps the mother patient when the baby is fretful, and amuses the children as well as instructs them; cares for the servants besides paying them promptly; projects the honeymoon into the harvest-moon, and makes the happy home like the Eastern fig-tree, bearing in its bosom at once the beauty of its tender blossoms and the glory of its ripened fruit. We want a religion that shall interpose between the ruts and gullies and rocks of the highway of life, and the sensitive souls that are travelling over them.

—Ask the man who has the most holiness what he thinks of himself, and he will be the first to lament that he has not yet reached the point which he desires. We are like those old-fashioned wine glasses which had no foot to them, so that they could not stand upon the table, but must be held in the hand. When Jesus has us in His hand we can be filled with the water of life; but out of His hand we cannot hold a drop, nor can we stand.

—Eternal self-communion is our destiny. Shall it be communion with selves that we must abhor or despise, or with selves into which we can look with gladness and gratitude?

—Who hath a greater combat than he that laboureth to overcome himself? This ought to be our endeavour, to conquer ourselves and daily wax stronger and to make a further growth of holiness.

NOTES ON THE HISTORY OF  
COFFEE HOUSES.

BY JOHN HAGUE, F.S.S.

A paper prepared for the Church of England  
Temperance Society Conference,  
May, 12th, 1887.

IT seems to be one of the natural consequences of the shortness of human life that we are prone to impatience in viewing the slow progress made by any movement for bettering the mental or moral condition of mankind during the generation in which our lot is cast. This impatience incites over sensitive temperaments to fanaticism, in phlegmatic natures it breeds indifference or despair. Those however, who have learnt in the school of history, who have observed how wide are the cycles of Providence, know that the "process of the suns" is leading mankind onward and upward to happier and nobler conditions of existence, arising out of the "redemption of the body" from the thralldom of the lower nature, and to the victory and supremacy of those higher powers that declare as surely as the starry firmament the glory of God, Whose image they reflect. The object of this paper is not to commend the Coffee House movement to your sympathy, that is involved in your being friends of temperance, nor to suggest plans for its local extension, for that task I lack the requisite wisdom. But I hope to present for your reflection a brief sketch of the early growth of Coffee houses, their features, their lessons, their decline, their relation to earlier temperance work, and their development in recent years. The ground covered is about two centuries, in which brief period a temperance revolution has taken place, full of teaching for the present, and full of inspiring hope for the future. While we do not believe in the power of Coffee Houses to redeem men from the habit of publicly using stimulants, so far as that is desirable, we do know that they have an invaluable capacity for lessening the temptations incident to the public drinking of intoxicants. That is my plea for asking you to observe and to reflect upon their history, for no honorable man in these days can watch the drink evils we so deplore; to use the words of Foster, "As we should behold persons carried down in a mighty torrent where interposition is impossible, or as the Turks look at the progress of a conflagration or an epidemic." (Foster on Popular Ignorance, Ed. 1834, p. 126). As the art of printing in Europe was born in the night of illiteracy, so the Coffee House movement was born in the night of drunkenness. Carlyle warns us against grubbing at the root of a flower instead of enjoying its beauty. But botanists must soil their fingers in searching for facts. He who seeks to know the early life of Coffee Houses will find it an uncleanly task; he will run the risk of being overcome by the stench of stale liquor and clouds of tobacco smoke. Burton, who in his "Anatomy of Melancholy," was the first English writer who mentioned Coffee, tells us, "The Turks drink Coffee for they use no wine."

Had he lived later he might have added, that, Christians drink Coffee to neutralize the effect of excess in drinking wine. The first statement is the prohibitionist's hope as to the results of the Coffee House movement, the other expresses the desire of the moderate wing of the Temperance army. Let me for a moment picture the state of the society when Coffee Houses started. It will be of service as an encouragement. In a poem written about 1703, by Defoe, called "The true born Englishman," he says of our forefathers:

"Good drunken company is their delight;  
Drink their estates away, and senses too.  
Hell cares not to what deity men pray,  
What God they worship, or in what way,  
Whether by Luther, Calvin, or by Rome,  
They sail by Heaven; by drink hell steers them home."

In No. 41, of Swift's letters to Stella, we read of "Drunken Whiggish Lords, who came into chocolate houses," and, "Prince Eugene dines to-day with several general officers or foreign ministers—they will be all drunk I am sure." In letter 11, this great satirist speaks of himself "taking pills and drinking brandy in the morning." The pills seem to be here misplaced! In Spectator No.—, by Tickell, Sir Roger De Coverley, doubtless a character drawn from life, is shown at supper in a tavern with a lady who "drank a full bottle to her share," the knight standing treat and doubtless taking the extra quantity due his rank and sex! Elsewhere Sir Roger is shown us at home at Christmas, where he celebrated the Incarnation of his Redeemer by encouraging all comers and callers to get drunk. Those were "the good old times" indeed. From the days of Beowulf, the first of English poets, who, twelve centuries ago pictured a nobleman as

"He that bore in his hand the ale mug huge."

To my early days when "drunk as a lord" was in common use, an example of drunkenness was set by the higher classes. We have shown an English or rather Irish Dean addicted to morning drams; in all fairness let us say that there could be quoted from the "History of Glasgow Clubs" and other authorities, proofs that neither the English nor Irish clergy monopolised a prejudice against excessive sobriety!

But while we cannot regard Coffee Houses as the outcome of Temperance sentiment, they had features worth serious notice by those who regard these places as antagonistic to saloons. We have in them the history of an experiment conducted under circumstances essential to the growth and permanence of any enterprise, that is, the business supply of a spontaneous demand. The general establishment of Coffee Houses will never take place as the mere result of zeal for temperance. As the public weary, and sicken of whiskey and beer saloons, the demand for temperance houses will grow. The Coffee House proprietors early last century saw that drink was not the magnet to draw customers to them any more than it was the attraction of taverns. For a bottle drank for liquor's sake, a hogs-head is emptied for love of company. Were

every man compelled to take his whiskey in a room alone, the saloons would waste away. Notice then the social life, attractions and uses of the early Coffee Houses. Observe also the high rank of visitors, showing that there must have been elegant appointments and costly service. In No. 10 of Swift's letters to Stella, he says: "I met Lord Salisbury at the Coffee House;" in No. 13 he alludes also to a painful interview with Addison; letter 3 is dated "Robin's Coffee House;" No. 6 tells of a "letter from Bishop Clogher, received at the Coffee House," and at St. James' Coffee House the Dean baptized a child. In Boswell's Johnson we read: "We concluded the day at the Turk's Head Coffee House very sociably." (1760). Smollett makes Roderic Random in Cap. xlviii, say: "I went to the Bedford Coffee House in the evening where I met my friends. (1748). Swift's cloud of madness throws its first shadow in the words: "I go no more to Coffee Houses." (Letter to Stella, No. 41). But this aspect of the Coffee Houses has been delineated by one of the greatest of the "Old Masters." "Sir Roger asked me if I would smoke a pipe with him over a dish of Coffee at Squires? I accordingly waited on him to the Coffee House. He had no sooner seated himself at the upper end of the high table but he called for a clean pipe, a paper of tobacco a dish of Coffee, a wax candle, and the Supplement, (newspaper), with such an air of cheerfulness and good humour, that all the boys in the Coffee room who seemed to take a pleasure in serving him were at once employed on his several errands, insomuch that nobody else could come at a dish of tea till the knight had got all his conveniences about him."—Spectator, No. 269. It is worth noting here that these incidents, ranging from 1711 to 1760, reveal the existence in England of a charming form of temperance accommodation, which does not exist in Canada to-day, that is, public social life free from the temptations of drink. Let us glance now at another aspect of these houses. Fielding in his masterpiece gives the hero's journal in which occurs the line, "6 to 8 p.m., at Coffee House." as the ordinary custom at the time. In Addison's first Spectator paper he tells of habitual visits to Wills, Child's, St. James', Grecian, and Cocoa Tree. Elsewhere he speaks of visits to nine houses frequented by various classes, who are described as every where sat discussing politics "within the steams of the Coffee Pot." Our politics have a strong smack of the fumes of whiskey! These houses were clearly very lively. Swift writes: "Those who are loud and violent in Coffee Houses do a cause more harm than good," (Memoirs on the Queen's Ministry). That is a valuable hint for all temperance orators. In the Guardian we read of "Minor orators who display their eloquence in Coffee Houses," (No. 84, June 17, 1713). In the Spectator we have allusions to discussions at Coffee Houses on "cards, dice, learning and politics." (see No's. 403, 454). These houses were great news centres. Swift hears "important news" at his Coffee House, (Letter 6, see also Spectator, No. 452). In a letter

by Gay he speaks of customers drawn to Coffee Houses to read the newspapers.

Another feature brings us upon debateable ground. *These Houses provided games for guests.* One of Dick Steele's pictures shows us an old fellow who frequented "a little Coffee House where he triumphed over every body at trick-track and backgammon." In his "Essay on Modern Education," Swift alludes to "Coffee gaming Houses" as a danger to the young. In his "Directions to Servants," the satirical Dean alludes to soiled packs of cards being sold to Coffee Houses. To complete the picture of life in these Houses we must add a group of what we now call "loafers," to whom a saloon is Heaven. Goldsmith in his essay, No. xi., speaks of himself as "one of the sauntering tribe who frequent Coffee Houses." In Swift's "Lines on a City Shower," he says:

"Sauntering in Coffee Houses is Dulman seen;  
He damns the climate and complains of spleen."

Mr. Dulman is not dead. In his essay "On Improving the English Tongue," Swift tells us, of "Young folks who use all the odd words picked up in Coffee Houses." Evidently they were places where slang was popular. But the one feature which will make these Coffee Houses as immortal as genius in literature is their association with several of the most brilliant prose and verse writings in our language. The brilliant lines of Goldsmith were first uttered in a Coffee House in which occurs the well-known couplet:

"Who born for the universe narrowed his mind,  
And to party gave up what was meant for mankind."

In Swift's poem "On Poetry—a Rhapsody, 1733," we have the literary aspect of Coffee Houses thus spoken of:

"At Wills' you hear a poem read,  
Where Battus from the table head  
Reclining on his elbow chair  
Gives judgment with decisive air,  
To whom the tribe of circling wits  
As to an oracle submits."

Another noteworthy point is this, the first Coffee Houses were remarkable for the cheapness and simplicity of the arrangements between a customer and landlord. In the Spectator for June 12, 1712, a speaker says: "I laid down my penny at the bar" and went out. There has been nothing done in modern Coffee House enterprise to excel this in economy and ease. The economy practised in the evening social life of our forefathers contrasts strongly with modern extravagance. The historian of Glasgow Clubs tells us that 6d. or 8d. was the usual amount spent by each guest during a long evening. At this point I wish to take note of time. I have given quotations up to 1760, and a later reference in 1776, in which year Boswell alludes to the Somerset Coffee House, Strand. I have been many times in a Coffee House in a Yorkshire town, which has been carried on since 1773, so that we have a historic chain running in this sketch close upon two centuries long. One link may be found in the *Friend*, by S. T. Coleridge, who writing in 1817 says: "Between the Coffee room and the tap there is a gulf that may not be passed."

When the time comes in which intoxicants will not be on sale, when houses of refreshment will largely replace saloons and taverns, it will be necessary to restore all the features of the early Coffee Houses. These were:—free social life, absence of conventional restraint, open conversation, economy and simplicity, liberty to smoke, provision of games, these are all necessary to ensure the success of Coffee Houses. In several points the children of this world in the last century were wiser in their generation than the children of light to-day.

The problem is, however, not an easy one. At a meeting held in 1850 in the interests of a Coffee House which grew out of a free night school for workmen we carried on, the late Lord Lyttleton, one of the most pious and scholarly men who ever adorned a coronet, pleaded earnestly in favour of cards being allowed in the rooms. His views were bitterly opposed. Yet we are satisfied that to prohibit or ignore games in a Coffee house while they are provided in saloons and taverns is to make the Temperance horse carry extra weights in the race.

The question seems here to arise, "Why did the Coffee House enterprise which was so prosperous and so wisely managed fail?" Two replies may be given. First, the Coffee Houses failed to grow for the same reason that a tree fails to develop when planted in ground full of old roots which rob those of the new plant of necessary room and nutriment. The Temperance Society is engaged in grubbing out the old roots of the Upas tree of evil drinking habits, so that air and freedom may be enjoyed by the healthier vegetation of abstinence and moderation. Another reason was the adoption by inns and taverns of a Coffee Room, and a third is, that there being no moral force at the root of this movement to inspire capital with confidence in its future the Houses were miserably equipped, so that the very name "Temperance Hotel" was, and to some extent is yet in England associated with frowsy rooms, negligent service, and bad cooking. A more singular reason was that Coffee Houses had acquired a doubtful reputation as meeting places of men given to social, political and religious eccentricities. The early progress of the Temperance movement was obstructed by its association with scepticism in religion and revolutionary ideas in politics, owing to its natural connection with the suspected Coffee Houses.

Being free from license laws these places did business during hours that in a tavern were illegal—therefore disreputable. Their freedom from police oversight led also to their being used for immoral and other unlawful purposes. In driving out what some regard as "the demon drink," it has been found that seven other devils have taken possession of the vacant premises. The public refused to discriminate between men drinking tea or coffee after tavern hours, and men getting drunk by tarrying too long at a public house. The christian public were scandalised by seeing Coffee Houses open on Sunday when drink shops were shut.

This prejudice was so strong that we knew one noble philanthropic work shunned by clergy and ministers, solely because the Committee of Management met at a Coffee house. Had we met at the Red Lion or the Blue Pig, where men as well as spirituous liquors could be "drunk on the premises," according to law, our support would have been strengthened by the pulpit. Drinking and loyalty were held to be inseparable, moral Siamese twins, so that while publicans held prominent offices in Church and State, the keeper of a Coffee House was invariably regarded with distrust.

There is an instinct of premonition of danger in animals, and the dread by the liquor interest of the advanced ideas discussed in Coffee Houses was justified. The political convulsions of the 17th century developed newspaper enterprise, from the press came the demand for popular education, one phase of this was the temperance movement, and to the temperance agitation is due the revival of the Coffee House movement. Let us illustrate this connection and demonstrate its closeness.

(To be continued.)

—An American clergyman when forwarding subscription, writes: "I value your excellent paper much too highly to be without it for even \$3 00 a year. Its grand churchly ring and Catholic tone on all questions, are inspiring to all fair and reasonable readers, and for which accept my thanks, congratulations and best wishes."

## Home & Foreign Church News.

From our own Correspondents.

### DOMINION.

#### QUEBEC.

*Bishop Williams Commemoration Fund.*—At a meeting of members of the Church in this diocese, held at Quebec, on the 2nd March, the following resolutions were unanimously adopted:—

1st. That the members of the Church in this diocese do mark the 25th anniversary of the consecration of the revered bishop of the diocese (which will occur on the 11th June, 1888), by some special and lasting memorial of his long and happy administration of the affairs of the diocese.

2nd. That a Fund be raised throughout the diocese, to be applied as follows: The interest accruing from the investment to be applied for the use of the Bishop, during his lifetime, and in case of the survival of Mrs. Williams, for her use during her lifetime. The Fund thereafter to be invested in the purchase of a Sea-House.

3rd. That, for this purpose, it is desirable that the sum of at least ten thousand dollars (\$10,000) be raised by general subscription throughout the diocese.

4th. That the following gentlemen be named a committee, with power to add to their number, to carry into effect the resolutions already passed by this meeting: five to be a quorum.

Revs. Drs. Allnatt, Reid and Roe; G. V. Housman, M. M. Fothergill, W. G. Lyster, G. Thornloe and A. A. Von Iland; and Messrs. Judge Andrews, Judge Brooks, R. P. Campbell, W. H. Carter, Hon. M. H. Cochrane, R. R. Dobell, J. B. Forsyth, Com. Gen. Irvine, R. N. Hall, E. J. Hemming, R. W. Henecker, R. Hamilton, J. Hamilton, J. Y. Lloyd, J. J. Lowndes, C. Judge, F. Montizambert, E. J. Price, Hon. J. M. Pope, Lt. Col. Ready, Col. Rhodes, R. H. Smith, E. J. Hale.

A meeting of the Committee was held at Quebec, on the 29th March. The committee, believing that every member of the Church will desire to take part in this effort, and to contribute as largely as their circumstances will permit, it was resolved:—

That the Clergymen, Church Wardens, and Delegates to Synod from each congregation in the diocese be requested to act as a Committee, with power to add to their number, to solicit and collect subscriptions for the Fund from the Members of their respec-

tive Congregations, which subscriptions may be paid at such times and in such proportions as may seem desirable to each Subscriber. J Hamilton, Sec. Treas.

### MONTREAL.

**MONTREAL.—St. James the Apostle.**—It was formally announced on Sunday that Canon Ellegood had been re-appointed Rector of the parish. A little more wisdom and christian charity might have saved the Church the shame of a grievous scandal. It is expected now that the various individuals who had secured sittings simply to vote on this occasion, will now return to their parishes and leave the regular members to carry on their work in peace.

**St. Martins.**—The friends of the Rev. Mr. Osborne Troop will be glad to hear that he is rapidly recovering from a serious attack of quinsy. Rev. J. F. Fortin, of Winnipeg, and Rev. H. Kistson, Assistant Minister of Christ Church in this city, officiated morning and evening for the Rector.

**The Theological College.**—The annual convocation of the Montreal Theological College was held in the evening of the 10th instant, in the large hall of the institution, and was attended by a goodly number of persons. Bishop Bond presided, Dean Carmichael, Archdeacon Evans, and Canon Mills were on the platform. In the annual report, read by Principal Henderson, a respectful allusion was made to the memory of the late Archdeacon Leach, in whom the Church lost a learned and faithful adviser in all things that appertained to the educational interests of the church. It referred also to the contest in which the College was engaged respecting the matter of conferring degrees; blaming Bishop's College for the opposition; denying the jurisdiction of the Provincial Synod in the premises; maintaining still that the promise of the Bishop not to sanction an application to the legislature for three years does not bind the Colleges, holding that the independence of the Bishop of the diocese in the matter of clerical education is a right cannot be given up. Twenty students have been in attendance during the year. The Rev. G. O. Troop has succeeded Rev. Dr. Stone as lecturer in ecclesiastical history. The students no longer attend the Sunday services at the Cathedral, but a hall is fitted up as a Chapel for Sunday and daily services. The report mentions the fact that the Bishop and Mr. A. F. Gault have devoted much time in inducing former subscribers to renew their donations, yet it does not state the results. It is well known, however, that on account of the private and proprietary character of the college, many former patrons have ceased to give. The prizes were: Second class honors in Theology, Yates; Hebrew and Lyrical, Saunders; Greek Testament and first rank general standing, Vesey; Scripture History, Martell & Mills; sermon, extempore speaking and reading, Yates.

The distribution of prizes then took place, after which, the Principal delivered an address, in the course of which he said: "We need (1) a more widely extended and intelligent interest in the growing prosperity of this Institution. 2. We need a permanent consolidation of the teaching staff. This can best be done by the appointment of a permanent assistant to the principal who shall be capable of discharging the duties, or some of them, which now devolve upon some of the parochial clergy of this city who can ill afford to subtract a small portion of their time from their engrossing pastoral work. But this cannot be done without a multiplication of the means now at our disposal for this purpose. 3. We need, therefore, an increase to our endowment fund sufficiently large to enable us to give adequate remuneration to our teaching staff, and by adequate we mean enough to secure their undivided attention to educational work; we need at least three times as large an endowment as that which we now possess in addition to the amount of the annual contributions which we now receive. Even then we would not be in possession of a property equal to that which Wickliff college (a younger institution than our own) at present enjoys. It was only a portion of the laity of Toronto, that secured the endowment for Wickliff, why should not a portion of the laity of Montreal do the same for this institution? 4. We need also, a fund for the enlargement and improvement of our library—a learned profession can live only in the atmosphere of libraries—books are to the professional man, what tools are to the artisan, or what sails are to the ship that spreads them to the favoring breeze, and therefore, the influence of a library upon both the faculty and the students is well deserving of the attention of all, who are interested in the development of clerical education. 5. We need alteration in the internal arrangements of the building—some of them imperatively necessary—others not necessary but advantageous. 6. We need finally a separate college chapel which we can use ex-

clusively for the purpose of divine worship. It cannot be admitted for a moment that the study of theology, exercises a narrowing influence upon those who devote their attention to it. My own experience teaches me that it has precisely the opposite effect, and that too in a very eminent degree, and it may well be suspected that those who make the opposite assertion are persons who have not made a special study of this ennobling and invigorating, this liberating and liberalizing science. Instead of theology contracting the minds and powers of man, it expands and enlarges them to a degree beyond that of any other science whatever.

Addresses having been delivered by Rural Dean Naylor and Canon Mills, the benediction was pronounced and the proceedings brought to a close.

### TORONTO.

**New Parish of St. Simon.**—The new parish of St. Simon, Toronto, has been set off from the N. E. part of the city, near the Cemeteries, where a large population has grown up in the last few years. The Rev. T. S. Macklem, graduate of Cambridge, Curate of All Saints' has been appointed rector. Mr. Macklem has made himself very popular by his energy and kindness. His sermons are distinguished for brevity and plainness of teaching. We hear that one donation of \$1,000 has already been promised towards the church. Mr. Macklem will, doubtless, soon build up a good parish, and we trust, preserve it from party agitations and machinations.

**The Temperance Conference.**—The Conference held by the C. E. T. S. opened on the 10th May by a debate on the question of prohibition, in which the Revs. Roy and W. Jones and Mr. Caldecott took the affirmative position as to its desirability, and the Revs. J. H. McCollum and T. W. Patterson with Prof. Goldwin Smith, the negative. The advocates of prohibition appealed wholly to the feelings of the audience by passionate statements on the evils of drunkenness—a point not in dispute, as both parties are agreed on that matter. Dr. Roy quoted Latin to prove that temperance did not mean abstinence but total abstinence. He would read "Be temperate in all things," thus, "Be total abstainers from all things," and "Let your moderation be known," ought to be, according to this authority, "Let your total abstinence be known." Dr. Roy affirmed that to use any liquor which others abuse to intemperance is in itself a sin. Hence Dr. Roy doubtless abstains from the use of water because men abuse it to commit suicide! Men sin more by thought and by speech than by drink, hence if this argument holds good we must stop all thinking and all use of the tongue. Prof. Goldwin Smith gave an admirable address, his appeal was to the thoughtful by calm arguments and unquestioned facts. He defined moderation as the example of Christ, and said, "I need not here in the presence of so many clergy take any pains to prove that *oinos* means wine, or that the wine which Christ drank was fermented wine. Nobody who reads the New Testament in its original tongue can possibly doubt that the wine our Lord created out of water was fermented wine, and not a syrup of the kind that is sold in the United States for sacramental purposes, nobody who reads the New Testament carefully can doubt that our Lord was in the habit of taking the ordinary beverage of the country, or that the Corinthians kept the Eucharist or *agape* with the same. Otherwise how could St. Paul have reproved them for becoming intoxicated at the Lord's table? If, then, to drink wine were a sin Christ was either very ignorant or a criminal." He proceeded to demonstrate that prohibition increases crime, does not lessen the facilities for drunkenness, and enormously increases such crimes as perjury.

Mr. Weston Jones did not enter into the discussion at all, he merely made a teetotal speech of the average type. He said that as draining a swamp caused a stench, so prohibition would cause a great nuisance. The relation of this elegant simile to the debate is not apparent. The Rev. I. H. McCollum made a humorous attack on the ribbon wearing fashion. Mr. Caldecott thought that if all the capital now used in the trade they wished to prohibit, it would be a great benefit to commerce. This question is large enough for a separate debate. The Rev. T. W. Patterson called attention to the obvious fact that, so far, there had been no debate on the part of the prohibition speakers, but merely temperance speeches of no special relevance to the discussion, and therefore he had nothing to reply to. The only address of value or interest was that of Prof. Goldwin Smith.

The next meeting was held on the 11th of May, at which the Bishop said that there was a lull in temperance work. Mr. Graham gave an interesting address. Alluding to the apparent lull in C. E. T. S. work in this diocese of Toronto, he expressed his regret that such a lull should exist. He believed the reason lay in the

fact that men who could not swallow the shibboleth of total abstinence or Prohibition were so often almost vilified by extremists in the Temperance cause that they shrank from connecting themselves with the Temperance cause. He was a total abstainer himself and believed in the principle of total abstinence, but he urged that others had the same right to use moderately what he had a right to abstain from using at all. He strongly approved of the dual basis of the society. The speaker took up briefly the question of Prohibition. Prohibitionists, he admitted, had a perfect right to put forward as a cure for the evils of the liquor traffic the panacea of Prohibition. But in New York, as he had pointed out to the Prohibition party, they could not hope to get Prohibition carried for at least 30 years, and he wanted something done meanwhile. He referred to the Crosby High License Bill, which was passed by the New York Legislature and then vetoed by the Governor—a bill which increased the license from \$200 to \$1,000, which would reduce the number of taverns from 10,000 to 5,000, this almost became law last year, but the Prohibitionists opposed it, because they wanted nothing but prohibition. He favored such a bill, believing that a community could better manage 5,000 than 10,000 liquor shops, to say nothing of the fact that the high license would cut off some of the lowest of the places in question. Referring briefly to the matter of Temperance literature, Mr. Graham showed how necessary it was that something in that line should be done to counteract the literature that glorified wine and beer in verse and prose.

Mr. George Mercer, Secretary of the C. E. T. S. for the diocese of Toronto, read a report showing the progress of the society since its establishment in 1882. He referred to the various annual meetings and Conferences, and to the fact that the diocesan organization contained 60 members in 1884. The next year showed an increase and the year following a falling off, which was increased, he saw with regret, this year. The returns were not in so he could not give the statistics. He attributed the falling off partly to the same cause as that assigned by the Bishop—the passage of the Scott Act in so many counties, and partly to the difficulty existing in country parishes in holding weekly or fortnightly meetings to keep life in the branches. He concluded by remarking that the contributions towards the expenses of the society's work had always been much too small.

A discussion followed, arising out of a paper by the Rev. Richard Harrison, on "Obstacles and how to remove them." Mr. Harrison spoke of the action of extremists as the chief obstacle they met with, and condemned the attempt to abolish the dual basis of the society. The Rev. Lewis said he had given up work for the Society owing to the obstacles put by extreme advocates. He denounced in vigorous terms the tyranny of these persons and their "prohibition clap net." The medical men had their innings in the afternoon and soon showed that they were ranged in two parties, those bidding for teetotal patients, and those caring for scientific teaching and truth. One fallacy ran through every total abstinence speech made at this Conference, the notion that non-abstainers approve of excess and prefer excess to teetotalism. The meeting on the 12th, to consider the "Social and Economic aspects of Intemperance and Coffee Houses," was addressed by Mr. Hoyle, who gave statistics showing how excess injured health. Papers were read by the Rev. W. C. Bradshaw and the Rev. John Davidson, extracts from which we shall give space in later issues.

The afternoon meeting on 12th May was taken up by interesting and thoughtful papers by Mrs. Tilley and Mrs. Corzon on "Woman's work in Temperance." The Rev. H. P. Hobson and Mr. Winton also spoke on Bands of Hope. Mr. Fatt condemned the habit of tobacco smoking by boys.

**Anniversary Meeting C. E. T. S., Toronto.**—This meeting was held on the 12th of May, in the Pavilion. The Bishop opened the meeting by a short address in which he expressed regret at the small attendance compared with last year. Mr. W. H. Howland said that men opposed to his views were blind or ignorant. He did not care whether Christ set him an example of drinking fermented wine or not. The Pastor of the Methodist "Metropolitan Church" gave an address on the evils of drunkenness.

Rev. E. P. Crawford, of Brockville, spoke for a class in the society which was, perhaps, sometimes looked down upon—he meant the moderate drinking section, and he could do that with some grace because he was a total abstainer himself. The total abstaining members sometimes, he thought, considered themselves as a sort of temperance aristocracy. The dual basis, however, was what had caused the C. E. T. S. to be the great success it is. In England particularly, and in this country also, this plan of the society had given it a great influence upon the upper classes. The idea which he wished to impress upon them was that it was intended to work upon this basis, but the society could not work successfully on this basis if those who

could not go the length of total abstinence would not come in. He appealed to all who felt that they could use without abusing to come in and help in the work. There was danger, if moderate people who were interested in true temperance did not join in temperance work, the pendulum swinging too far in one direction and then taking a recoil in the other direction. He looked upon the moderate people as a sort of balance wheel.

Mr. R. Graham, Organizing Secretary of the Temperance Society of the Episcopal Church of the United States, spoke in defence of the dual basis of the Church of England Temperance Society, and said that in its dual basis consisted its strength. Through the instrumentality of the society, the number of total abstaining clergymen in England had been increased in fifteen years from 200 to 5 000. In 1876 the drink bill of England was \$735,000,000, and now it was \$610,000,000, a decrease of \$125,000,000—a decrease he attributed principally to the labours of the Church of England Temperance Society. It needed an agency with a broad basis to grapple with a question so broad as the temperance question, which had social, economic, legislative and religious aspects. The Church of England Temperance Society began at the beginning by taking a boy till he reached confirmation age and, with the consent of his parents, getting a pledge from him to abstain so long as he remained a member of the society. In the United States the society also exacted a pledge of purity, experience showing that impurity and intemperance were twin vices. In referring to the dual pledges of the society, which were not allowed till a member became of age, he said the ideal of the total abstainers of the society was to sacrifice personal liberty for the help of our fellow-creatures. In alluding to the practical manner of reducing the sale of liquor he related the steps which had been taken in New York City by the Church Temperance Societies, and which, after the experience of the failure of prohibition in other places, led to the adoption of the high license system.

Votes of thanks were then passed to the various speakers and to the choir.

The Chairman said that their prayers were required that the peace of the city might be preserved during the visit of O'Brien.

The proceedings then terminated with the benediction.

It is much to be regretted that the work of the C. E. T. S. is likely to be paralyzed by the action of those who hold views in regard to social habits and the operation of law which no man who takes a common sense view of his fellow men, or who has the slightest regard for the sacredness of personal liberty, can treat with respect, "Britons never shall be slaves" is not buncombe. The deepest rooted and noblest instinct in the English race is the passion for freedom, and that has to be crushed out before the legislation of extreme measures, can ever be regarded by our race as binding. Men of other races who have been humiliated by centuries of a foreign yoke may propose and submit in peace to prohibitory laws but those of English blood—never. The appeal to St. Paul's dictum is mere foolish irrelevance in this connection. If men are to give up all that makes their brothers offend, we ask those who think so to set an example by giving up the use of their tongues, as by the tongue untold evil is done. Till they do that we distrust their sincerity as much as we condemn their lack of reason.

NIAGARA.

The Ruri-decanal chapter of Lincoln and Welland met at St. Georges, St. Catharines, on Monday and Tuesday, May 2nd and 3rd, 13 clergy present. A communication from the Bishop of Niagara was read, stating that, Rev Canon Holland having resigned the office of Rural Dean, he desired the clergy to nominate a successor. Rev. J. Gribble, rector of Louth and Port Dalhousie was elected by the clergy, and the Bishop of Niagara has been pleased to appoint him to that office. A resolution was passed expressing the deep regard and affection of the clergy for Rev. Canon Holland, and bearing testimony to the faithful and able manner in which for so many years he had discharged the duties of Rural Dean, also a resolution, congratulating Rev. J. Fennell on his having been through God's blessing in prayer restored to health. Part of St. John xviii. was read and considered. There was also an animated discussion on the obligation of the tithe. An instructive sermon was preached by the Rev. V. L. Spencer, the new rector of Thorold, on Church Unity.

HALTON AND NORTH WENTWORTH RURAL DEANERY.—A special meeting of this deanery chapter was held in Milton on Tuesday, May 3rd, for the purpose of electing a clergyman to be appointed Rural Dean in the case of the Rev. Canon Belt, resigned. The Rev. J. Mackenzie, of Milton, was unanimously elected that office.

A cordial vote of thanks was unanimously passed to the Rev. Canon Belt, for his very efficient services as Rural Dean for several years past.

The Mission Board, at its last meeting voted the sum of \$380 for a year to assist in the formation of a new Mission in the Western part of this Deanery, to be called the "North Wentworth Travelling Mission." And a grant of \$100 to Waterdown and Nelson, in case of a union of those stations being effected.

The mission of Acton and Rockwood is now vacant, the Rev. W. J. Pigott having accepted the appointment of curate in charge of Fort Erie, the rector of which, Rev. R. Arnold, has retired.

It is understood that Archdeacon Daykin, of the diocese of Ontario, will accept the charge of Flamborough West and Rockton.

The Rev. J. Francis has declined the appointment to the parish of Georgetown, as well as to that of Elora some time since.

ALDERSHOT.—The little congregation of S. Matthews, in addition to their last Christmas collection, which was double that of any former one, during the past week sent to the Rectory a liberal sum of money, wherewith to purchase, as requested by them, a cow for the use of the Incumbent and his family. The church was thoroughly renovated internally two or three years since, is soon to be painted externally, sufficient funds having been secured for that purpose.

The county of Halton, in this diocese, is unfortunately situated, ecclesiastically, at the present time, no less than half of its parishes, viz., Georgetown, Norval, Lowville and Acton being vacant, the first mentioned for upwards of six months past.

HURON.

EXETER.—The members of Christ Church have purchased the property on the corner of Main and Gidley streets, and intend to erect a handsome church and parsonage on it. It is stated Mr. Trivett will contribute \$5,000 to the building fund. The Church in Exeter has not at any time been numerically strong, that part of the country having been colonized principally by Bible Christians from the birthplace of the sect in Devonshire.

LONDON WEST.—Rev. Canon Newman, incumbent of St. George's Church, has generously presented to the Church a bell and a clock. The churchwardens' accounts for the past year have been very satisfactory, the receipts amounting to \$1,145 68, and the disbursements \$983 44, leaving a balance in the bank of \$162. 24. The sum of \$200 has been paid off a debt on the Church.

The Indians of Huron Diocese.—By Departmental report we are having very favourable accounts of the Indians. We give a few extracts.—

Walpole Island. "The Chippewas and Pottassatic bands who occupy Walpole Island in the river St. Clair consist of 821 souls, having increased in numbers notwithstanding an epidemic of measles which prevailed in August. The daily attendance at the schools has been sufficient to test the capacity of the schoolhouses, indicating an increase of interest in educational matters, and therefore of intelligence on the part of the Indians. The area of land under cultivation shows an increase over other years, and their other industries produced a revenue of about \$8 000. For many years the late Rev. A. Jacobs devoted his whole time to these bands. There are no heathens in Walpole Island.

The Chippewa and Muncey bands occupying the reserve in the township of Caradoc, county of Middlesex, number 448 and 125 souls respectively. There are also about 80 members of the Pottassatic tribe. There is a marked degree of improvement in the condition of the reserve. There are two schools and three Episcopal churches on the reserve. The conduct of the Indians on this reserve has been generally satisfactory and their sanitary condition satisfactory. The Rev. Pahtahquahong Chase, a Chippewa Chief, was for many years the missionary on this reserve. In a visit to England in 1876 he collected sufficient funds to build two churches for the Ojebway and Muncey Indians.

The Moravian or Delaware band occupy a reserve in the county of Kent. The two schools are efficiently conducted and well attended and excellent progress is being made by the pupils. There are two churches, one of the Church of England the other of the Moravian denomination (the former the readers of the

DOMINION CHURCHMAN will recollect, was built by the instrumentality of Rev. R. F. Dixon). Altogether this band may be regarded as a thriving community, and the people intelligent and enterprising. The present population of the band is 288.

STRATHROY.—There was a missionary meeting in St. John's Church on Thursday, April 12th, Rev. L. De Brassy, rector of the parish presiding. Rev. W. Hinde, incumbent of St. John's Church, Adelaide, took part in the proceedings. The Right Reverend Bishop of Algoma delivered an excellent address. At a reception given by Mr. De Brassy in the rectory, many members of St. John's had the pleasure of being introduced to the Bishop.

ST. THOMAS.—Rev. S. L. Smith, incumbent of St. John's church, has been appointed incumbent of Berlin. He will leave with his family in a few days for his new appointment.

LUCKNOW.—His Lordship the Bishop held confirmation service on Wednesday, April 27, when quite a number were admitted to the full communion by the Apostolic Rite of the laying on of hands.

SEAFORTH.—The annual Easter vestry meeting was held in the school room of St. Thomas' Church on the evening of the 12th ult., the Rev. T. W. Magahey, the newly appointed Rector, in the chair. C. E. St. Clair Simpson, Esq., was re-appointed clergyman's warden, and George E. Jackson, Esq., people's warden; F. Holmsted, Esq., Delegate to the Synod; Messrs. Kemp and Langstrath, sidesmen; and Mr. F. G. Neelin, vestry clerk. It is earnestly hoped that the Rev. T. W. Magahey will be able to build up the Church in this parish, which for some time past has been in a very disorganized condition. The Right Rev., the Lord Bishop of the Diocese, paid this parish a visit on Wednesday, the 4th inst., and held a special service in the church at eleven o'clock in the morning, which was only fairly attended, owing no doubt to the inconvenience of the hour; had his lordship officiated in the evening the Church would have been crowded. It is to be regretted that no confirmation class had been prepared. His Lordship left for Hensall in the afternoon, where he held a confirmation in the evening.

BAYFIELD.—Tuesday last was a big day for the Church of England in this place. About noon His Lordship, Bishop Baldwin, accompanied by Rev. Rural Dean Craig, arrived here from Clinton. At 2 30 p.m., they repaired to Trinity Church, which was crowded to the doors, many having to go away unable to obtain admittance. Evening Prayers were said by the Incumbent, Rev. M. Hodgins. The lessons being read by Rev. Mr. Craig; his Lordship delivering a very impressive address to the candidates on the nature and walk of the christian: after which sixty-five candidates, 24 males and 41 females, received the rite of confirmation at the hands of the Bishop, and together with other members of the church partook of the Holy Communion. The singing by the choir was well rendered and chosen appropriate to the occasion. After the service a short reception was held at the parsonage, where many of the church members and residents of the village embraced the opportunity of meeting with his Lordship and partaking of the hospitality of Mr. and Mrs. Hodgins. Since the advent of the present incumbent, church matters have advanced with rapid strides both financially and spiritually. A deeper interest is taken in the services, while the large debt which, two years ago, appeared insurmountable, has been almost wiped out. With proper men at the helm, the old church is bound to advance even in the poorest places and under the most unfavorable circumstances. She sows not amid a whirlwind of excitement, nor with clash of cymbals and blare of trumpets, but with patient labours and sound argument she appeals to the human heart and prepares a rich bed for the seed of the gospel, that when it falls it may not be withered by the hot winds of adversity, but finding deep root, may bring forth fruit, some 30, some 60, some 100 fold.

The Churchman's Jubilee offering to the Widows and Orphans Fund of Algoma.—Mrs. Boomer thankfully acknowledges the following sums sent directly to herself for the above fund. Already on hand, \$75. Mesdames Carling, Labatt, Bower, English, of Hellmuth Ladies' College, Rev. G. W. Racey, Mrs. Racey, \$5 each; Rev. I. W. Beaumont, \$2; Mrs. Louisa Beaumont, \$3; Mrs. E. A. Taylor, \$2; Mrs. Complin, \$2; Misses Ismena, Fanny and Minnie Labatt, \$2 each; and two very tiny little Churchwomen, Dora and Mary Labatt, \$1 each for the 'orphans'; Mesdames Tilley, Hutchinson, Bayley, Throop, Bonswell, Macbeth, Greig, Blinn, Hamilton, \$1 each; Rev. F. W. Kerr, \$1; Misses Meredith, Hamilton, Harriet, Marsh, Birrell, B. Birrell, Mrs. Birrell, sen., Mr. Valler, Mr.

T. Valler, \$1 each; in donations of 25c., Mrs. Cox, Mrs. Pocock, Misses Bacon, M. Bacon, and R. Street; the Young Ladies' Society of St. John's Church, Strathroy, \$5; instalments of collecting books, Memorial Church, \$7; Chapter House parish, by Mrs. Zimmerman, \$15.70. Total, \$168.95.

LONDON.—On Wednesday, 20th of April, there was a large gathering of members and friends of the Woman's Auxiliary Missionary Society assembled at Bishopstowe, to meet the delegates from other branches, Woodstock, Ingersoll, Simcoe, Thorndale, St. Thomas, Tyrconnel, Sarnia, &c. A hearty cheery meeting was the result: interchange of thought, record's given of work already done, or still to be done, and the ways and means discussed of enlarging, as far as can be, the field of action of this already widely extended organization for woman's work. In allusion to the "Churchwomen's Jubilee" offering to the Widows and Orphan's Fund of Algoma, "the acting treasurer said, "our task, a very pleasant one, is begun with a bright promise of success. Hitherto it has been our time of seed sowing—soon will come that of the ingathering of the sheaves into our garner. Time does not permit me to read in full the encouraging letters received from all quarters, the writers of some of which are to day honoring us with their presence. We rejoice to welcome them amongst us, and we are glad of the opportunity of thanking them for their most valuable co-operation, not only in the temporary work of one Jubilee offering, but in all that concerns the wider sphere of missionary labor, to promote which our organizations are jointly engaged. May God prosper them and us, in any, and every way in which He may graciously use us.

Since our last meeting a message, from our own quarters, has been sent to every parish in our diocese, asking the hearty co-operation of every clergyman's wife, and every branch of the Woman's Auxiliary Association, and in our own city, several collecting books are going their rounds in the hands of willing messengers; all of whom report a most kind and sympathetic welcome, whilst contributions to the amount of \$165, have been handed to myself. Amongst other valuable helps we would acknowledge gratefully that of the church and local papers. An example, which we should like to hear of others following, was set by the editor of the "London Memorial Church Parish Magazine," who by bringing the matter before his people, prepared the way for the little brown books and their mission. The "Brantford Parish Magazine" promises to do the same. Who will follow suit? We do not know what means each diocese, either Montreal, Toronto, Ontario, Niagara, or Quebec, from whom the warmest expressions of sympathy, and promises of help have come, has taken to ensure that every parish has been invited to unite heartily with us in our labor of love, but we take it for granted that no one churchwoman has been left unasked to share in our Jubilee offering. So much depends upon individual effort! It should be the aim of our organizations to clear away the thorns which often only apparently crowd the pathway of every appeal to the liberality of those amongst whom they work. Showing them how easy a thing it is, after all, to find "a way," if there only be "a will." When once we can recognize the duty and privilege of becoming systematic givers, we shall as certainly see that our charity purse has always something in it to meet its just dues, as that our housekeeping ditto has its therewithal to provide for our daily needs. To those who hold and use the "golden keys of faith and prayer," what good things for themselves and others will be denied them from the boundless Treasure House of a Father's love.

The question as to the time when all the Jubilee offerings should be gathered together into one focus, and who should be asked to act as general treasurer for the same, was discussed. On the supposition that the acting president of each diocesan branch would receive all sums collected by its own Woman's Auxiliary members, it remained only for the Bishop of Algoma to be asked whom he would appoint to act as general treasurer for the fund, and at what date the books should be finally closed. The Bishop has since been communicated with, and he was strongly in favor of an extension of time, until, at least, after the meetings of the diocesan synods. On its being suggested to him that perhaps the general secretary for the Mission Board would be the proper person, he said, that the time of that gentleman was given voluntarily, and like that of all officially connected with diocesan church work, was occupied to the very fullest extent, and that it would be unfair to add to it, especially at such a season of special pressure. There would naturally be much correspondence entailed upon the treasurer to the fund, for every sum however small, must be acknowledged, and many would probably contribute at the last moment who might not have done so through the Woman's Auxiliary. The Bishop would infinitely prefer that the gift should come into his hands as a finished and com-

plete thing direct from the hands, as certainly as it will come from the hearts of the Churchwomen of the Dominion. Due notice will be given of the date for the presentation, which will probably be that of an early day after the meeting of the several diocesan synods.

The Rev. Freeman Harding, of New Hamburg, has received from his Lordship the Bishop, the incumbency of Morpeth.

BERLIN—Deanery of Waterloo.—Rev. S. L. Smith, incumbent of St. John's Church, St. Thomas, has been appointed incumbent of St. John's Church, Berlin.

LONDON WEST.—The London West School Board met in the school on Friday, 6th inst. The question of Scripture reading was taken up, and after a thorough discussion the Ross Bible was thrown out; and it was moved and carried the Bible be used as the best book for London West schools, and it was then decided to purchase the necessary number of Bibles.

PARKHILL.—The Rev. M. Campbell, incumbent of St. James' Church, will resign the incumbency next July. The church people of St. James' are, it has been remarked, unfortunate in their frequent change of ministers; Mr. Campbell resigning, thereby rendering the parish vacant the third time in as many years.

LISTOWEL.—On Wednesday, His Lordship, Bishop Baldwin, visited this parish and held a confirmation service in Christ Church, on Wednesday, 27th, at 10 a.m. A large congregation assembled, the church being well filled. Twenty-eight candidates were presented by the Rector, six of them being from Trowbridge, and the remainder being connected with Christ Church. The ante communion service was read by the Bishop and Rev. Mr. Turnbull, incumbent, Revs. G. Cooke, of Palmerston, and A. K. Griffin, late of Atwood, also being present. The ceremony of the "laying on of hands" was preceded by a very earnest address to the candidates by Bishop Baldwin, in the course of which the rite of confirmation was clearly explained, and the candidates were exhorted to strive to follow the Master's footsteps, being fervent in prayer and constant in the study of God's Word. The address was most impressive and its effect should be enduring. After the rite of confirmation had been administered, a celebration of the Holy Communion took place, in which the candidates and members of the congregation participated.

#### ALGOMA.

SHINGWAWK.—We have started an onward and upward club at the Shingwawk Home, after the example set by the Carlisle Institution, in Pennsylvania. It bids fair to be successful. 24 Indian boys and 15 whites joined at the first meeting, and 6 more boys at the second. They have to sign their names to the following:—"God helping me, I will try to use no oaths, I will try to keep myself pure, I will try to be honest, I will try to study the Bible and to keep the Sabbath, I will try always to do my duty everywhere, I will try to be kind to all, especially those who are poorer or weaker or younger than myself, I will keep this card hanging in my bedroom and will read it every morning and pray God to help me." This admits to the first grade. At the end of three months they may enter the second grade, and at the end of a year the third, when they become full members and receive a certificate to that effect. Meetings are held weekly, and consist in recitations, speeches, debates, etc., and two individuals, one white and one Indian, are deputed to give the news of the day. The first attempt at a debate was made a few days ago, and several of the boys acquitted themselves exceedingly well, and surprised those who were present. The subject was, "Resolved, that the Indians have been better treated by the Canadian Government than by the American Government." Mr. Tinsdale, Johnny Maggrab, and John Thunder were on the affirmative side and Mr. Mitchell, David Minaminee, and Tommy Jackson on the negative. Johnny, David and Thunder made good pointed speeches, but Tommy had difficulty in finding his legs.

We are proposing to bring 20 of our boys and 10 girls to Ottawa and Montreal about the end of June, to give a public exhibition—tableaux, showing the boys at their trades, and the girls at their household duties—school-teaching, singing, a debate, etc. We throw out this Proposal at once so that there may be time to consider it, and if it is to be, we must, of course, have time for preparation.

We shall ask the Bishop to give us a free passage in his yacht to Algoma Mills. We shall ask the C. P. R. authorities to give us a free railway ride. We shall

ask the good people of Ottawa and Montreal to give us free hotel accommodation, and we shall ask the members of the Cabinet and members of Parliament to come to our meeting and judge for themselves whether or not it is worth while to spend a little money on educating and civilizing the Indians. We have just started a little occasional sheet called *Our Forest Children*. It is sent gratis to any one who will interest themselves in the Indian cause. E. F. Wilson.

#### QU'APPELLE.

FORT McLEOD.—The Rev. H. T. Browne desires to acknowledge, with many thanks, the receipt of a box of clothing, books, papers, etc., for the Piegan Indian Mission, from the All Saints' Ladies' Auxiliary, Toronto. Also, \$5 from Thomas Trivett, Esq., of Exeter, diocese of Huron, for the Piegan Mission Building Fund.

#### FOREIGN.

The twenty eighth anniversary of the English Church Union, under the presidency of Lord Halifax, is arranged to be held on June 16, at Prince's Hall, Piccadilly, London.

Chicago.—All Saints' Mission, Chicago, organized just a year ago by the bishop of the diocese, shows a growth unparalleled by any other mission within or about the city. It is under the charge of the Rev. James Foster, who has been temporarily officiating at All Saints' and is now devoting his whole time to the mission.

It is understood that on May 22, the Sunday after Ascension Day, the speaker and members of the House of Commons will attend St. Margaret's, Westminster, their recognized church, at a Jubilee thanksgiving service. The preacher will be the Bishop of Ripon.

Australia.—Four clergymen have given notice to Canon Vance of their intention to enter for the first examination for the B. D. degree in connection with Trinity College University, Toronto, in October next.

On Easter Day the communicants at St. Augustine's, Kilburn, numbered 1,190—the majority communicating at the early celebrations. At Christ Church, Lancaster Gate, 1,140.

At the end of 1886 there were in China 889 missionaries, 1,288 native helpers, 28,119 communicants in churches, and 8,864 pupils in school. \$12,874,577 were contributed by the native Christians for religious purposes.

The Princess Maude of Wales was confirmed in the parish church at Sandringham on Maundy Thursday by the Archbishop of Canterbury.

On Easter Tuesday 300 candidates were presented for confirmation from Hawarden parish.

In fourteen years 700 Protestant chapels have been built in Madagascar, making the present number 1,200. There are 8,000 Protestant communicants, and all the churches are self supporting. The Queen recently attended the opening of two Christian churches at Ambokimanga.

#### 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.

#### ROMISH AGGRESSION.

SIR,—I have read with great satisfaction your editorials, especially remarks in two of your recent issues, on the above subject, of the existence of which we have such tangible evidence all around us. We are living in critical times, and, it is required of those who desire the perpetuation of British rule and of Protestant principles to be faithful to their professions, and to speak and act with decision and consistency. On this principle I rejoice that your utterances on these points are so plain, and unmistakably to the purpose, and, which I believe should be echoed by every man who is loyal to the Queen, (God bless her) and to Protestantism, the insidious machinations of Rome

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are visible on both sides of the Atlantic, and, under the plea of "justice to Ireland" the Roman hierarchy and its ramifications of agencies are aiming at nothing short of the downfall of England, as a consequence, the overthrow of Protestantism. Unfortunately for "this Canada of ours," partyism in politics has been so excessive, has so permeated our Canadian electorate that it has become the bane of the Dominion, and the politicians owing to the exigencies of (I had almost said) cursed partyism, have become recreant to duty as citizens of a British Province, and by such action, have so encouraged the enemy in making attacks upon our liberties, that they have of late almost dictated to our rulers their course of action.

This "Irish nuisance" has brought us almost to the verge of servitude to those whom we cannot call by any better name than enemies to our common country.

As you truly indicate, these are not the times, nor are these R. C. dictators, the characters which justify mealy-mouthed speeches, or cowardly compliance with their disloyal requirements. I think, too, if some of our secular daily papers would throw off the incubus of priestly domination, and fear of losing votes, to such an extent as lending their influence in checking these aggressions of the "black brigade," they would only be doing their duty as professed advocates of loyal principles and sentiments.

We have always desired to give our R. C. fellow-subjects equal rights with ourselves, but that does not satisfy them. I have always believed that the chief cause of "Irish trouble" is founded on Popery, and, the older I grow, with the recent developments I witness, confirm me in this opinion, the fact is, and the sooner we realize it, however plain, unvarnished, and unpleasant it may be, and act upon such conclusions, the better for all parties concerned, nothing short of supreme control will satisfy Rome, and that she must not have. We cannot afford to sacrifice our civil and religious liberty, and if we are true men we shall not; but let us see to it, that we each use our influence on the side of love and loyalty to our Queen and to our country as an integral portion of the British Empire.

Toronto, May 6th, 1887

WHO ARE THE ENGLISH?

SIR.—In face of the nonsense one sees every now and then from those smitten with a false Anglo-mania, the following taken from Dr. Porter's "who are the Irish" in the *Days of Days* for April, may prove of interest to some of your readers in Canada. He says:

"Is there then such a difference of nationality, race and origin, between the inhabitants of England and the inhabitants of Ireland, as to justify the 'ironical laughter' (alluding to a circumstance in the House of Commons) 'in the one case and the hasty correction in the other.' Is there a greater difference between the peoples of England and Ireland, than between, say, the peoples of Middlesex and Cornwall? If the terms 'Anglo-Saxon race' may be applied loosely to the Cornish men, is it wholly and laughably inaccurate, when applied to the population of the sister isle?"

Let us ask first who are the English? The celebrated historian, Mr. Green, tells us that English blood is indeed a varied mixture. The people of England sprang from the intermingling of the Celt, the Saxon, the Dane and the Norman. So true is it that Celtic blood is present in English veins, that the brilliant author of "The making of England," does not hesitate to aver that there is not a single English man who dare affirm that Celtic ancestry is not represented in his own personality. The author of "The conquest of England" describes the mixture of race that gave birth to the present population of England, in this wise—"Celt and Gael, Welshman and Irishman, Frisian and Flamand, French Huguenot and German Palatine, have come successively in, and a hundred smaller streams of foreign blood. The intermingling of race has nowhere been less hindered by national antipathy; and even the hindrances interposed by law, such as Offa's prohibition of marriage between English and Welsh, or Edward III's prohibition of marriage between English and Irish—have met with the same disregard. The result is, as far as blood goes, few nations are of an origin more mixed than the present English nation: for there is no living Englishman who can say with certainty, that the blood of any one of the races we have named, does not mingle in his veins." If this be true, what becomes of the "ironical laughter" of our learned legislation? Some slight acquaintance with English History might well be considered a preliminary qualification for an aspirant to a seat in the Parliament of England. It is edifying to find our legislative assembly, amused at the supposed egregious blunder of applying the phrase, "Anglo Saxon race" to the Irish people, when not a single member can be sure he is not more or less Irish in his own origin. But Mr. Green is more daring. He actually attributes Shakespeare's genius in some degree to the Celtic ele-

ment in the great poet's nature. Here are the historian's words: "It is not without significance that the highest type of the race, the one Englishman, who has combined in their largest measure the mobility and the fancy of the Celt, with the depth and energy of the Teutonic temper, has been on the old Welsh and English borderland, in the forest of Arden." The present Prime Minister claims Welsh kinship; the last may derive something of his great oratorical gifts from the Saelic element, that mingles in his scottish blood." I do wish every clergyman and member of Parliament in Canada, would spare one penny and get this copy of "Day of Days," we should not then have the many "laughable" mistakes one sees made almost every day. Until "Ethnology" is studied a little more by Englishmen, we shall have a crude "politics," "Ethics" and "Theology."

I am, sir, yours, X.

GRATITUDE AND PROVIDENCE.

SIR.—Very often I read such papers as the *Toronto News*, and think over the language of a great many persons I meet with while travelling in different parts of Canada. I think how appropriate are the words that Sir Walter Scott puts into the mouth of Colonel Talbot in "Waverly": "If the path of gratitude and honor were always smooth and easy, there would be little merit in following it; but it moves often in contradiction to our interest and passions, and sometimes to our better affections." When some Canadians think of England and of God may I ask them to think also of the above and of the following: "Were everything to happen in the ordinary train of events, the future would be subject to the rules of arithmetic, like the chances of gaining. But extraordinary events, and wonderful runs of luck defy the calculations of mankind, and throw impenetrable darkness on future contingencies." (Introduction to *Guy Mannering*). Sir Walter Scott was not a "fool" or a "fat person"; he was a Scotch "genius," and if Canada's youth would study his writings instead of throwing "Marmion," &c. overboard, they would be none the worse for it. America appreciates Scott. Why not Canada?

Yours,  
NOT AN ENGLISHMAN.

DOCTRINE OF FUTURE PUNISHMENT.

SIR.—No man who, has travelled as much as I have travelled, and who as mixed with society as I have mixed—from the "Shanties of Canada" and the "Seven Dials" of London, to an occasional seat among the "upper ten" in two or three countries of the old world; and who has seen and known what I have seen, and do know (both at the "articled clerk's desk," and in the "parson's study," can for one moment believe that the present rage for things "novel" is not "breaking the back bone" of society. Were I to "open out," I could fill pages of your paper with horrors of all sorts. It will not do to point a finger at the aristocracy of England as certain ignorant Canadians and Americans are doing because of a certain trial or two. Here in our midst we have the canker until the nation is almost rotten. God be thanked for our "White Cross Society." God be thanked for all the aid possible to keep in our minds one iota of respect for the mothers and the sisters who are asleep in the quiet churchyard. I do not believe, sir, in "holding men or women over the mouth of hell" to bring about conversion, as was reported of a certain individual "down south," but I do believe that the man who in any shape or form—especially the "Divine," by his doctrine palliates sin, is a traitor to God, to humanity, to the earth he dwells upon. The people here are so delicate that they cannot bear to have "a spade called a spade," but we must "speak out," and we must "write out," or go back to pagan-ism. Bradlaugh and Ingersoll speak against religion, but we dare not speak against drunkenness, &c. Let us leave our "high church" and "low church" alone forever, and forever, and let us go forth as churchmen, and take the little children by the hand, and lead them away from blasphemy, filth, abomination, &c. There is no use in talking any longer. If the women of Canada and America do not arise, and take their just place in the world and fight for purity and sobriety, before they fight for politeness and position, they will within a few years be in the same position as the women of Turkey, India, &c.—women without souls—dogs. This is a far surer forecast than any of Mr. Wiggins's. I am, sir, yours,  
C. A. FRENCH.

ALGOMA JUBILEE OFFERING.

SIR.—A few Sundays ago a special appeal from the Bishop's Commissary on behalf of the W. and O. Fund of this diocese was read in our churches. While this appeal is still ringing in our ears we are asked to contribute for the creation of a similar fund in the Algoma diocese as a Jubilee Thanksgiving offering. I fear the response will be faint if the Churchwomen

remember that the old adage "charity begins at home." But have the bishops of the several dioceses endorsed the scheme? If so, how is it that we have heard no pastoral from them urging it? Again, are the parishes in the several dioceses taking the idea up warmly? We have no means of knowing. Something must be done to fan up some warm and general feeling about it or it will be a dead failure, and as we are appealed to on the score of loyalty to the Queen, failure would seem to reflect upon our loyalty. It does not seem to have been launched in the right way. It ought to have been accompanied by a joint pastoral from the bishops, in my opinion, but I am only a

Ontario Diocese, April 27th, 1887. "WOMAN."

SKETCH OF LESSON.

SUNDAY AFTER ASCENSION. MAY 22ND, 1887.

The Glimpse of God's Glory.

Passage to be read.—Exodus xxxiii. 18-20 xxxiv. 5-7; 28-30.

Last Sunday we read of Moses interceding with God for Israel, who had broken God's law and their own solemn promise. We saw Moses as the type of Him Who "ever liveth to make intercession for us."

To-day we find Moses asking something for himself. What he had already seen of God's Glory made him long to see more. "Show me Thy glory," says Moses. "I will show thee My goodness," is the reply. To a certain extent his prayer is granted. Let us look at what he saw, and try to understand it.

1. *The Glory of God revealed.*—It is early morning. Moses leaves the camp, all alone, and wends his way up Mount Sinai. Perfect silence reigns (xxxiv. 8-4). Nothing to be seen but rocks and chasms; sharp peaks standing out clear against the sky as he looks up. We may be sure that very solemn thoughts filled his mind as he approached the summit. He comes to a little hollow place in the rock. God bids him enter, and "now darkness envelops him (xxxiii. 22). The Lord is passing by, and His Hand shields him from the glory which mortal man cannot behold, (1 Tim. vi. 16; 1 St. John iv. 12). At length the hand is removed. God has passed by, but part of His glory remains. More than sufficient to fill the soul of Moses with such awe that he makes no attempt to describe what he saw with his bodily eyes; but to the eye of his soul such a vision is vouchsafed (vv. 6-7) as has never hitherto been revealed to him. He now sees in clearer light than ever the boundless stores of Divine Mercy; and, filled with wonder, joy, and reverence, (vv. 8-9) he intercedes for Israel, and pleads that God Himself—not His Angel, (xxxii. 84) but His Presence, (xxxiii. 14) should go among them.

2. *The Glory of God reflected.*—Moses remained in the Mount with God forty days and nights. The people were to be tested to see whether they would wait for him all this time. What has he to bring with him? Moses must provide material for the renewal of the Covenant, to replace the former tables prepared by God Himself which had been broken to pieces. Aaron and the elders of Israel are ready to meet him now. What makes them afraid to look upon him? Whence did he get that brightness? Moses' face reflected God's glory. Even the reflection was too much for Aaron and the people, so Moses veils his face while speaking to them, and goes back into God's presence with un veiled face. Can anyone have such a sight of God now? St. Paul explains very clearly in 2 Cor. iv. 4-6, that those who open their hearts to the light of the glorious Gospel of Christ can see God's glory in the face of Jesus Christ revealed to their hearts by the Holy Spirit. Those who have this light will surely reflect it. Their lives and conversation will be an epistle "known and read of all men." (St. Matt. v. 16). Let us remember that unless we see *Jesus the Saviour* now, it will be an awful thing to see *Jesus the Judge*. (Rev. i. 7; vi. 16).

Family Reading.

"FOR THE WIFE'S SAKE."

"We find that Female intemperance is increasing in such grave proportions as to threaten rapidly to become a new reproach and danger." Such is the alarming statement put forth in the official report of the House of Lords Committee on Intemperance, which sat under the chairmanship of the Duke of Westminster.

"Where three women were in prison for intemperance a few years ago, there are now ten!" So said the Rev. J. W. Horsley in 1886, when Chaplain of Clerkenwell Prison.

"We all know that the sale of drink by grocers has greatly demoralized the wives of the working

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May 19, 1 classes. Bo and the men tea becomes from theedit Gazette, in D These three of England sake." If some likelih course. Of all the miserable th drunken wo thousands, t own countr which it see connect the would be w things migh the husband drink "for t such a state The wom then if a speedily obt starts drink as moderate "Look h abstainer," day. "I fo the beer and as a few me So I said to 'Will what She hesitat afraid of n down as ge afraid of m and we hav and that's I "Have y "Not I, mates who up the drin Reader, THE C The Chu that nowhe stubborn o and that spiritual re and promi well as see saving ma manhood, t hood. Eli before he "child." T that fails t same Divir children to have us af out of the Christ, the arms. From wl on this po nature of c God's cove the Church embraced v The Christ narrowed t children, t model after Holding up living text, wait till r rather that spirit and t way of H Heaven." i number." i in age or cl "The door feet high; are grown

classes. Bottles of liquor are charged as groceries, and the men often wonder how it is that their weak tea becomes so costly." This is a testimony taken from the editorial columns of the Licensed Victualler's Gazette, in December, 1886.

These three witnesses should surely stir the men of England to give up the drink, "for the wife's sake." If a man be a total abstainer, there is some likelihood that the wife will adopt the same course.

Of all the miserable places, surely none are more miserable than the homes which are cursed with drunken women. Few of us realize that there are thousands, tens of thousands of such homes in our own country at this very moment, places with which it seems almost a desecration of words to connect the sacred names, home, wife, mother. It would be wrong to say that in every such case things might have been different had the man—the husband—in the first instance given up the drink "for the wife's sake;" but in very many cases such a statement would be quite correct.

The woman is the weaker vessel: small wonder then if a habit which feeds upon its exercise speedily obtains the mastery over a wife who honestly starts drinking with the full intention of being just as moderate as is her "better half."

"Look here, sir! I was obliged to become an abstainer," said a foreman printer to me the other day. "I found that my wife was getting fond of the beer and could take the full glass just as readily as a few months ago she did the half-glass only. So I said to her one day, 'Mary, if you will, I will.' 'Will what, Jack?' 'Give up the sup o' beer, lass.' She hesitated a bit, and then she said, 'You're not afraid of me, Bob?' 'Well, I said, letting it down as gently as I could, 'I'm beginning to be afraid of myself, Mary.' And with that she agreed, and we have neither of us touched a drop since, and that's six years ago."

"Have you ever regretted the act?" "Not I, indeed! And there are many of my mates who might do very much worse than give up the drink 'for the wife's sake.'"

Reader, are you one of Jack's mates?

THE CHURCH AND THE CHILDREN.

The Church of to-day is awaking to the fact that nowhere does the Holy Spirit find so little stubborn opposition as in the breasts of children, and that no work yields a richer revenue of spiritual results than that bestowed on this fertile and promising field. We are coming to feel, as well as see, that we cannot save the world by saving manhood. True, we are not to neglect manhood, but we are to give more attention to childhood. Eli needed to be waked up the third time before he "perceived that the Lord had called the child." That Church is dozing, if not sleeping, that fails to read in the "signs of the times" the same Divine call. When Jesus said "Suffer little children to come unto Me," He meant more than to have us afford them the negative help of standing out of the way. Standing rather in the place of Christ, the Church should call the children to her arms.

From whatever quarter the lingering skepticism on this point comes, it is not from the Bible, the nature of childhood, nor the history of the Church. God's covenant with Abraham, the magna charta of the Church of the old dispensation, emphatically embraced within it the children of the patriarch. The Christian dispensation broadened rather than narrowed the older covenant. It not only included children, but it made them, in a sense, a type and model after which maturer disciples were to copy. Holding up a child, dimpled and blushing, as a living text, Jesus taught, not that children must wait till maturity to enter His Kingdom, but rather that maturity must turn back again to the spirit and temper of childhood to enter the gateway of His fold. "Of such is the Kingdom of Heaven." That "multitude which no man can number," is composed of those who are children in age or children in character. Some one says, "The door into Christ's fold is but about three feet high; children can walk right in, but we who are grown must stoop to enter."

Love, trust, and obedience are the three conditions of salvation. Loving, trusting, and obeying are three prominent characteristics of childhood. What wonder, then, that the young so often and so readily become disciples of Christ.—Exchange.

A GOOD JOKE.

Boys are often fond of playing practical jokes. Such things may sometimes be done, but never to any one's inconvenience.

In one of our colleges, a professor who made himself very friendly with the students, was walking out with an intelligent scholar, when they saw an old man hoeing in a corn-field. He was advancing very slowly with his work towards the road, by the side of which lay his shoes. As it was near sunset, the student proposed to play the old man a joke. "I will hide his shoes; we will conceal ourselves behind the bushes, and see what he will do."

"No," said the professor, "it would not be right. You have money enough; just put a dollar in each of the old man's shoes, then will hide behind the bushes and see what he will do." The student agreed to the proposal, and concealed themselves accordingly.

When the laborer had finished his row of corn, he came out of the field to go home. He put on one shoe, felt something hard, took it off and found the dollar. He looked around him, but saw no one, and looked up gratefully toward heaven. He then put on the other shoe, and found another dollar. He looked at it and looked all around him, but saw no one. He then knelt upon the ground and returned thanks to God for the blessing which had thus been conferred on him. The listeners learned from the prayer that the old man's wife and one of his children were sick, and that they were very poor; so that the two dollars were a great relief sent to them from heaven.

"There," said the professor, "how much better this is than to have hid the old man's shoes." The student's eyes filled with tears, and he said he would never play another joke upon any one, except in kindness.

POINTS OF UNITY.

It would probably surprise many Christians who are not Churchmen, to know how nearly on some points of doctrine their "standard" conforms to Church teaching. For instance, the Saybrook Platform, the embodiment of Connecticut Congregationalism, says of the Thirty-nine Articles:

"As to what appertains to soundness of judgment in matters of faith, we esteem it sufficient that a Church acknowledge the Scriptures to be the Word of God, the perfect and only rule of faith and practice, and own either the doctrinal part of those commonly called the Articles of the Church of England, or the Confession or Catechisms shorter or longer, compiled by the Assembly at Westminster, or the Confession agreed upon at Savoy, to be agreeable to the said rule."

It is not uncommon to hear the Church doctrine of the authority of the ministry and of the Absolution condemned by Presbyterians as corrupt and dangerous. Yet we read in their Confession (ch. xxx):

"The Lord Jesus, as Head and King of His Church, hath therein appointed a government in the hand of Church officers distinct from the civil magistrate. To these officers the keys of the kingdom of Heaven against the impenitent, etc."

Touching the question of baptismal regeneration. The Presbyterian Longer Catechism in answer to question 165 says:

"Baptism is a sacrament of the New Testament, wherein Christ hath ordained the washing with water to be a sign and seal of ingrafting into Himself, of remission of sins by His blood, and regeneration by His Spirit; and adoption and resurrection unto everlasting life."

The word seal implies a thing accomplished. And the Presbyterian doctrine is that baptism is is not a sign only, but is also a seal of regeneration by the Holy Spirit, a seal of remission of sins, a seal of adoption into Christ's family. And to this

Congregationalists agree; for the Saybrook Confession (ch. xxix. 1) says:

"Baptism is a sacrament of the New Testament ordained by Jesus Christ, to be unto the party baptized a sign and seal of the Covenant of Grace, of His ingrafting into Christ, of regeneration, of remission of sins, etc."

The Prayer Book says:—Seeing now, dearly beloved brethren, that this child is regenerated and grafted into the body of Christ; and again: It hath pleased Thee to regenerate this infant with Thy Holy Spirit. Are these expressions one whit stronger than those just quoted?

The Reformed Episcopal Church in its Declaration of Principles distinctly repudiates the doctrine "that regeneration is inseparably connected with baptism." And yet in the prayer after baptism (see their Prayer Book, page 235) they say:

"We yield Thee most hearty thanks, most merciful Father, that it hath pleased Thee to receive this infant as Thine own child by baptism, and to incorporate him into Thy Holy Church. And we humbly beseech Thee to grant that he is now made partaker of the death of Thy Son, so he may, etc."

Does any one suppose that unregenerate persons are incorporated into Christ's Church; or made partakers of His death? Moreover the use of the word "now" directly implies a connection between the regeneration and the ceremony. When the question is pressed very few are willing to squarely admit that baptism is a bare form; and the moment that it is confessed to be more than that, the doctrine of baptismal regeneration, always held in the Church, follows as a logical necessity. It may be evaded, but not consistently denied.—Church Record.

THE MARY'S OF THE BIBLE.

Among Judea's vine-clad hills  
In olden times once dwelt  
The mother of our blessed Lord;  
No tongue can tell the joy she felt:  
Her name was Mary. Luke i. 80, 81.

In Bethany two sisters lived  
Who with the Saviour loved to meet;  
But one especially desired  
To sit with reverence at His feet:  
Her name was Mary. Luke x. 39.

When on the cross the Saviour hung,  
Among the mourners gathered there  
The wife of Cleophas was one  
Who raised to heaven an earnest prayer:  
Her name was Mary. John xix. 25.

When on the third—the appointed day—  
The Saviour from the tomb went free,  
One who was last beside the cross  
Was first our risen Lord to see:  
Her name was Mary. Mark xvi. 9.

When up to heaven our Lord had gone,  
And men went forth to "preach the Word,"  
Among the "helpers" of this work  
Was one who labored in the Lord:  
Her name was Mary. Romans xvi. 6.

When Peter from the prison went—  
Delivered by an angel's hand—  
The house of one he quickly sought  
Who entertained a praying band:  
Her name was Mary. Acts xii. 12.

THE BENEFITS OF CHRIST'S ASCENSION.

"Nevertheless I tell you the truth; it is expedient for you that I go away."—St. John xvi. 7.

Have you ever thought what the Ascension Day must have been to the Lord's disciples? They had only had Him safely back with them—risen from the dead—for forty days. And now He was going away altogether, and they could see Him no more. Was it not enough to fill their hearts with sorrow that One so great, so good, such a Friend, such a Guide, should be quite removed from them? Yet, strange to say, it was only in looking forward to His departure that they were grieved; and when it actually came to pass, they were able to rejoice. Look at the history, as simply given us by St. Luke. (xxiv. 50-52) "He led them out as far as to Bethany, and He lifted up His hands, and

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blessed them. And it came to pass while He blessed them, He was parted from them, and carried up into Heaven; and they worshipped Him, and returned to Jerusalem with great joy." And why was this? Partly because they could think of Him now as glorified in Heaven, having finished the work which the Father had given Him to do, and having ceased for ever from all suffering and shame; but partly also, because they knew that His going from them would really be their gain. He had told them so Himself. "It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I depart, I will send Him unto you." (St. John xvi. 7.) When He went up, the Spirit of God was to come down, to carry on His blessed work; to teach, to lead, to console, to sanctify, and to abide with the Church for ever.

And so His Ascension has been, and is, a blessing to us; and this day should be to us a bright and happy Festival. For think what it has insured to us.

1. He that ascended is always mindful of His servants. "He ever liveth to make intercession for them." (Heb. viii. 25.) What a comfort to know this, amid our manifold temptations, our daily cares, our constant sins! We are not forgotten before God. There is one on the Throne beside Him, Who remembers us day and night. We are not alone in our perilous fight, in our human weakness, in our sin-laden conscience. "We have an Advocate with the Father, Jesus Christ the Righteous." (I. St. John ii. 1.)

2. He has also secured our entrance to the Home above. It was His own cheering promise: "I go to prepare a place for you." (St. John xiv. 2.) Not only is Paradise granted us, wherein to rest as to our souls, when our bodies are laid in the dust, but, beyond this, when soul and body are again united, our Father's House has mansions for us all. Surely we may well sing to Him day by day: "When Thou hadst overcome the sharpness of death, Thou didst open the Kingdom of Heaven to all believers."

3. He does greater things for us on earth by His Spiritual Presence, than if He had remained among us with His Human Body. For His Body could not be in more places than one at the same moment; whereas now, wherever two or three are gathered together in His Name, there is He in the midst of them. For long periods of time He would have been absent from a great part of His Church; but now He is with us all the days, even unto the end of the world. Had He stayed with men, we might now and then have seen Him with our eyes, and handled Him with our hands; but, as He is again in Heaven, with His Body glorious and deathless, we can actually, as often as we eat the Bread and drink the Cup of the Holy Communion, spiritually partake of His Flesh and Blood.

4. He has, moreover, sent down for us from Heaven, the Holy Ghost. The Holy Ghost is not a Body, but a Spirit; and so He can be with us and with all the faithful at any time and in any place; yes, He can be with all Christian people at the same moment, comforting them in their several troubles, directing them in their several difficulties, ministering to them in their several wants. And He has the self-same messages and graces as Christ; for He receives of Christ's, and shows it unto us.

5. And lastly, our Lord, by taking Himself out of our sight, has offered us one of His best gifts, the opportunity for faith. Was it not among His very last sayings here below, spoken to the Apostle, who said he must touch Him, ere he could know that he was risen. "Because thou hast seen Me, thou hast believed; blessed are they that have not seen, and yet have believed?" (St. John xx. 29.)

Let us on Ascension Day go to the Church and worship Him as our Lord and our God, and then go back to our labor, feeling that it is a blessed thing to work for Him, and rejoice to suffer for His sake, because, without having seen Him, we love Him.

S. P. C. K.

### "THE LINKS THAT BIND."

One year when the court was at Balmoral, Her Majesty made a promise to Jenny —, the daughter of a humble Balmoral neighbor, and an especial favorite with Her Majesty: "I'll bring a pretty toy for you when we come back next year." The court went and the promise was thought little more of, at least on one side. Her Majesty that year visited the Emperor of the French, and many other things happened to drive the peasant child from the thoughts of the Sovereign of Great Britain.

Well, next season came, and with it the court returned to Balmoral. The Queen, in making her rounds, soon called on her little friend, and with a "Now, I haven't forgotten you," exhibited the promised present. . . . Amid all the din and distraction of French State pageantry, Queen Victoria found time to think of her favorite, the little Highland girl on the banks of the Dee.

These are the links that bind the people to their Queen.—From *The Queen's Resolve*.

These links do make the Queen and people one.  
A bond, more potent than of regal sway,  
More true and lasting than the august display  
Of State, unites us to Victoria's throne.

Some reign in calm, cold majesty, alone,  
Like peaks of Himmaleh begirt with snow,  
Like rocks sea-girt, where deepest waters flow;  
By loving deeds our Mother-Queen is known.

The cares of empire fallen on perilous days,  
Affliction's hand, domestic ties of love  
And kindred, crush not natural sympathy.  
Thanks, Mother-Queen! this gentle deed doth move  
Affection's loyalty; our hearts with thee  
Rejoicing thou art pleased with childish ways.  
S. BARBER.

### POOR RICHARD AND HIS ALMANAC.

"Poor Richard's Almanac" was, one hundred years ago, the foremost book in the literature of America. It was the work almost wholly of Benjamin Franklin, and in it he spoke in the character of Richard Saunders, whose name, quite fictitious, was put forth on the title-page as the author. "Observing," said Franklin himself, in giving an account of the work, "that it was generally read, I filled all the little spaces that occurred between the remarkable days of the calendar with proverbial sentences." These were not his own, but contained the wisdom of many ages and nations. The book became so widely known, however, that even in England these proverbs are now attributed to "Poor Richard."

The proverbs that the American country boy hears to-day are largely from among those which Franklin put into the mouth of his Poor Richard, such as—

"Early to bed, and early to rise,  
Makes a man wealthy, healthy, and wise,"

and

"He that by the plough would thrive,  
Himself must either hold or drive."

The almanac found its way to the hearts of the people the more readily, no doubt, from the fact that the eclipses and other sidereal facts were announced with a joke. In 1784, Poor Richard announced his eclipses in this fashion:

"There will be but two, the first, April 22, the second, October 15,—both of the sun, and both, like Mrs. M—'s' modesty and old neighbor Scrape-all's generosity, invisible."

He then proceeds to make up for such a scanty lot of eclipses, which he regards as a shame to the year, with a mathematic problem which is impossible of solution.

Franklin did not hesitate to insert in his calendar predictions of the weather, but they were of a sportive sort. Challenged with the inaccuracy of his predictions, he apologized thus:

"However, no one but will allow that we always hit the day of the month. As for weather, I consider it will be of no service to anybody to know what weather is to be one thousand miles off; therefore, I always set down exactly the weather my reader will have, wheresoever he may be at the time. We only ask an allowance of a few days in time, and if there still be a mistake, set it down to the printer."

The almanac for 1788 has a scolding preface, which appears to be the work of Mistress Saunders. She says her husband had set out to visit an old star-gazer of his acquaintance on the Potomac, and left her the almanac, sealed, to send to the printer. She suspects some jests directed against her, bursts the seal, and plays havoc generally with the almanac. She says:

"Looking over the months, I find he has put in abundance of foul weather this year; and therefore I have scattered here and there, where I could find room, 'fair,' 'pleasant,' 'sunshiny,' etc., for the poor women to dry their clothes in."

Franklin really did good by turning to ridicule all the pretensions of the astrologists, who were at that time much believed in, to predict the weather for a year at a time. His ridicule did not, however, drive out the practice, for to this day the almanacs commonly used by the farmers contain detailed and confident predictions of the weather for the entire year, which are only too often trusted.

CARPETS.—Immense quantities sold at Petley & Petley's, because they have nobby styles. Economy in cutting, a saving of from five to ten per cent in quantity. Call and see their fine assortment.

### HINIS TO HOUSEKEEPERS.

CHICKEN PIE.—Joint your chicken in the usual manner, boil till tender and see that you have plenty of water on it for gravy. Take out the pieces of chicken into an earthen pudding-dish, removing the white meat from the breast-bone, so as to leave this large bone out. Thicken the gravy and pour part into your dish, reserving the remainder to be served on the table. Set the dish of chicken on the stove where it will keep boiling hot, and quickly stir up the following crust, the ingredients for which should be measured out before taking up the chicken: For a large dish of chicken take one quart of flour, into which sift three heaping teaspoons of baking powder, and an even teaspoon of salt. Measure three tablespoons of lard; use cold lard and press it down with your finger, and smooth it off so the spoon is barely even full; rub the lard through the flour and stir in the wetting with a spoon. You will need nearly a pint of cold milk to make the dough as soft as can be rolled out. Then take it on your molding board and roll the dough just to fit the top of the pudding dish, making a small opening in the middle for the steam to escape, lay it over the chicken and press the edges against the sides of the dish so it will make a tight cover. Put it on the top grate of your oven and bake with a quick fire, twenty-five or thirty minutes, and serve in the dish in which it was baked.

LAMB OR VEAL POT PIE.—Choose a kettle to stew your lamb in, on which a steamer will fit. When your meat is nearly done, make a crust from directions given above for chicken pie, using only half the amount unless you have a large family. Lay a cloth on the bottom of your steamer or put in a plate. Make your dough out in two long narrow rolls, and lay them in. Have some thickening ready, and when the crust is done (it will take it about twenty minutes to steam), set the steamer in the oven a moment while you remove the meat to your platter, and thicken the gravy. If preferred, the meat can be left in until ready for the table. Break your steamed crust into small pieces, two forks are convenient to do this with, and drop into your boiling gravy. Let it boil up a moment, and pour over the meat you have taken on the platter. It will not injure the crust if it steams after it is done, should the dinner hour be delayed, only do not break it up and put it in the kettle until you are ready to have it served.

WASH FLANNELS in hot suds, and to prevent shrinking they must be rinsed in water as hot as they were rubbed in. It is the sudden change from hot to cold water that causes the shrinkage. If the rinsing water be not hot enough to let the clothes stand a few minutes and cool to the right temperature. A handful of borax in the water will tend to soften them.

### Childrens' Department.

#### PURE AND MANLY.

Gen. Robert E. Lee was a thoughtful boy, for his mother had taught him to practice self-denial and self-control, and to be economical in expending money. His father's death, when the boy was but eleven years of age, made him a "a little man." He did the marketing, managed out-door affairs, and looked after the comfort of his invalid mother. As soon as school closed for the noon recess he rushed away from the frolicsome boys, and hurried home to arrange for his mother's daily ride. Young as he was, he carried her to the carriage, arranged the cushions, and seating himself by her side, tried to entertain her, gravely reminding her that the ride would fail to benefit her unless she was cheerful.

"Robert is both a son and a daughter to me," the mother used to say.

He was the most methodical of managers, and the neatest, of house-keepers. Unlike many boys, he did not think it beneath him to attend to details, or to do little things with as much carefulness as if they were large. While studying conic sections, he drew diagrams on a slate. Though he knew the one he was drawing would be rubbed out to make room for another, he drew it with as much accuracy and neatness as if it were to be engraved.

After his return from the Mexican war, his wife on opening his trunk found every article of clothing he had taken with him, and a bottle of brandy, which had been put in for medical use, unopened.

He never drank brandy or whiskey, and rarely a glass of wine, and he never used tobacco. To apprehend the meaning of this fact, and its powerful illustration of the lad's self-control, one must recall the rollicking life and drinking customs of Virginia during Gen. Lee's boyhood and youth.

During a school vacation, he was a guest in a country house, where the host a fascinating gentleman of culture, lived a gay, wild life. Young Robert, who had been trained to self-control and self-denial, was shocked. He made no comment on what he saw, but he refused to join in the revels.

The unspoken rebuke brought to his bedside, the night before his departure, the penitent host. The youth's abstinence had shamed him, and he, a man of the world, came to confess to his youthful guest sorrow for the wild life he was leading.

Earnestly he warned him to beware of acquiring drinking habits, and urged him to persist in his temperate course of life. On leaving him, the host promised he would try to reform.

Yet this methodical, self-controlled, affectionate, serviceable boy was no "goody." He was the son of "Light Horse Harry" of the Revolution, and inherited his father's martial spirit. He chose the army for his profession, and friends and relatives approved his choice.

He entered West Point at the age of eighteen, graduated second in his class, and during the four years of cadet life he did not receive a demerit mark for any breach of rules or neglect of duty. He avoided tobacco and intoxicating liquors, never uttered a word to which a woman might not have listened, and

never did a deed which his mother could not have approved.

Lads who think it effeminate to be good, and manly to be bad, are asked to harmonize their notions with the pure, noble boyhood of Gen. Robert E. Lee.—*Youth's Companion*.

THOSE WHO HAVE TRIED IT SAY.—The best proof of the great power of Polson's Nerviline over every kind of pain is obtained by the use of a 10 cent bottle. Nerviline requires no puffing; every bottle tells its own story. It cannot fail, for it is a combination of the most powerful pain-subduing remedies known to the medical science. Nerviline is equally useful in external or internal pains. Try the great remedy. Ten cent bottle at any drug store. Large bottles only 25 cents.

#### LEARNING TO TRUST.

Jennie Blaine, although so young, had passed through two severe trials.

First, the death of her mother, whom she loved and appreciated as few children of thirteen know how to do.

Three years later her father became insane, and in his wild ravings was so dangerous that his friends were forced to take him to the asylum.

Jennie was almost heart-broken, and for months her face wore a sad expression which was pitiful to see on one so young.

Every one said her father was hopelessly insane; that there was no possible chance for his recovery.

Jennie had for some time thought of joining the church, but religion was so mysterious to her that she feared to take such a step without being able to give a reason.

She often heard people speak of having prayers answered; but while she had been in the habit of repeating the Lord's Prayer all her life, she had never, to her knowledge, had any special prayer answered.

But now in this hour of trial, when her home was broken up, her little brothers and sisters scattered, when friends could give her no hope, she went to her mother's God, and begged that her father might be restored.

Five long months passed by, and one glad morning news came from the asylum that her father was perfectly well, and would be sent home in a few days.

The answer to her prayer inspired Jennie with a faith so strong that she felt eager to trust her life and all it contained to the keeping of the loving Father who had listened to her pleading cry in the time of great distress.

One bright Sunday in September it was, with an intelligent faith in God, that she assumed the vows of the Church.

#### GOOD ADVICE TO A SON.

The Nashville Union publishes the facsimile of the following letter written by the venerable father of Tennessee's new Governor, Hon. Robert L. Taylor, and received by him on the day of his inauguration. It is worthy of reproduction, and is as follows:

HAPPY VALLEY, January 17, 1887.  
Hon. R. L. Taylor:—

My Dear Son:—As you enter to-day on your official career as Governor of Tennessee, I want to say a few things by way of encouragement and warning.

As a public officer you will attain to a success or failure, just in proportion

to your observance or non-observance of certain simple rules.

1. Learn all your duties.  
2. Then promptly and fearlessly discharge them.

3. In every transaction be governed by the (1) requirements of the law, (2) by the demands of an enlightened conscience, (3) sanctioned by the exactions of the supreme divine code.

4. Let no temptation, however fascinating and attractive, however plausible, induce you to ignore the requirements of your self-respect or to forget that the eye of God is always upon you, and that the recording angel unerringly journalizes our lives, and that the record will meet us on judgment and determine our eternal fate.

5. Let your promises be few and strictly performed.

6. Don't forget that the eyes of jealous rivals, false friends and open enemies—and their ears—are open to all you say and do—therefore think much and often and let your words be few and well chosen.

7. In all questionable cases choose to say and do those things that are clearly right and never questionable.

8. Remember and forget not that all the material treasures of this world cannot restore a bankrupt character or replace a ruined reputation.

9. Do right under all circumstances, even at the sacrifice of place, power, and the prospect of wealth, and if it keep you poor to the end of life.

10. Place your hand in the hand of Jesus and beg His guidance and protection in every condition and contingency of life, and may the love and peace of God be with you always.

Affectionately, your father,  
N. G. TAYLOR.

### OPIUM MORPHINE HABIT EASILY CURED. BOOK FREE. DR. J. C. HOFFMAN, Jefferson, Wis.

### Premium Seeds.

Our Collection of Flower and Garden Seeds given with Clubs No. 1.

- Beet, Half Long Smooth Blood
- Cabbage, Earl Jersey Wakefield
- Cabbage, Premium Flat Dutch
- Carrot, Scarlet Intermediate
- Celery, Golden Hearted Dwarf
- Cucumber, London Long Green
- Lettuce, Rennie's Selected Nonprie
- Melon, Musk, Montreal Nutmeg
- Melon, Water, Ice Cream
- Onion, Yellow Danvers
- Onion, Large Red Wethersfield
- Parsnip, Hollow Crown
- Peas, Bliss Everbearing
- Radish, French Breakfast
- Tomato, Livingston's Favorite

- Alyssum, Sweet
- Antirrhinum, Dwarf Snap-Drageon
- Aster, Truffant's Paony Flowered
- Balsam, Finest Double Mixed
- Candytuft, White Rocket
- Dianthus, Sweet William
- Mignonette, Large-flowering
- Petunia, Large-flowering Single
- Phlox Drummondii Grandiflora
- Portulaca, Finest Single Mixed
- Sweet Peas, Best Mixed
- Zinnia, Finest Mixed Colors

USEFUL TO KNOW.—Mrs. John Siddell, of Orton, Ont., was afflicted for years with contraction of the bronchial pipes and tightness of the chest. She was cured by the internal and external use of Hagar's Yellow Oil. This remedy cures rheumatism, neuralgia, inflammation, congestion, and all external and internal pains.

## CARPETS.

Notwithstanding the dulness of trade in some of the city carpet houses, and the Bombastic and Foolish Statements of numerous Small Fry, the orders taken in our Carpet Department during the past week are simply immense.

The cause is quite plain and easily accounted for.

Honest, Square Dealing, Good Value, Nobby Styles, "ECONOMY IN CUTTING," well-laid carpets and satisfactory workmanship.

Inspection and comparison invited and if our Style is not better and our Prices lower than those of any other house in this city, don't buy.

We guarantee to effect a Saving of from five to ten per cent. in quantity, as Economy in Cutting is one of our specialties.

## Petley & Petley, King Street East.

### SHORT HINTS

—ON—

### Social Etiquette.

Compiled from latest and best works on the subject by "Aunt Matilda." Price, 40 cts.

This book should be in every family desirous of knowing "the proper thing to do."

We all desire to behave properly, and to know what is the best school of manners.

What shall we teach our children that they may go out into the world well bred men and women?

### "SHORT HINTS"

Contains the answer and will be mailed to any address postage prepaid on receipt of price.

### I. L. CRAGIN & Co., PHILADELPHIA

TRADE-MARKS, PRINTS, LABELS. COPY RIGHTS, DESIGNS, RE-ISSUES. Send description of your Invention. L. BINGHAM, Patent Lawyer and Editor, Washington DC.

SUDDEN DISAPPEARANCE.—"My face was covered with sores, arising from bad blood. By the use of three bottles of Burdock Blood Bitters I was completely cured." R. E. Sinclair, of Port Burwell, Ont.

ASCENSION DAY.

Ascension Day is kept by our Church to make us remember that wonderful day eighteen hundred years ago, when Jesus, while walking and talking with His disciples, was suddenly lifted into the air, and carried up above the clouds into Heaven.

Can any of you think of another ascension spoken of in the Bible? There was one other, many years before the Ascension of Jesus. Perhaps you have already answered, "The ascension of Elijah." Yes. Elijah was walking with one of his disciples, just as Jesus was walking with His, and was parted from him, and carried up into Heaven. But, before he went, this disciple, whose name was Elisha, was filled with a great desire to be made like Elijah, and so he begged him that he might have the same Spirit that he had. Elijah told him that if he should see him when he went up to Heaven, he should have it. So Elisha determined to watch, and he kept so close to his master that he did see him, and gained his request, for the Holy Spirit filled him as He had filled Elijah, so that he became a second Elijah, and did many mighty works.

Was not this, too, like Jesus and His disciples? Before he left them, He told them that when He should go back into Heaven, He was going to send them His Holy Spirit, to make them like Himself, so that they should do even greater works than He had done. This was the very thing that Elisha had asked of Elijah; and after the Ascension of Jesus, the Holy Spirit came down upon His disciples and filled them, just as the same Spirit had come down after the ascension of Elijah and filled his disciple. The story of Elijah's ascension is a very beautiful type, or picture, of the Ascension of Jesus.—*Parish Visitor.*

SNUG LITTLE FORTUNES may be had by all who are sufficiently intelligent and enterprising to embrace the opportunities which are occasionally offered to them. Hallett & Co., Portland, Maine, have something new to offer in the line of work which you can do for them, and live at home, wherever you are located. Profits immense, and every worker is sure of over \$5 a day; several have made over \$50 in a single day. All ages; both sexes. Capital not required; you are started free; all particulars given. You had better write to them at once.

"WHERE ARE YOU GOING."

Was the question the writer overheard asked one Sunday afternoon of a young man by another. And the answer was: "To Sunday School; where are you going?"

"I'm going out to Ridgewood Park to see a ball match. Better come along."

"No, I thank you. Won't you come with me? It's much better."

"No, sir! Sunday Schools are good enough for children, but none of that for me."

"Why?"

"Well, I don't exactly know, but I have grown too big, and there's nothing but a lot of old fogies there. But I must be off, or I shall be too late to see the game commence, and lose some of the fun."

"But just let me ask you a question or two. Do you know where you are going?"



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 bulk. ROYAL BAKING POWDER CO. 106 Wall St. N. Y.

Births, Deaths, Marriages.

Under five lines 25 Cents.

DIED.—On the 6th inst., after a brief illness, Mary Gertrude, aged 13 years, 2nd daughter of the Rev. T. Walker, incumbent of Christ Church Campbellford.

"Of course I do."  
"I do not think you do. Who are to be your companions? Who is to see you? Will not God see you? And will not He ask you, 'Where are you going? What are you doing here? Come with me, and first hear the school sing.'"  
"No, I guess not. But it is getting late, and I shall miss the train, there! it has gone! Pshaw! I would not have missed seeing that game for anything! Now, what shall I do with myself?"  
"Come with me."  
"Well I suppose I must go somewhere." was the reply, and off the two walked together.

Those words have often rung in my ears since then, "Where are you going?"  
Stop, young man, and ask yourself, Where am I going? Should the tempter ask you to go to some place of iniquity, stop, and ask yourself, Where am I going?

Where are you going on next Sunday? To the house of God? To the Sunday School? To visit some sick one? To tell some one of that Christ who died for all?

Where are you going? Let me answer. To ETERNITY! Are you ready! Are you in time, waiting at the station with Christ's ticket in your hand? Ah! Be ready like this. And then you will hear Him say:—"Well done, good and faithful servant, enter now into the joy of thy Lord." Let us all, old and young, stop, and ask ourselves, "Where am I going."—M. W.

Gluten Flour and Special Diabetic Food are invaluable waste-repairing Flours, for Dyspepsia, Diabetes, Debility, and Children's Food. No Bran, mainly free from Starch. Six lbs. free to physicians and clergymen who will pay express charges. For all family uses nothing equals our "Health Flour." Try it. Samples free. Send for circulars to FARWELL & RHINES, Watertown, N. Y.

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

CLUBS OF FIVE.

CLUB NUMBER 2.  
Any person sending us the names of five new subscribers to the DOMINION 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 Scripture. By Rev. Isaac Williams. The Characters of the Old Testament, same author. Sermons preached in English Churches. By Rev. Phillip Brooks. Chantry House. Nuttie's Father. The Three Brides. The clever Woman of the Family. Hopes and Fears. The Heir of Redcliffe. By Words, a collection of tales new and old. Love and Life. Stray Pearls. The Young Stepmother. Exiles in Babylon. In the Wilds of Florida. Twice Lost. Old Jack. Voyage round the World. In the Wilds of Africa. On the Banks of the Amazon. The Sea and its Wonders. Ladies' Solid Gold Gem Ring, set with pearls and garnets. Half a dozen, Tipped Silver-plated Teaspoons, A 1 quality. Half a dozen Newport Silver-plated Teaspoons. Half a dozen, Lansdowne Silver-plated Teaspoons. Quarter of a dozen, Lansdowne Silver-plated Tablespoons. Quarter of a dozen Lansdowne Silver-plated Dessertspoons. Set Lawn Croquet. American Knotted Hammock. Gent's Pearl Handle Pocket Knife. Ladies new, long shape, all leather Pocket Book.

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CLUB NUMBER 3.  
Any person sending us the names of eight new subscribers to the DOMINION CHURCHMAN with eight dollars will be entitled to select any one premium from Club No. 1, also any one premium from Club No. 2.

CLUBS OF TEN.

CLUB NUMBER 4.  
Any person sending us the names of ten new subscribers to the DOMINION CHURCHMAN with ten dollars, will be entitled to either one of the following premiums: Macaulay's Essays and Poems, 3 vols. Plutarch's Lives of illustrious Men, 3 vols. Smiles' Biographical series, 3 vols. The Legend of the Wandering Jew. Imperial quarto volume, finely printed, richly bound, gold title and ornamentation. Poems, Stories and Essays. By Henry W. Longfellow and others, with 75 illustrations, one handsome volume. Ladies' Solid Silver Set. Boy's Watch, good time keeper, strong and serviceable. Half a dozen Silver-plated Tablespoons. Half a dozen, Silver-plated Dessertspoons. Half a dozen, Silver plated Dessert Forks. Half a dozen, Silver-plated medium Forks. Half a dozen, medium, Solid Steel-plated Knives, (Rodgers). Half a dozen solid Steel Plated Dessert Knives, (Rodgers) Ladies' Companion. Ladies' Satchel. Ladies' Work Box. Writing Desk. Large Illuminated Album. Large Plush Album. A Cabinet Album. Leather Jewellery Casket. Card Case (pearl and silver). Rolled Gold Brooch. Meerscham Pipe in leather case.

CLUBS OF FIFTEEN.

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

CLUBS OF TWENTY.

CLUB NUMBER 6.  
Any person sending us the names of twenty new subscribers to the DOMINION CHURCHMAN with twenty dollars will be entitled to select any one premium from Club No. 2, and also any one premium from Club No. 5.

CLUBS OF THIRTY.

CLUB No. 7.  
Any person sending us the names of thirty new subscribers to the DOMINION CHURCHMAN with thirty dollars, will be entitled to either one of the following premiums. Eight vols. of Miss Sewell's books. Eight vols. of Mrs. Carey Brock's books. Eight vols. of Charlotte M. Yonge's books. Eight vols. of the Gilt Edge Edition of the Poets; Handsomely bound in cloth. Black's Works, popular edition of seven vols. Library of familiar quotations from the English, American, French, Italian, German, Spanish, Latin and Greek authors. By the Rev. C. F. Ramage, LL.D. and J. C. Grocott, 5 vols. Geikie's Hours with the Bible; or the Scriptures in the light of modern discovery and knowledge, with illustrations—Old Testament series, 6 vols. The first three vols. of The Dictionary of National Biography, edited by Leslie Stephen. English Plate Communion Service (3 pieces) price \$15.00. Ladies' handsome Gold Watch, price \$15.00. Set Lawn Tennis Rats. Ladies' Opera Glass, (Lemaire's celebrated).  
The books offered as premiums are standard works, and handsomely bound in cloth. The other articles offered as premiums are purchased from reliable houses, and are guaranteed the best quality.

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# AYER'S PILLS.

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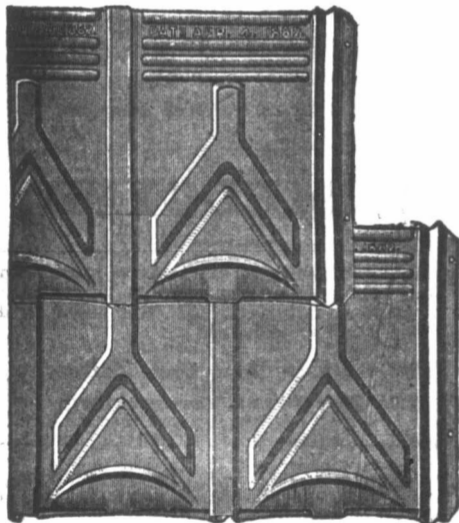
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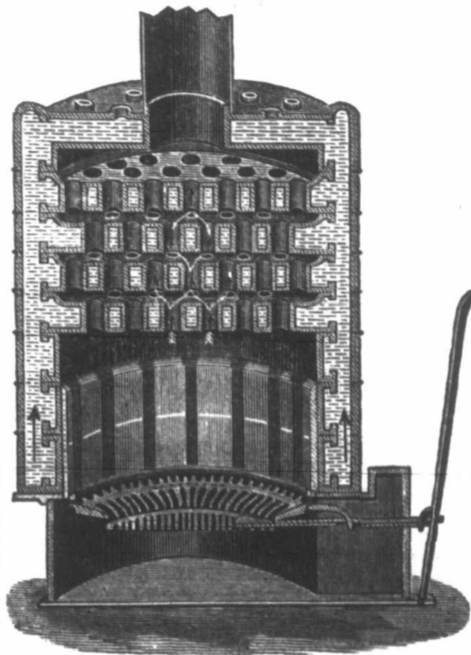
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