

Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

Vol. 18.]

TORONTO, CANADA, THURSDAY, MAY 5, 1887.

[No. 18

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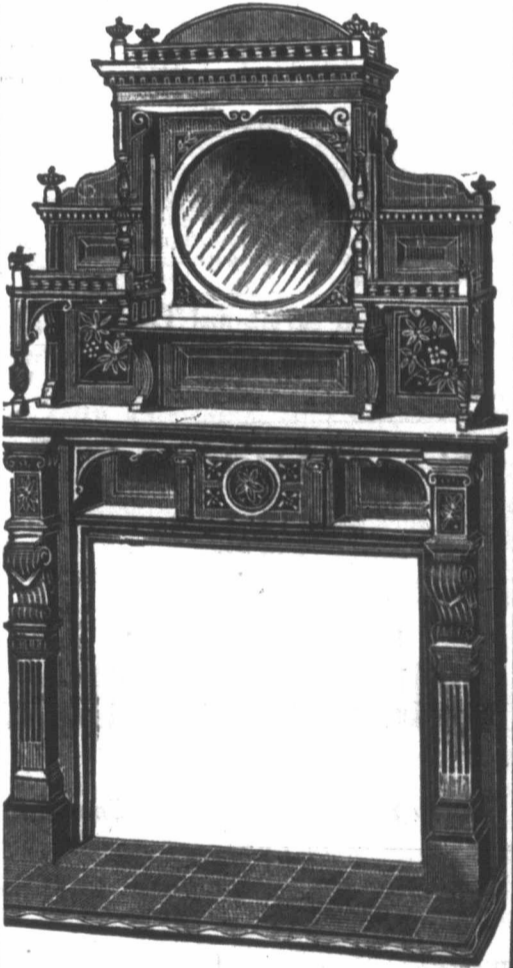
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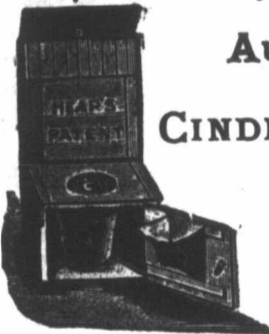
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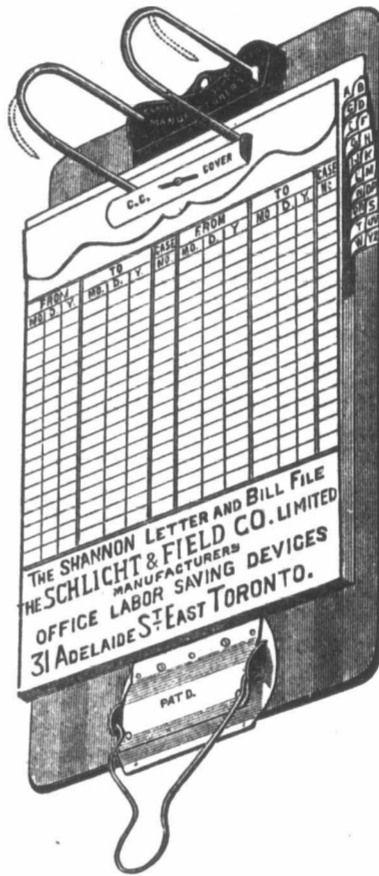
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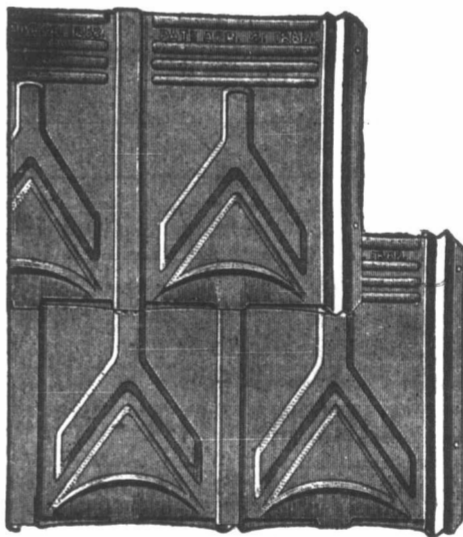
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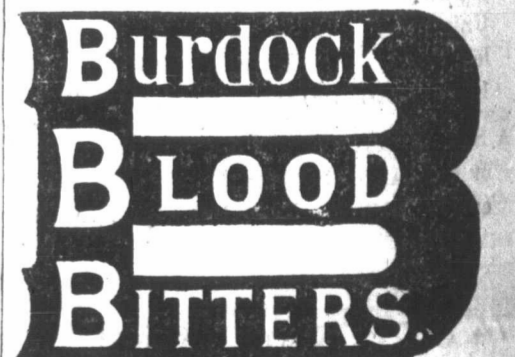


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LESSONS for SUNDAYS and HOLY-DAYS.

May 1st—4th SUNDAY AFTER EASTER.
Morning—Dicut. iv. 23. Luke xxiv. 13.
Evening—Dicut. iv. 23 to 41; or v. 1 Thess. v.

THURSDAY, MAY 5, 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.

BECOMING ALARMED.—One who lived long in a Romanist country has told us of the repeated conflicts between himself and the priests. He says that he found after a while that if he showed signs of retiring, of "giving way," that the priests instantly became insolent and overbearing, but if he showed them an Englishman's courage and determination, then they collapsed. His judgment is that the best policy for those who have to deal with Rome is to "grasp the nettle" firmly, to be staunch, bold, unyielding, for this policy will cause the withdrawal of the claims of Rome. We have two proofs this week of our friend's judgment being sound, and of the opposite policy to his, being not only cowardly but unwise. The Quebec Government having received the moral support of this province through the publicly expressed sympathy of Attorney-General Mowat, was about to inflict a shameful outrage on Protestant feelings and conviction by compelling oaths in Quebec courts to be taken on a crucifix. All places where oaths were taken were to be compelled to provide a crucifix for the ceremony. It was thought that Mr. Mowat's friendship with Mr. Mercier would enable the priest party to carry out this scheme. Alas! for their knowledge of Protestants! Those in Quebec caring not one baubee for the Ontario Government or its controller, Dr. Lynch, made such a demonstration against this crucifix outrage, and some in Ontario kicking out of the party traces because of this extreme measure, so alarmed the Roman political authorities that the crucifix bill has been withdrawn. We are, however, most thankful for its introduction. We rather wish that it had been put into force. We have a class of Protestants in Ontario who are so blinded by political partisanship

that nothing short of a Canadian Protestant being burnt at the stake by the Roman Church, would enable them to see the aggressions made by Popery in Ontario, by the help of the Government. The Crucifix Bill has caused some few to open their eyes, and to ask,—What next? Some bolder spirits have even gone so far as to ask,—Was it for this that we helped the Ross Bible party in power, that their sympathy and friendship should embolden the bigots of Quebec to bring in a crucifix bill? No thanks, however, to the Evangelical or other papers that are Protestant one day, and silent another day, as political interests dictate. We who have stood staunch have this pride that we have compelled the Ross Bible to be put in subordination to the Word of God, not in substitution as Mr. Blake and his friends wished, and we have compelled the Papist Government of Quebec to withdraw the Crucifix Bill. Let our friends take heart, in the past we have been too timid, too mealy-mouthed, too namby-pamby in dealing with Rome and its Protestant political allies, hence their outrageous School privileges and our humiliating position as contributors to Papist schools! If the Protestants of Ontario would act as such and put politics in subordination to their religion, if they would think less of a party leader and more of their God, the aggressions of Rome in Canada would be stopped. The withdrawal of the Crucifix Bill and the postponement of the Jesuit Bill are Protestant triumphs, triumphs that is of civil and religious equality of all citizens before the law, for which Canada has reason to be deeply thankful.

LORD SELBORNE ON IRISH PRIESTS.—Two priests in Ireland are in prison for refusing to give evidence in a court of law. They were not asked to reveal anything learnt in their capacity as priests, the confessional was not sought to be violated. But it was simply a question as to whether a certain man was in a certain place on a certain day. This the rebellious priest went to jail rather than answer, as his reply might have brought a criminal to justice. Lord Selborne writes in reference to this case:

"It is now more than a hundred years since Blackstone wrote that 'however, in times of ignorance and superstition, that monster in true policy may for a while subsist, of a body of men residing in the bowels of a state, and yet independent of its laws, yet, when learning and rational religion have a little enlightened men's minds, society can no longer endure an absurdity so gross as must destroy its very fundamentals.' When such things happen it is difficult not to call to mind the claims put forward a few years ago in the name of the Roman Catholic Church, by a personage whose influence at the present time can hardly be slight, in whatever direction it may be exerted. A discourse by Cardinal Manning, on Pope Pius IX's 'Syllabus of 1864,' delivered in the Pro Cathedral at Kensington, was fully reported on October 4th, 1869. In answer to a (supposed) inquiry, 'Why should the Holy Father touch on any matters of politics at all,' he is reported to have said that 'politics were a part of morals,' were 'nothing but morals in the widest sense,' and, also, that 'both in matters of faith and in matters of morals, the Catholic Church, and the head of the Catholic Church also, by Divine assistance, were infallible.' And he put the following words (as it were) into the Pope's mouth: 'I say I am liberated from all civil subjection. And I claim more than this: I claim to be the supreme judge and director of the consciences of men. I am the sole, last, supreme judge of what is right and wrong.' It was with reference to a claim not different in principle, made by the Vatican Council in 1871, that Mr. Gladstone, in October of that year, wrote of Rome as having, in this nineteenth century, 'substituted for the proud boast of *semper eadem*, a policy of violence and change in faith,' and as having 'refurbished and paraded anew every rusty tool she was fondly thought to have disused'; so that 'no one could

become her convert without renouncing his moral and mental freedom, and placing his civil loyalty at the mercy of another.'"

THE CHURCH OF ROME IN ALLIANCE WITH ANARCHY.—We know in Canada that Rome cares not one jot for Protestant rights, and we can hardly blame her for the fiercer political Protestants who are just as reckless of those rights when their demands interfere with the tyrannous claims of Rome. It will be well for such and for thoughtful Romanists to hear what Lord Selborne says as to the effect on society of Rome being in alliance with anarchy:

"For any Church—but especially for a Church making such a claim as that of Rome to the direction by Divine right of the consciences of men—to ally herself anywhere with the forces of anarchy and disorder, working by means inconsistent with elementary principles of morality, is certainly not a light matter. Ever since the beginning of this century there have been many men in England who, though firm in their religious convictions on the Anglican or Protestant side, have had their feelings towards their Roman Catholic fellow Christians very much softened from various causes; whose sympathies have been with them whenever, in any country, the secular power may have seemed to press hardly upon them; and who have always been ready to extend to them in this country ungrudgingly and without fear the fullest measure of civil equality. To such men as these, and still more to the many loyal and true-hearted Roman Catholics of the United Kingdom, the new attitude of the heads of the Roman Catholic Church in Ireland must be painful in a degree which it is difficult to express; not only, nor chiefly, because it aggravates civil troubles already serious enough, and throws into the scale of public demoralisation a power which ought to be (above all others) opposed to it; but even more, because it disappoints the hopes which might have been formed of better days to come for that great part of Christendom which the Roman Catholic Church represents.

CHURCH STATISTICS.—The Church Year Book for 1887 has a vast mass of most interesting statistics which we shall quote from as opportunity occurs. The table in which the following interesting statistics appear is most complete and exhaustive, as the information here given will testify. The thirty-three dioceses into which England and Wales are divided contain, according to the census of 1881, a population of 26,117,886. Number of incumbents, 18,806. Baptisms: infants, 450,794; adults, 12,988—total, 468,782. Communicants on the roll, or attending Easter festival, 1,181,915. Church sittings: appropriated, 1,497,119; free, 8,664,429—5,161,548. Sunday Schools: scholars—boys, 687,297; girls, 747,582; infants under six, 892,127—1,767,006; teachers—male, 61,724; female, 91,642—153,366. Members of Bible classes: male, 180,901; female, 144,512—275,413. Members of guilds: male, 49,176; females, 88,912—138,088. Members temperance branch: juvenile, 518,156; adults, abstainers, 188,525; non-abstainers, 47,541—549,222. Members of institutes and social clubs: Church Institute, 85,907; village reading rooms, 114,826; parochial library, 175,181; parochial magazines, 576,802—902,169. Members of choirs: voluntary—male, 168,079; female, 56,551; paid—male, 18,991; female, 2,068—180,684. Lay readers, or Scripture readers: licensed—voluntary, 902; paid, 825; non-licensed—voluntary, 2,840; paid, 625—4,192. Sisters and deaconesses: voluntary, 438; paid, 116—599. Mission women and nurses: voluntary, 280; paid, 1,080—1,310. District visitors: voluntary, 47,112; paid, 129—47,141. Bell-ringers, 80,681.

Prayer is the outlet of the saints' sorrow, and the inlet of their supports and comforts.

ENGLISH IGNORANCE OF CANADA.

THE ignorance of Canada, of its geography, its politics, its social life, its religious aspects and affairs, its educational interests, that prevails in England, leads to some curious and comical incidents, at times indeed to serious errors. We venture to say that the school children of England know more about Turkey than they do of this Dominion. That persons highly educated, living busy professional lives abound in the old land, who hardly know where Canada is located, who could not say to what power it belongs off hand, we have occasional proofs. By a recent mail we received a letter from a prominent solicitor, who resides in a town that has sent millions of tons of goods to Canada, yet he addressed his letter, "Toronto, U. S. America!" At a reception given by a distinguished Canadian in England, several lady guests were heard expressing astonishment that Canadians were "white men," not brown! A friend from England, who was passing across the continent, showed us several letters of introduction to persons in New York and New Orleans. These towns are thought in the old land to be so near each other that he could step aside and utilize a few hours by calling on residents in each on his way from Quebec to San Francisco. The distance between these places are: hence to New York, 400 miles; and to New Orleans, 1,200 miles. A serious difficulty is, as we write, awaiting a family coming out from Yorkshire. A settler in the North-west wrote to a friend telling him to come himself and judge of the prospects. Instead of doing so, he has sent a cable to say that his family of eight persons are coming to the prairie home, and asking for a small house or rooms to be secured for the accommodation of those for whom room cannot be found at the friend's house. Now that does not seem strange at first hearing, but when we know that the friend who is to receive this family has no neighbour nearer than 30 miles, that his own residence is little better than a log cabin, we may see here the certainty of a serious difficulty and danger to health and life.

But it is in our political affairs that Englishmen get most "mixed," or astray. There are few persons in England who will not regard the resolutions passed in the House of Commons, Ottawa, condemning the Coercion Bill, &c., as a highly serious demonstration. Even some statesmen will think it worth attention. But if they knew Canada they would regard this action of Parliament with inexpressible contempt—as a political farce. Our English contemporaries need to understand that in Canada the Roman Catholic vote is a commodity purchaseable in the open market, like pigs and poultry. The two parties bargain for this vote with the authorities, and the highest bidder gets the suffrages of the "free and independent electors," who do as the priest dictates. The constituencies, both rural and city, contain in many cases, enough Romanists to turn the scale at any election. Hence the candidates court the votes of these degraded citizens, and when in Parliament they stand in fear of

their constituents all the term, lest by one unlucky vote they alienate the Romanist voters. The situation is thus clear. The motion to condemn Coercion was introduced by a member who represents a large body of Irish laborers, they know nought about, nor care ought for the general interests of Canada, they are worked upon by Irish incendiary papers, and their member has to do something for Ireland according to their light, which is gross darkness, to ensure their confidence. A more scandalous travesty of Parliamentary business never could take place than the Irish discussions in the Canadian House of Commons. Members laugh outside the House, and some swear not a little at the necessity of making fools of themselves as they freely admit they are compelled to do by the pressure of illiterate Irish voters or their priests. Then the farce is played of sending these buncombe, dishonest, resolutions to the leaders of the Irish rebel party in England, who also take a part in this ridiculous but disgraceful business by accepting as serious what if they knew anything about Canada, they would scorn to notice and feel insulted by being in any way associated with.

It is, however, unjust to condemn all the Irish Romanists for this scandal. There are some few educated Irish Roman Catholics, but very few, for their schools are mere apologies for such institutions. But these few, as we know by personal conversations with them, are disgusted at the way the Archbishop of Toronto, a most illiterate Irish Nationalist, drags down his country into the mud. Poor man! Dr. Lynch fancies that his passionate sympathy with the cattle houghers, boycotters, women assaulters, midnight assassins, and such like felons, is going to wrench Ireland from the Imperial Crown. It is a pitiful position for a Christian man to be in, but this Irish Archbishop is universally regarded as a dangerous citizen, and a highly foolish one, for his treasonable and incendiary language arouses the indignation even of every respectable Romanist. We trust then our English contemporaries will, in the future, treat the Irish resolutions passed in our Parliament at their true worth, which will, however, be a difficult task, for they are worse than worthless—they are utterly contemptible as being in any sense the verdict of the people of this Dominion. The only serious aspect they have is in showing how degrading is the influence of the Papal hierarchy in the political sphere, and how tyrannously they control even Protestants whom they have helped into Parliament.

SOME CLERICAL TYPES AND TRAITS.

BY FRONDIX.—THE JEALOUS CLERGYMAN.

"TWO of a trade never agree." So we are assured, upon the immemorial authority of proverbial philosophy, and the pretty unanimous voice of our own and others' experience. The physician discounts the physician, the lawyer the lawyer, the merchant the merchant, the cobbler the cobbler

the statesman the statesman, and above all men, so say the cynically minded, the parson the parson. Love without jealousy is said to be an impossibility, and so it would seem impossible for a man to be in love with his profession without experiencing the pangs of jealousy in regard to those whose hearts are set on the same object, and who are wooing the same mistress. By personifying law, medicine, politics, commerce, and the arts and sciences (including cobbling) and resolutely concentrating your mental powers in the subject, you will no doubt be able to grasp this very striking and poetical metaphor of mine. But be that as it may, you will doubtless take my word for what I have perhaps been rather superfluously trying to illustrate and prove, and join with me in saying that, in the natural course of events and general order of things, "two of a trade never agree."

That clergymen are not exempt from this all but universal law, needs not, alas, any elaborate proof, and goes a long way to confirm our lurking suspicion that they are after all men of earthly mould and clay (N.B. from spontaneous unpremeditated and, worse and worse, original). But, furthermore, that they are specially liable to it above all sorts and conditions of men I must unhesitatingly deny, although I am free to admit that its exhibition in a clergymen is specially hateful and less excusable than in lay people. For I take this view of the subject, and in fact as it relates to all minutely human infirmities—that while a clergyman comes as honestly and blamelessly with his own special failings and peculiarities as any other man does, he is sacredly bound to conceal them to the very utmost limits of his strength and endurance. That is to say, therefore, that while I cannot reasonably blame a clergyman for experiencing those feelings of jealousy which seem inseparable from average humanity—and it is average men we are dealing with—yet I do blame him most unsparingly and emphatically for displaying it in that recklessly lavish and undisguised manner and degree unfortunately characteristic of so many clerics, who forgot what an eagle eye the public have for other people's prejudices when their own are not involved. Thus professional jealousy of all kinds brings the most unsatisfactory results, for being confined to one comparatively small class, it is subjected to the cold impartial judgment of the overwhelming majority of the public, and in nine cases out of ten, evokes anything and every thing but the wished for sympathy. People despise every one else's prejudices but their own—can see through them at a glance and size them up to the fraction of an ounce, and consequently there is nothing that so swiftly and infallibly lowers a man in public estimation than the manifestation of professional jealousy.

With a clergyman, therefore, who is in the best and worst sense a public man, and who is successful as his influence and reputation with the public waxes or wanes, the exhibition of that quality which of all bualities tends to bring down upon him the

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contempt and distrust of the public, must be equally a crime and a blunder. This does not apply to the same extent to the lawyer or physician, we don't as a rule instinctively suspect the skill or learning of the doctor who speaks slightingly of other doctors, or the lawyer who alludes sneeringly to his professional brother or brethren, but I defy any layman worth his salt to listen to the manifestly prejudiced and ill natured remarks of a priest about a brother priest without in some degree losing his respect for the clergyman in particular, and possibly for the cloth in general. Clergymen, it is scarcely necessary to say, are judged by a different standard to laymen. With the latter their stock in trade is their skill, their learning, or their capital; but with the former their good name is their stock in trade. We may deplore and despise jealousy in the doctor, but that won't prevent our employing him if we believe him to be an able man, but we cannot entertain such an opinion about a clergyman without his influence over us and our respect for him sensibly or insensibly declining, and his usefulness in our case at least becoming impaired.

And these considerations have all the more weight and importance when we consider that probably jealousy is the great besetting temptation of the ministerial profession. All professions, states, spheres, and occupations have their special temptation, and from a variety of reasons a clergyman is of all men very often tempted to discount the achievements of his professional brothers. How often is the tried and faithful servant of the Church who has borne the burden and heat of the day and done good, hard honest work doomed to see himself overshadowed by the raw recruit; how often the earnest, laborious toiler, the faithful, conscientious student, the high minded hater of all forms and degrees of affectation and humbug, the resolute setter forth by word and example of what he considers the whole counsel of God; the man who experiences in his very bones the consciousness of a rectitude of purpose and a latent intellectual power that only requires a suitable sphere to blossom forth like the rose—how often I say, are priests of undeniable worth and ability forced to listen to the enthusiastic praises and witness the marvellous successes of those whom they know in their heart of hearts to be to put it plainly (in a professional sense), humbugs and charlatans. The public, with all its penetration, is fearfully and wonderfully fond of being humbugged. The gullibility of human nature is practically immeasurable and fathomless, and the man who knows this and can bring himself to trade upon it can scarcely fail of a certain kind of success. Although "hold fast" is the better dog in the long run, "brag" is undeniably a good one and he can generally bark loud enough and long enough to impress the majority of people with a very profound respect for his staying powers. And so it comes about that with average men, excepting of course those of surpassing ability who take the world by storm, and the invincible plodders who have learned to labour and to wait, a

certain degree of what we may mildly call "policy" is in the majority of cases probably essential to success, a quality which from a variety of causes, many men abstain from cultivating, some from indolence, some from an inborn stubbornness of disposition, and others from an inveterate and unconquerable aversion to anything and everything savouring of underhandedness.

To the last named class, therefore, the success of those they cannot help honestly despising, must infallibly arouse a natural and almost pardonable contempt or jealousy that it is torture to conceal. And yet, under circumstances like these (and I could not put a stronger case), a hundred considerations of prudence and expediency bid us preserve a silent tongue and an unruffled brow. To compromise truth and wink at absolute error for the sake of peace, can, of course, never be justifiable, and in situations where essentials are involved it is our bounden duty to brave all consequences and to spare no one whatever unworthy motives may be attributed to us, and however much our usefulness may momentarily suffer.

But to sum up the general consideration of the subject, in any case that falls short of this the manifestation of any form or degree of jealousy on the part of a clergyman is more or less ruinous to himself and the cause, and should be striven against with might and main and resolutely concealed with Spartan fortitude. And would clergymen, as a class, only try and live up to this for say the space of one short twelve months, how immeasurably and swiftly would they rise in public estimation, and thus would their forbearance to one another be twice blessed, as on the other hand their too common jealousy is twice cursed.

SYSTEMATIC GIVING.

THE early Christians acted on the principle laid down by the Divine Founder of the Christian Church, "Freely ye have received, freely give," and having drunk freely of the water of life, their one desire was to spend and be spent in the service of their Master. They gave their money and they gave themselves, and at first, at all events, they had "all things in common." Nor can we doubt that during the brief interval in which this whole-hearted generosity prevailed, the Church was in a purer state than it has ever since attained. The community of goods does not appear, however, to have continued very long, and soon we find the Apostle urging on the believers the systematic setting apart of a certain portion of their income for the service of GOD. Though not actually mentioned, it is probable that the old Jewish "tithing" was adopted as a kind of a free-will offering. That is to say, every Christian was expected to give a tenth of his income as a *minimum* amount. If we reckon up what the Jews actually gave, we shall find that in one way and another a great deal more than a tenth part was set apart for religious and charitable purposes. So also in the early Church it is probable that the tenth was adopt-

ed as the minimum contribution expected from each person, but that some of the more earnest and devoted Christians gave considerably more. Compared with what the heathen around used to give, and do now present to their temples and their priests, this percentage does not appear to be great, especially when we recall the truth conveyed in the lines:

We lose what on ourselves we spend,
We have as treasure without end
Whatever, LORD, to Thee we lend,
Who givest all.

It is, however, to be feared that though we in the nineteenth century can boast much of our privileges and advantages, yet we cannot boast of our generosity as compared with that of the early Christians. We are too apt to take a selfish view of our possessions, as if we had an exclusive right to them; whereas, as a matter of fact, GOD has but made us stewards of the few or many riches, which he has committed to our care for a certain purpose, and for which we shall have to render a strict account to Him to whom they really belong. The temptation to consider that we have an exclusive right to our possessions is, as a rule, very much stronger in those who have earned money than in those who have inherited it. The latter, however badly they may use that which is committed to their care, cannot but feel that it was the mere accident of birth that gave them their wealth. The former, however, are strongly tempted to feel that their earnings are on quite a different footing from an inheritance obtained merely by virtue of birth. As a matter of fact, however, there is no difference whatever in this respect, for the gift is equally from the Creator, whether it takes the form of the aristocracy of birth inheriting wealth, or the aristocracy of intellect giving the individual the capacity to acquire wealth. However we may happen to have received our money, we are bound to admit that it is to GOD we owe whatever we possess.

The Apostle Paul seems to have attached very great importance to *systematic* giving, and it may be well for us to consider carefully whether we are following his instructions. The question of what the proportion to be given shall be, must rest between the individual and his GOD, but that there shall be some system by which it is done, is of the greatest importance.—*The Rock*.

BOOKS RECEIVED.

THE OFFICIAL YEAR-BOOK OF THE CHURCH OF ENGLAND, 1887. Published by the S.P.C.K., under sanction of the four Archbishops, the Primus of Scotland, the English Bishops, &c.

This invaluable work now extends to 670 pages, in which are given historical, descriptive, statistical and general items of interest, showing the position and work of the Church in England, Ireland, Wales, Scotland and the colonies. We propose to draw from these stores, in a later notice of a work, one copy of which at least should be in every parish.

THE CHURCH REVIEW. American; Houghton, Mifflin & Co., New York and Boston, April 1887. This number is made specially interesting to Canadians by the article, "The

First Bishop of Nova Scotia," by the Right Rev. Dr. Perry. Other articles are the "Life and Times of Bishop White," "The Hngue-nots," "Theories of the Holy Communion," "Mommens' Provinces of the Roman Empire," "Talks with Socrates," "Has the Church of England recognized the Kirk as the "Church of Scotland," in canon 55 of 1604. The law of the Church in the U. S. with criticisms of contemporary literature. This review takes high rank as one of the ablest church publications of the day.

THE CHURCH AND THE APOSTOLIC MINISTRY, by the Rt. Rev. Dr. Spalding, Bishop of Colorado. This volume consists of seven lectures in defence of the Episcopacy. The well-known ability of Bishop Spalding will render this work of much value.

THE ALDEN SHAKESPEAR. Published by John B. Alden, New York. This edition is that edited by Clark & Wright, which Mr. Alden is sending out in twelve handy volumes, very neatly printed, and "intolerably" cheap. These volumes, No. 3 and 4, contain "Merchant of Venice," "As you Like It," "Taming of the Shrew," "All's Well That Ends Well," "Twelfth Night," "Winter's Tale," "King John."

HISTORY OF FRANCE. By Guizot, volume 5. Published by J. W. Alden, New York.

RECITATIONS AND READINGS. By Mrs. Diehl, No. 9 Ogilvie & Co., New York. This is issued quarterly, and gives a very varied, well selected and numerous stock of readings and recitations.

MALCOLM: A STORY OF THE DAY SPRING. By Geo. A. Mackenzie. Rowsell & Hutchison, Toronto. Although the author of this charming story has published little, it is well known that his "faculty of verse" is of a much higher order than that of some who have secured the public ear. The story of Malcolm and Mary, is told in lines marked by rare sweetness and pathos, with touches here and there of the descriptive power that always accompanies the poetic gift, often, indeed, its happiest expression. We congratulate Messrs. Rowsell & Hutchison upon the elegance in typography and binding of this choice volume. It is manifest that with an adequate demand we are capable of providing for authors as attractive setting for their thoughts as the publishers of New York or London. Malcolm is, in every sense, worthy of every Canadian's pride.

Home & Foreign Church News.

From our own Correspondents.

DOMINION.

ONTARIO.

The mission of North Hastings, and its first missionary.
—We desire in the following article to make our readers acquainted with a quarter of the Diocese of Ontario which, as a mission field, is almost a *terra incognita*; but which presents for consideration a subject of unusual interest as we look at the heroic endurance of its first missionary; his perseverance in the face of remarkable difficulties, the extent of his labours and the success of his patient toil, under all the unpromising circumstances of his position.

Roughly speaking, the mission of North Hastings embraces the upper half of the County, which is about 100 miles long and 25 miles broad. The country may be described as a collection of hills of the Laurentian formation, for the most part washed bare, and blackened by the weather. Among these hills nestle numerous picturesque lakelets. The valleys contain some valuable timber, which each year grows less under the axe of the lumber men, who by hundreds

spend the winter months logging in the bush. The upper levels covered with blackened pine, stumps, or trunks and scrub might perchance, be utilized to pasture sheep, for the soil is light and only here and there a fertile tract is seen, which is usually under cultivation, on which have been raised a log dwelling or two, with log barns, and in the neighbourhood, perhaps, there stands a log school-house. But the region as a whole, is evidently best fitted for mining purposes. In the rocks valuable mineral ores abound, such as will at some future time form sources of wealth and benefit to the country. Even now iron mining is an important industry here. The *Coe* company's mines in the township of Wollaston, being connected with Trenton and the Grand Trunk R. R. by a branch line. "Coe-Hill," the headquarters of the Company's operations, has quite the look of a village, with its offices, its clerks, overseers and engineer's houses, and its cottages for the hands.

Nature has thus debarred N. Hastings from ever becoming a populous region. The settlers will always be a poor and scattered community. Their school sessions will remain few and far between, and as a mission field, it must, even at its best state, be laborious and trying to the faithful pastor, who seeks to place the ordinances of grace and worship, within the reach of a flock scattered over such a country. But, if so, how discouraging must the field have appeared to the pioneer missionary, who five years ago went forth to minister to these poor sheep of Christ's pasture.

Now even before 1880 some of the church settlers in this region had raised the Macedonian cry, but save that the Madoc clergyman, or the Rev. J. W. Burke of Belleville, had made an occasional trip up to the Hastings road to visit the church people contiguous thereto, nothing was done for them. As time went on more settlers were attracted to the "free grants," and from some of these, several peculiarly pathetic letters reached Belleville, describing their spiritual destitution. One written in 1881 from Herman, spoke of the ravages among the children of a fatal disease called the "black diphtheria." "It has been a fearful thing!" the writer says, "dear little ones taken away without either baptism or funeral service! no less than nine in this corner. It seems so hard to see the dear little ones put into their last resting-place like dogs." The writer expressed a hope and prayer that a missionary might be sent among them. But 1881 passed, and still the prayers of the poor sheep in the wilderness were unanswered. In the spring of 1882, however, the Rev. E. Scammell came into the diocese of Ontario, seeking employment. At last the wants and desires of N. Hastings were thought of. It was proposed to Mr. Scammell that he should take up pioneer missionary work in that rather unpromising field. He was told that before the Mission Board of the diocese would give the mission any pecuniary aid, he would have to show by the results of his labours that such expenditure was justifiable. Hard as this condition appeared, Mr. Scammell demanded no "better terms," and in a few days afterwards the little party, comprising the missionary, his wife and three children, the latter looking yet wan from a prolonged wrestle with a serious illness, wended their weary way, over the rugged and undulating colonization road leading to the headquarters of the new mission, the village of L'Amable, a bright little place nestling down beside a lakelet in a valley, about 70 miles from the front. Here the only available shelter was secured for the new-comers, a little two-roomed habitation, that just gave them room to turn round in, and which creaked and rocked with every wind that blew. Here they determined to settle down, and cast their bread upon the wide wastes of N. Hastings, although the prospect of a subsistence was a very meagre one indeed. For the settlers, hospitable though they were and desirous of the missionary's services, yet shrank from the responsibility of their maintenance, and discouraged their remaining among them. But the missionary recalling the promise, "they that preach the gospel shall live of the gospel," stood his ground.

Mr. Scammell entered at once upon his labours. He ascertained that the church population consisted of some 600 souls, and that he would find his flock scattered over the hills, and in the valleys of half the county. He very soon established regular services at six different stations over a range of 40 miles. This involved long and constant up-and-down hill journeys, which as the missionary possessed neither horse, nor money to buy one, had to be made on foot with such assistance as the stage, owned by a churchman, could give. And to the fatigue of walking, was added the plague of insects,—legions of mosquitos, black flies, and sand flies, contesting with him every step of the way. But surely "rest comes at night," alas no, from the cracks and crevices of the log shanty at which he might be benighted, other species of insects longing, like the cannibals, for a missionary, issued forth and completed the harassment of the way-worn traveller. Returning home from tours of this kind, the missionary's first care was to throw the axe over his shoulders,

and make his way to the woods to renew the provision of fuel for the house. This in winter became a serious task; many a tall tree disappeared from the primeval forests, having succumbed to the persevering, if not very lusty, blows of more than one axe used up in this necessary work.

Notwithstanding the settler's fears, their Heavenly Father provided his children with their daily bread, but the living was very far from being luxurious; mountain berries, with which nature bountifully strews those northern hills, entered largely into the family diet—beef of all kinds was conspicuous by its absence. Mr. Scammell and his family have a very lively remembrance of a solitary home, which spread its welcome relish over a wonderfully prolonged period.

And so the summer of 1882 passed to the toiling and suffering missionary. The people did the best they could for them, but for the year their total contributions in money and kind, amounted only to some \$120. Fortunately a good many weddings came in the way, as he was the only clergyman then in the country. The revenue from this source, added some \$50 more to their slender income, but they were hardly "passing rich on forty pounds a year."

But the rigors of the winter proved too much for constitutions unfortified by beef diet and not properly housed, for the board walls of their shelter scarcely separated them from the open air. What wonder that the children fell seriously ill with their old trouble, bronchitis! The second daughter sank down almost to death's door, while the missionary and his wife had the agonizing consciousness, that medical aid was 50 miles away. At great expense and trouble the doctor was secured, and God in his mercy kept their cup of bitterness from running over.

Notwithstanding all these discouragements the brave missionary kept on with the work of his ministry. The payment to him of an old debt enabled him to procure the much needed assistance of a horse, while a box on runners, cheaply put together, served him for a cutter. By this means he was enabled to give his ministrations a wider range, so as to cover as well as he could an area of 40 by 20 miles, using for divine service school-house, barn, or private house as convenient or available. Thus he preached the gospel far and near and brought the ordinances of the church within the reach of as many souls as possible, while as he became better known his services for weddings, baptisms, sick-bed visits and burials became more frequently in request. The writer of this sketch has seen letters from settlers who enjoyed Mr. Scammell's ministrations, expressing their devout thankfulness to God for having sent at last, so acceptable a clergyman to their relief.

And now the Mission Board of the diocese began to see some of the results for which they had waited, and the second year of the missionary's life was made brighter by a grant of \$100. This was increased to \$200 the following year, but it was not until the fourth year of his labours in that trying field, that the mission was established with a grant of \$300. At an early stage of his work Mr. Scammell urged upon the people the erection of a Church at L'Amable, the headquarters of the mission, but the attempt was considered premature. The people said that so long as the grant from the Mission Board was so inadequate, all their efforts must be directed to the maintenance of their missionary. When, however, in the fourth year the grant was raised to the "all amount, the parishoners warmly seconded the Church building project. Their subscriptions were supplemented by collections made by Mr. Scammell in Madoc, Belleville, Kingston, and elsewhere, and also among the lumber shanties in his mission. This church, begun last spring, is now in a very presentable state of completion. It is of course a frame structure of modest dimensions, but it is tastefully designed and churchlike. A very hearty missionary meeting at which the singing and responding were excellent, was held in it last winter. Through the kindness of Mrs. Bedford Jones of Napanee, the church possessed a surplice and stole, a handsome altar cloth and lectern frontal. Another friend presented it with much needed communion vessels. This little sanctuary has added greatly to the congregation's enjoyment of the church's services. They take a pride in their little church, and love to worship there. They have just lately procured an organ for it, and have expressed a desire for more frequent services in it if possible. And so the work of the church has kept growing and expanding through the labours of this faithful missionary: unsparing of himself, he has endeavoured to meet the increasing calls for services in new places, and at the present time services are held in no less than nine townships, and at sixteen different stations.

These extended labours have been rendered practicable through the valuable assistance of Mr. Daniel Daly, who some two years ago came to the help of his overworked clergyman, volunteering his services as lay reader, and being appointed to this office by the bishop. The history of missionary work in N. Hastings would be incomplete without some account of the

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labours freely given of this excellent man. Fortunately we possess a copy of his last report to the rural dean of Hastings, giving an account of his work. The account will best be read in his own words, which are as follows:—"Over the whole of this great and rough section of country, there are scattered poor church settlers, needing the comfort and help of the Word of God and the Church, to whom one's heart cannot help going out. Before I was appointed lay reader, I held services in my home on Sundays, and the neighbours used to gather to join in the church's prayers. I got my license in January, 1886, and since that time, I have been very actively engaged. I have now four regular appointments on Sundays, and on week days I have two, and am frequently called away from my work to visit the sick. I do all my journeys on foot having no horse. I leave home early on Sunday morning, getting some one to do the chores, and walk to my first appointment, seven miles, to Mr. Moor's, then I go on seven miles further to Gilmour, for the afternoon service, and return home on Monday morning. The next Sunday, I walk eight miles for the first service at St. Ola, seven miles farther for afternoon service at Cashel, returning as before, on Monday morning. "The last new service, which I opened, was at Coe-Hill, eight miles off. Mr. Scammell now goes there every other Sunday. There are other places which I could open up, if I were free to devote myself to them. In short there is enough work for a missionary at both ends of the parish, the work is too much for one. The people seem to relish the services of the church. They are warm-hearted, hard-working settlers, with few comforts, and it is a pleasure to work for them." And now a glance at the results of Mr. Scammell's five years of faithful work, carried on amid so much to make the knees grow weak, and the heart faint. Some of the richest results to the hearts and souls of his flock are known to God alone, and He will not forget them, but the visible, tangible upshot of his labours is that the mission of N. Hastings, is not only now a recognized and classified mission of the diocese, but it is ripe for division. Coe-Hill, the centre of the iron industry, which is being steadily developed, and the terminus of a railway, would form an admirable centre for one mission, while L'Amable would remain the headquarters of the other. It is indeed a matter of devout thankfulness to Almighty God, that he has enabled His missionary servant to persevere unto such a desirable end, in spite of the hardships and drawbacks which he encountered in his pioneer labours; and now that his removal to another, and we trust a less laborious and trying field is announced, we hope that the bishop of the diocese will speedily be able to send into this interesting portion of the Lord's vineyard, one or more young and active men, who unharrassed and untied by family cares, would be able to devote themselves without let or hindrance, to the work and labour of building upon the foundations so well laid by the pioneer missionary of North Hastings.

OTTAWA.—Christ Church Vestry meeting.—An adjourned meeting of the Vestry of Christ Church, was held on the evening of the 18th, in the school room. The chair was taken by Archdeacon Lauder, and Mr. John Christie acted as secretary. The printed reports of the wardens for the past year were laid on the table. There was some discussion on the item of \$85 for lifting and laying carpets. The estimates for 1887-8 were then introduced by Mr. Robertson, and the items explained in detail. Further explanations were given by Mr. J. C. Stewart, the rector's churchwarden. Dr. Wicksteed, on the item of the sexton's salary, suggested that that official should be clothed in some distinguishing uniform. A resolution to increase the stipend of the clergy by \$200 was carried. The estimates were then passed as amended.

A communication from the president of the Protestant Hospital, was read by the secretary, making the following proposition: That the Christ Church authorities hand over to the directors of the hospital, the old burying ground on Sandy Hill back of the hospital building, and that it be converted into a park for the use of the invalids of the hospital. Hospital Board of Directors to pay all expenses incurred in planting trees, and getting the grounds in perfect order and keeping them so. The vestry appointed the following committee to see the Directors of the Hospital, with a view of discussing and deciding the matter, Messrs. Robertson, C. Stewart, Dr. Hill and E. P. Remon.

A communication was read from Mr. W. A. Allan, offering to the management of the church the beautiful stained glass memorial window placed in the church to the memory of the late Mrs. Lewis, wife of Bishop Lewis. The vestry decided to accept the kind offer. The meeting then adjourned.

INQUOIS.—St. John's Church was re-opened for divine service on Tuesday, April 26th, at 7.30 p.m. The clergy present were Rev. G. Metzler, of Cardinal, who said the prayers; the Rev. G. W. White, the

rector of the parish, who read the lessons. The Rev. W. Lewin, Rector of Prescott, preached the sermon from II. Corinthians xii., 9. The musical part of the service was conducted by Mr. H. H. Ross. The anthem sung while the offerings were taken up, was ably rendered by a quartette, consisting of Mr. and Miss Lewis. The offerings were above thirty dollars. The church had undergone a thorough cleansing, and was decorated with great taste and beauty by Mr. Spence, of Montreal. The same artist had erected a beautiful reredos, put up by Mr. Mason Mills to the memory of his brother, the late Cephas Mills, Esq., who was killed at the White River Railroad accident. The reredos contained five panels, in four of which were the emblems of the gospels, and in the centre one a golden cross with a halo at the intersection of the arms. The altar was vested for the Easter season, and on the re-table stood two fine vases, the gift of Mr. M. Mills, containing exquisite bouquets. The old stove, with its unsightly, protracted pipes, had given place to a new furnace. The church was brilliantly lighted with six new coronas, having each three lights. Last fall, the church was newly shingled and a new fence placed around the rectory. These improvements have cost about a thousand dollars. The church property now possesses a pleasing and finished appearance. It should be mentioned that the expense of clearing and beautifying St. John's church was borne by the ladies' guild, and the guild also contributed a liberal subscription to the furnace for heating the church. This result shows how actively and energetically the ladies of St. John's guild have worked.

TORONTO.

BRAMPTON.—Christ Church.—Special services were held in this church during Lent and every day in Holy Week, and were well attended. The offertory on Good Friday was for the London Society for the conversion of the Jews. On Easter Sunday the congregations were very large, the rector, the Rev. C. C. Johnson officiating and delivering impressive sermons. The services were bright and hearty, the musical portion being unusually good. The offertory amounted to upwards of \$50. The congregation was well represented at the vestry meeting on Monday evening; Messrs. W. W. Nation and Thos. Morphy were elected church wardens; Messrs. Isaac West, Walter S. Morphy, John Pexton, and John Clarke, sidesmen, and Judge Scott, Capt. Blain, and Mr. John Clarke were appointed delegates to the Synod.

RICHMOND HILL.—St. Mary's Church.—At the Easter vestry meeting the churchwardens presented their annual report, and the rector informed the meeting that it was the best financial statement received to his knowledge at this vestry. The following officers were re-elected for the ensuing year:—Nelson Playter and M. H. Keefer, churchwardens; Geo. B. Nicol, delegate to the synod.

TORONTO.—Eighth Annual Meeting of the Churchwoman's Mission Aid.—The eighth annual meeting of Churchwoman's Mission Aid Society of the Diocese of Toronto was held in the Synod rooms, on the 27th April. There was an unusually large attendance of members. The Bishop of Toronto presided. Mrs. O'Rielly read the report, which showed that considerable more work has been done during the past year than in the year preceding. The cash receipts during the year were \$2411 41, a balance of \$59.29 remaining on hand. The raising of money is not the object of the society. It is to provide clothing and church furnishings for poor missions. The ladies do the sewing, and the money received is used to defray incidental expenses. Fifty seven boxes of goods and clothing were sent out. These were distributed as follows:—44 to Algoma diocese, 6 to places in Toronto diocese, five to North-West dioceses, one to Niagara diocese and one to Huron diocese. The total value was \$2,357.74. The value of the articles sent out during the previous year was \$1,356.95. Addresses were then delivered by the bishop, Rev. J. P. Lewis, Rev. Canon Oaler, Rev. W. H. Clarke, and Rev. J. D. Cayley.

Rev. Dr. Mockridge, of Hamilton, Secretary of the Board of management of the Domestic and Foreign Missionary Society of the Church of England in Canada, addressed the Society. In the course of his remarks also he said at the late meeting of the Board in London it was decided to discontinue the custom of transmitting the moneys contributed for foreign missions to the church societies in England.

A committee was afterwards appointed to consider the best means of raising funds for the society. The meeting was then closed with the benediction, pronounced by the bishop.

A Frank and Valuable Admission.—The Globe of the 28th April claims that the vote of the House of Com-

mons when out of 215 only 47 voted for the suppression of the Crime Bill was a tremendous Roman Catholic victory. It tells Protestants of all ranks and shades to "be warned in time." It threatens any man who favors the "No Popery" sentiment with extinction. Our contemporary since its conversion to the Roman Catholic faith, as usual is a hotter zealot than those born in that corrupt apology for the faith of the Catholic Church. We note the warning, but it is too absurd to tremble over as we are asked to do.

Grace Church Vestry.—The vestry of this church was held on the 25th April, the Rev. J. P. Lewis, rector, in the chair. The receipts were reported \$5,849, a most gratifying exhibit considering the herculean labors put forth to damage the parish by those whose wickedness is most complacently regarded by some Churchmen on account of their social prominence. Messrs. Fortier and Governon were appointed wardens, and Messrs. Hector Cameron, Q. C., R. Birmingham, and T. Kennedy, Delegates to Synod. A more determined effort to crush out a clergyman and to scatter his flock was never made than was made by the Mission Hall promoter and his friends to ruin the rector of Grace Church and to close his mission. The promise touching the impotency of the gates of hell stands yet, and its fulfilment is seen in the prosperity of Grace Church.

Memorial to late Rev. W. S. Darling.—An effort is being made to erect a memorial to the late Rev. W. S. Darling, in the Church of the Holy Trinity. The circular issued asking for subscriptions, signed by Mr. Wm. Ince, says:—

"It is scarcely necessary for me to urge the matter on your attention, for you are doubtless well aware of the valuable services rendered by Mr. Darling, not only in this parish where he faithfully served for so many years, but also to the Church generally, during his whole lifetime; and how fitting it is that his memory should be perpetuated in some substantial manner." We trust that so commendable an effort may shortly be successful.

St. George's Society.—A Strange Omission.—The customary annual service of this Society was held at St. James' on the 24th April, and was unusually well attended, as the musical programme was highly attractive. The Bishop and a number of clergy were present. The preacher was the Rev. H. P. Hobson, curate of St. James, who based his discourse upon the glories of England, a well worn theme at this service. Mr. Hobson dwelt upon the work of the Bible Society with much unction, but by a most extraordinary oversight we presume, he made no allusion to England's greatest glory and the source of all her liberties and other social and religious pre-eminence—The Church of England. How is it that men of this school are so ashamed of the Church of which they are ministers? This extraordinary omission, the entire ignoring of the Church of England, as one of our national glories, was much commented upon and condemned by members of other religious bodies, who are quick to note the singular fact that in no other Communion are the ministers ashamed of the body they serve.

A St. George's Society Patriot.—A noteworthy speech was made at the dinner of the St. George's Society by Lt. Col. Denison, who said:—

It is a sad thing that there is any party in England willing to accept support from the Fenians of the United States. Some years ago he had served as an officer of the Volunteers under that gallant officer of the army—Lord Wolseley, in the defence of our frontier against those Fenians who are attacking the Empire. At that time the Fenians came like soldiers and the Volunteers knew how to meet them, but now the Fenians were sending their money into England and trying—as Mr. Chamberlain put it—to secure traitors in the ancient citadel at home. That was the greatest danger England had to fear. All honour to Mr. Chamberlain and men like him, who had put their country above party allegiance and everything else and come out like true Englishmen on behalf of the liberty of the Empire."

Doubtless the gallant and eloquent speaker was not unmindful of the fact that one sat near him who accepted support from the Fenians in Canada.

TO CORRESPONDENTS.

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

NIAGARA.

Canon Wilberforce, his wife and daughter, who arrived at New York on April 23rd, will visit the Falls very shortly, and proceed towards the west. Their visit in America will be about six weeks.

NEW CANONS.—The Bishop of Niagara has conferred the rank and dignity of canons of Christ church cathedral, upon the following clergymen: Rev. W. Belt, M. A., rector of Burlington; Rev. G. A. Bull, M. A., rector of Stamford; Rev. H. Holland, M. A., rector of St. George's church, St. Catharines; Rev. R. Arnold, A. B., rector of Fort Erie; Rev. A. G. Sutherland, M. A., rector of St. Mark's church, in the city of Hamilton; Rev. C. H. Mockridge, D. D., rector in charge of Christ church, in the city of Hamilton.

HAMILTON.—*St. George's Day.*—The anniversary sermon was preached at St. Thomas' Church in Hamilton, on Sunday, April 24th, by the Rev. E. W. Sibbald, of Belleville, text: "For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another." (Gal. v., 13.)

The preacher gave an exhaustive definition of liberty, and shewed the necessity of using restraint and restrictions—personal, social and national—in the working out of true liberty. The principles at the basis of our constitutional liberty, he said, are the principles of our holy religion; therefore, it is necessary, in order that our people may advance in civilisation and all that exalteth a nation, for them to be educated in the principles of the Christian religion. Any system of public education which omits the study of the principles of religion—which excludes the Bible from the schools, because of some offence to a particular class—should be opposed strenuously by all true Englishmen. Brotherly kindness is a quality that is not cultivated as much as it should be. All the social struggles of the day, the struggles between capital and labor, of nihilism and tyranny, of landlord and tenant, might all be peacefully settled by an observance of the golden rule

HAMILTON.—*I. O. O. F.*—On Sunday afternoon, 25th April, Dr. Mockridge preached to the various city lodges of the Independent Order of Oddfellows in Christ church cathedral on the occasion of their 68th anniversary. There was an attendance of about 800, including a representation from the neighbouring lodges of Dundas. There was likewise a large attendance of the general congregation. The subject of the preacher was the good Samaritan.

Christ Church.—The accounts show total receipts of \$9 799 21, with expenditures as follows: Salaries, \$4 806 16, principal of debt, \$500; interest on debt, \$1,218 75; insurance, \$260; special collection, \$1,718.02; general expenses, \$1,665.29; balance on hand \$180 99; total, \$9 799.21. The names of Dr. Mac kelcan, A. Scott Cruikshank, and H. B. Witton, jr., were added to the sidesmen; and a vote of thanks was passed to Mrs. P. D. Orerar for her valuable gift of a beautiful set of altar linen, which was used for the first time, on Easter Sunday. Dr. Mockridge, in acknowledging the graceful words of Mr. Roach in presenting the statement of the accounts, said he was glad to notice the thorough and business like way in which the financial part of the church work had been managed by both Messrs. G. Roach and G. H. Bull, and he expressed the hope that he and the congregation might be permitted to work together harmoniously for a long time.

St. Mark's Church.—Though the attendance at the adjourned meeting of this church was not large, considerable business was done. Canon Sutherland presided. The financial report for the past year showed the receipts to be \$1,649 69, and expenditures 1,725 78, leaving a deficit of \$76 19, a loss of about \$100, compared with last year. The total indebtedness of the church is: Floating liabilities, \$118.94; Episcopal endowment, \$117; mortgage, \$3,400.

St. Thomas' Church.—At the adjourned meeting of the St. Thomas' church vestry, the reports of the wardens and auditors were adopted. These reports showed the total receipts for the past year to have been \$4,808.70, and the total expenditure \$3,774.29, leaving a balance of \$534.41. There was an increase in pew rents of \$211.46; the offertory showed a falling-off to the amount of \$206.84, but the decrease was accounted for by the fact that the period embraced in last year's statement included six Sundays less than the period embraced in the statement of the previous year. The amount of pew-rents in arrear is \$284.01. An increase of 25 per cent in pew rents

will be made in order to meet the expenses of carrying out certain improvements in the church. Negotiations have been completed for paying off the mortgage on the church by means of a new loan at a lower rate of interest by which \$30 per annum will be saved.

ST. CATHARINES.—The Rev. Joseph Fennell has returned from Schenectady, N. Y., but is still invalid. The Rev. James Ardell is his successor at Merriton.

HURON.

LONDON.—The meeting of the Missionary Society of the Church of England in Canada was held in St. Paul's Church, on Wednesday evening, April 22nd. The meeting was very large, the body of the church being crowded, and there were many in the galleries. The Rector, Rev. Canon Innes, opened the meeting with prayer, and the choir sang an anthem and a number of hymns. His Lordship, the Bishop of Huron, presided. The Bishop, in his opening address, said we live at a crisis when the antagonism between truth and error was more marked than ever. Having referred to the February meetings, he said the time for asking was the mission work a success was past. One might as well ask was the sun a success? He spoke of the devotion shown by thousands, who were ready to go wherever men were wanted and to leave all the dangers of climate in the cause. If the apostles had acted on the plan of limiting their labors to home missions and refused to leave Jerusalem until all the people were converted, Europe would be in the darkness of heathendom to-day.

Christ Church.—His Lordship the Bishop of Huron held a confirmation service in Christ Church, on Sunday evening, April 25th, when the Rector, Rev. Canon Smith, presented twenty-six candidates for the Apostolic rite of confirmation. The bishop addressed the candidates in his wonted impressive manner on the solemn responsibility of the vows they were about to renew. The congregation was very large and the Bishop evidently made a great impression on all present.

HAMBURG.—*St. George's Church.*—Rev. E. Harding, Deanery of Waterloo, was compelled by ill-health to resign his mission and go to Bermuda.

Canadian Church Union.—A public meeting was held in Bishop Cronyn Hall, on Thursday evening, the 23rd instant, of this organization, whose object is to extend the influence of the Church of England in Canada, and to break down any barriers that may exist between the several congregations and individuals, and to unite the whole church as one living and true church as in its primitive days; to enlist the co-operation of the individual members in Church work, and to strengthen the hands of the clergy in every possible way. The union also proposes to take an active interest in educational matters and to disseminate information on church history. The meeting was well attended and was very interesting. The platform was occupied by Revs. Canon Dumoulin, Innes, Dr. Mockridge, Principal Fowell, Mrs. Jenkins, Imlach and Danks. The objects of the Union and the need that exists for it were admirably set forth in the addresses, Rev. Dr. Mockridge, Mr. Jenkins, Mr. Danks, (president) Rev. Canon Innes, Mr. Imlach, (Secretary) and Rev. Principal Fowell.

FOREIGN.

In giving an account, in London recently, of the China Inland Mission, the Rev. J. Hudson Taylor, lately returned from China, said that the last two years had been a time of greater spiritual blessing than any other he could remember. The Cambridge band of young men were doing a grand work. When they arrived at Shanghai people thought they would soon be returning to England, but the fact was Mr. Studd and his comrades were working with faces more radiant than ever.

A drawing-room meeting was held recently at Grosvenor House, by permission of the Duke of Westminster, in support of the Church Building Fund of the Oxford Mission in East London. The Duke of Westminster, and afterward Lord Norton, occupied the chair. Besides a large and influential attendance, sympathetic letters had been received from the Archbishop of Canterbury, the Bishops of London, Lincoln and Bedford, Canon Liddon, Lord Justice Cotton, the Duke of Newcastle, Viscount Halifax, Lord Hillingdon, and others. Several addresses were made, after which it was unanimously resolved that an appeal be widely circulated to raise the required sum of £3,500 to purchase a site and build a church capable of holding 500 people.

The union of seven parishes in the City of London has just been completed, the largest number ever dealt with under the provisions of the act. They are St. Margaret, Lothbury, St. Bartholomew-by-the-Exchange, St. Christopher-le-Stocks (the two latter were united with St. Margaret at the time of the building of the Bank of England), St. Olave, Jewry, St. Martin Pomeroy, St. Mary Cole-church, and St. Mildred, Poultry. St. Martin was united with St. Olave at the time of the Great Fire; and St. Mary was united with St. Mildred early in this century. In 1871 St. Mildred was demolished for improvements in the Poultry, and the two parishes were then united with St. Olave and St. Martin. Prebendary Ingram, the rector of St. Margaret, is the first rector of the united parishes. The whole of the incomes from the seven benefices will be paid to him, subject to certain charges for the benefit of poor benefices in different parts of the metropolis. The Church of St. Olave, which possesses no architectural merit, is to be pulled down, and so much of the site as is not required for a vestry-room will be sold.

Following the example of the sister universities of Oxford and Cambridge (says the Irish correspondent of Church Bell) the University of Dublin has established a mission of its own in connection with the Church Mission Society. It is called the Fuh-Kien Mission, and operates in a district in China about as large as England and Wales, and with a population of 20 000 000 of souls. During the last ten years about 10,000 persons have been converted to the Christian faith. The recent meeting in support of the mission was presided over by Dr. Salmon, Regius Professor of Divinity. Among the other speakers were the Bishops of Cork and Ossory. The latter said that they had special reasons for carrying out mission work in China—first, because they had neglected her so much in the past; and, secondly, because of the terrible opium trade that they had fastened like a chain around the necks of the Chinese people. An additional effort in the direction of mission work would be a very good way, too, of celebrating the jubilee year of the Queen. The ancient colleges of Ireland were purely missionary institutions—Durrow, Kells, Bangor, etc.; of them then pray that the modern Church of Christ in Ireland might emulate the missionary character and spirit of those ancient days.

The methods of Archdeacon Farler at Magila, in East Africa, deserves imitation at home. He says in *Central Africa of March*: "Last Sunday, after two full services, Geldart had a hundred men in his class preparing for baptism. I had forty chiefs. There are eighty-one names of chiefs on my class-book. The numbers increase rapidly after each week's evangelising. After the classes they sit in the bazaar and smoke while we sit and talk to them. I do not think anyone can realise the mere physical exhaustion which follows after six hours' steady work of this sort, with only a short interval for breakfast. Then we have full evensong, with sermon and catechising again. In the evening I receive all the Wazungu in my room, and after that I am utterly tired out, for besides the climate, with these people the priest must be in all full services preacher as well as priest. If he does not lead the singing and keep it bright, it quickly falls dead and flat. He has not only to sing his own part, but the choir's part too, besides superintending and thinking of every detail in the service as well. As soon as he gets out of church he cannot go to the quiet of his study, but he finds the whole of his congregation waiting outside, all expecting a shake of the hand and a few kindly words at least, and this means another long half hour's work on the top of an exhausting service."

The confirmations in the Church of Ireland during the episcopate of the late Archbishop showed an excess of 250 over the annual average of the previous episcopate, and this number has risen to 300 during the last two years. The attendances at the Holy Communion in the united dioceses at the Christmas and Easter festivals shows a similar improvement. The yearly average during Dr. Trench's episcopate was at Christmas 15,072, and at Easter 14,425. Last Christmas it was 15,932 and last Easter 15,873, showing an increase of 860 on the one, and of 1,448 on the other of the festivals. In noting the significance of these facts, the Archbishop of Dublin (Lord Plunket) at his visitation, vindicated the claim of the Church to the title of Church of Ireland, contending that her bishops derive their succession in a direct line from St. Patrick and the bishops that followed him:

"Again," he said, "the ancient Church of Ireland was free from Papal control, and was never committed to those dangerous innovations with which Rome has overlaid the primitive Faith. The old Church after passing through a season of bondage and darkness, returned to its former freedom and light; but it remained the old Church still. The new Church that then found place in the land was in reality the Church

of Rome with the novel bishops, placed the later."

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of Rome which, after the Reformation, having adopted the novel creed of Pope Pius IV., introduced its bishops, some from Spain and some from Italy, and placed them in sees already occupied by Irish prelates."

THE LATE REV. J. LAIRD CLOUGHER, M. A.—It is with no ordinary regret we have to record the death of the Rev. J. Laird Clougher, M.A., second son of Mr. J. Clougher, High street, Cardogan, and up to recently the beloved and esteemed curate of Holy Trinity Church, Swansea, who peacefully passed away early on Monday last to the great grief of his family and relatives, and the sincere regret of a numerous circle of friends and acquaintances, at the early age of 28 years. His amiable disposition endeared him to all who had the pleasure of knowing him, and his affability and sound good sense won him the esteem of all with whom he came in contact;—in private life, kind, considerate, and affectionate, and in his duties as a minister of the Gospel he was conscientious, painstaking, and sincere. The deceased completed his university course at Saint John's College, Oxford, in 1881, taking his degree in honours, and was ordained deacon by the Bishop of St. David's in September of the following year, being then licensed to the curacy of Holy Trinity, Swansea. It should also be stated that on his retirement from the curacy of Holy Trinity Church, he was presented with a handsome Bible and a purse of £44, by the parishioners as a memento of their great esteem and appreciation of his ministry, and this testimonial was originally intended as a wedding gift.—*Cardogan Advertiser.*

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.

INFORMATION GIVEN.

SIR,—As I have been requested to reply to "Inquirer," in your paper of the 21st, ult. in answer to the question "Should the earthly remains of such unbaptized person be taken into the church for any service?" No. "Should the clergyman officiate in surplice or not at all?" Not at all. With regard to marriage, the rubric says, "The persons to be married shall come into the Church with their friends and their neighbours." But, notwithstanding this rubric, I believe more marriages are solemnized in private houses than in Church. P. Tocque.

CHURCH EMIGRATION SOCIETY.

SIR,—This society is endeavouring to do a good work for Canada and England, and I believe it is working on safe lines. Its plan is to write to the country clergy, and ascertain from them how many labourers they can find places for. If a clergyman reports that he can find places for ten, the society would, I am sure, be safe in sending five. The same plan could be followed with female servants. I believe that during the course of the summer I could find places for one hundred female servants, if sent out, say twenty at a time. I think also that I could find places for twenty farm labourers, if sent out in April. Of course a few dollars would have to be spent in advertising. Hundreds of prosperous farmers give up farming every year because their wives cannot stand the work, and no help can be had, female servants are so scarce. A neighbour of mine is paying \$14 per month to a servant girl. The average wage here is from \$5 to \$7 per month.

I am surprised to learn from your editorials that girls can be had in Toronto to serve in stores for four shillings per week. Many girls like to be before the public, and like the privilege of roaming round at nights. The shop-keepers know this and pay accordingly. Yours, COUNTRY CLERGYMAN.

ARCHBISHOP LYNCH.

SIR,—Your article in last week's CHURCHMAN is none too early in appearance. There can be no doubt whatsoever that the aim of the Church of Rome at this instant is to cripple England, and so weaken Protestant liberty. We see it in Canada; it is seen in England, in Ireland, in Scotland, in America, and in Germany. What is it done for? It is to relieve and to emancipate the Irish Roman Catholic? Any man (Roman Catholic included) of common sense, knows to the contrary. At this moment there is going on the struggle between order and anarchy, and the prime movers on the side of the latter are the priest-

hood of Rome. What shall it all end in? In the erecting of the statue of liberty—one law for all—over the world. Everybody knows we are not for coercion; everybody knows that Christ was not for coercion; but everybody also knows that there is such a thing as "rendering unto Cæsar the things that are Cæsar's," save and except Rome. She is ever the foe to nationalities. The same law in "Laud," in "Church," in "School," applies at this very moment to Roman and Protestant alike in Ireland, but its not liberty its priestly despotism Rome want in Canada and in Ireland, and we must never forget this. Let Canadians arise now and forever declare that every man has a right to the same laws (and to none other) irrespective of creeds. Wycliffe gave us the Bible, Ridley and Latimer died to give us freedom, and the "light" once lit will never go out. Let Canadians read English history, and with Victor Hugo admire the struggles of England with Popery, slavery, and infidelity, and reading be astonished. I am, sir, An IRISHMAN with many Roman Catholic relations in Ireland.

HIGH CHURCH AND LOW CHURCH.

SIR,—In your issue of 31st March you have a letter (a somewhat painful one) on the above subject, from a correspondent. His complaint reminds me of the two persons who differs as to the pronunciation of the word "neither." One would have it that it should be called, "neether," the other that it should be "nither," and at last they decided to refer the matter to the first man they meet; he said it was "nayther." Thus it stands as regards "High Church" and "Low Church." There is no denying the fact that the world is sick unto death of partyism, and the only true return is to leave the days and times of "Anne," "Macaulay," and the "latter day Saints" to look after themselves, and take the stand of the one Church "book"—the Bible, and to see what our name really is. We have no "High Church" there; we have no "Low Church" there; we have no "Broad Church" there, but we have these words: "Woe unto me if I preach not the Gospel." ("Va (i.e. vae) mihi si non evangelizavero.") I have never found any difficulty in the matter. I do not think "High Church" dates from the first century. I do not think that "Low Church" comes from the sixteenth; but I do believe "Evangelical" Churchmen were from the beginning, and upon this belief I act. "Evangelicals" have not been as near perfection as they might be, but I think wherever we go, from Georgia to the Arctic, and from Central Africa to the "gates of Central Asia," and from New Zealand to Quidisfarne, they have not been in the rear rank all the time. Let us forget our dividing lines, and go forward having this for our motto: "Una ecclesia in terris omnibus." I am, sir, C. A. F.

DIVINITY DEGREES.

SIR,—In your issue of the 21st, you publish a letter from a correspondent furnishing a report of an interview between certain representatives of the Church of England, and the Premier of Ontario, on the question of Divinity Degrees. I write with reference to the position of the whole question as far as the Colleges and Provincial synod are concerned. The controversy arose through the Montreal Diocesan College applying to the Quebec Legislature for liberty, after due examination, to confer degrees of divinity on those graduates of the college who were also graduates of some recognised University. This application, though strongly opposed, nevertheless passed the Legislative Assembly of the Province of Quebec, but was beaten in the Senate by a small majority. The Bishop of Quebec followed up the question by bringing it before Provincial Synod, in the shape of a proposed "canon of degrees in divinity," but action met with a notarial protest from the Montreal Diocesan Colleges, served on both houses, which protest stated, that the Provincial Synod had no jurisdiction, that it was seeking to override the acts and rights of the Synod of Montreal, which recommended that the application to the Legislature should be renewed, and that the diocesan College would not consider itself bound by any action which might be taken by the Provincial Synod in the matter. The proposed canon then came before the house of bishops, and the debate resulted in a message to the lower house, which stated, "that the consideration of the proposed canon on divinity degrees be postponed to the next triennial synod, because the bishop of Montreal had undertaken to say that he will not consent to the taking of any steps towards the renewal of the application to the Legislature before the next triennial meeting of Provincial Synod." This message also stated that the house of bishops had appointed a committee to confer with a committee of the lower house, and report for definite action at the next Provincial synod. The matter then came up before the lower house; the resolution passed by the house of bishops was concurred in, a committee was ap-

pointed to confer with the bishops, and there the matter ended.

Now, Mr. Editor, I would ask the outcome of all these facts? 1. The Bishop of Montreal is personally pledged as Bishop of Montreal, not to renew the application on behalf of Montreal Diocesan College before the next triennial meeting of the Provincial Synod. 2. Certain members of both houses of Provincial Synod are pledged to meet together in amicable conference to talk over the whole question, and if possible, initiate some policy that will be agreeable to all parties interested in it. But the great question as to the right of Provincial Synod to interfere in the matter, remains just where it was when the protest was served on both houses, the protest was never withdrawn. The Montreal College as an incorporated body is wholly unpledged, for it repudiates the right of Provincial Synod to interfere with its work. I as a member of its board consider myself wholly unpledged in connection with the question of the jurisdiction of Provincial Synod, and I fancy that in the same way the other colleges have a right to consider themselves unpledged. I for one, am sincerely anxious to see the question amicably settled, and wish every success to the joint committee, but I hold that I take my seat as a member of that committee wholly unpledged, that I am at liberty if I think it wise to do so, to open up the question of rights of the College and of the Synod of Montreal, to assert them to the full in the interests of the college and diocese, or to advocate their surrender in the interests of peace. The only person really pledged in the matter to any definite line of conduct is the Bishop of Montreal, and he is pledged no further than his legal powers as bishop of the diocese and president of the college will permit of his being pledged. JAS. CARMICHAEL.

The letter and editorial comments to which Dean Carmichael alludes did not place him or his friends on their defence. Those upon whom the condemnation fell, which the letter in the Mail conveyed, and which the action of the bishops demonstrated to be just and called for in the interests of the Church, were a very small company indeed, it seems probable that one hat would cover them! Dean Carmichael has had an experience of the tyrannous, overbearing temper prevailing in that quarter, and he knows, we believe, that those to whom we referred, do continually, as a policy, with the utmost deliberation, treat Episcopal authority with sovereign contempt, and never lose an opportunity of displaying an utter disdain for Church authority, in any and in every form. We know what the feeling and conviction of the bishops are throughout the Dominion, with one exception only, and it is not favorable to the action of a Provincial Synod, being set at nought as of none effect at the instance of me or two irreconcilables, as was done in a sly, underhand manner by the attempt to use the University Federation Bill as a Trojan horse directly contrary to the wishes of the bishops, and the arrangements of the Provincial Synod. We assure Dean Carmichael, that we feel for him too much respect to imagine him amenable to criticism as a breaker of "solemn pledges," express or implied, or a sympathiser with any man proposing to be a member of the Church of England, uses his talent, influence, and money, to disturb the peace and order of the Church, or who, by open and by subtle acts of rebellion, seeks to bring every form of Church authority into contempt, as is being done systematically in the diocese of Toronto by those who have raised the Divinity Degrees controversy.—Ed. D. O.

SKETCH OF LESSON.

4TH. SUNDAY AFTER EASTER. MAY 2ND, 1887.

The Law Broken.

Passage to be read.—Exodus xxxii. 1-8, 26-28.

Last Sunday we saw that God had given Israel a law, that Israel had accepted it, and had promised to keep it (Ex xxiv. 3). But how could they do so? In their own strength? How must we keep the promises and vows we have made?—"By God's help so I will." So with Israel. They should ever have looked to God for help;—should have kept their eyes fixed on Him, and He would have enabled them to keep His law. This they did not do, so the law was broken. Let us see what our lesson says about this. I. The Failure of Faith. After the solemn promise given by Israel, God called Moses up into the Mount. He had many more directions and commandments to

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give,—all that had, moreover, mandments v him Joshua a Elders and t their troubles ascends into What a wond rests upon it, ing flames, i Israel (xxiv. I forget God, t have so lately Alas, yes! in the Mount They are bou "Our leader away,—perha we know not they seemed Being who w had gazed up In other wor faith we can 1-27) II. The Id and demand, Words and P God which w and lead us c lous! Nay, accede to suc people to br fashions then tomed to see he proclaims who had bro fore this ima offerings and yet they had that Commar any graven such disobed get all about III. The J is looking do through lack they had car tells Moses o in the midst leader appear of the law. He dashes th ments before laws written he throws it the dust upo from the str drink it. Th Aaron, he c Let him com of Levi gath them to put sand lie sla leader in all their guilt. unbelief and even among mandments HOWE A young talents, and infidel, and had been br pious mothe she had tau On one of him to car dollars in b It was lo was obliged go through robberies, a quent, he a he took the lost, he was He rode amidst the last he saw that directi log cabin. knocked at

give,—all that are contained in chaps. xxv-xxxi. He had, moreover, prepared two tables of stone with commandments written thereon. So Moses, taking with him Joshua as his minister, and leaving behind the Elders and the people, with directions to take all their troubles during his absence to Aaron and Hur ascends into the Mount of God, (chap. xxiv. 12-15). What a wonderful sight is that mountain! A cloud rests upon it, and the glory of the Lord, like devouring flames, is seen for seven days by the children of Israel (xxiv. 16, 17)! Can the witnesses of such things forget God, their great leader, and the promise they have so lately made?

Alas, yes! Moses tarries forty days and forty nights in the Mount (xxiv. 18). The people grow impatient. They are bound for the Promised Land. Why delay? "Our leader, who brought us out of Egypt is gone away,—perhaps he is lost or destroyed,—at any rate we know not what has become of him." As for God—they seemed hardly able to realize the existence of a Being who was not visible to them, even though they had gazed upon His glory as it rested upon the Mount. In other words their faith failed them. It is only by faith we can "see Him who is invisible" (Heb. xi. 1-27).

II. *The Idolatrous Feast.* So they come to Aaron and demand, "make us gods" (rather "a god,"—see Words and Phrases post), i. e., "Make us an image of God which we may see, and which may go before us and lead us on to the Promised Land." How ridiculous! Nay, how wicked! Aaron will surely never accede to such a demand! But he does. Causing the people to bring their golden ear-rings to him, he fashions them into a calf, an image all had been accustomed to see as representing a god in Egypt. This he proclaims to be God, their God, yea, the very God who had brought them out of the land of Egypt. Before this image they build an altar,—they offer burnt offerings and peace offerings—they worship. And yet they had just received and had promised to keep that Commandment, "Thou shalt not make to thyself any graven image" &c. Do we wonder that after such disobedience they fall to riotous feasting and forget all about their journey to the Promised Land.

III. *The Judgment.* Upon all this wickedness God is looking down,—the very God whose presence they, through lack of faith, could not realize, and Whom they had caricatured in this golden calf. He now tells Moses of their sin and sends him to them. Lo! in the midst of their idolatry and riot—suddenly their leader appears! In his hands he bears the two tables of the law. In holy anger (compare St. Mark iii. 5) He dashes these to the ground, breaking them to fragments before the eyes of the people who had broken the laws written upon them. Now he seizes the golden calf, he throws it into the fire, grinds it to powder, casts the dust upon the water (probably the stream flowing from the smitten rock) and compels the people to drink it. Then, after hearing a lame excuse from Aaron, he cries out, "Who is on the Lord's side? Let him come unto me." And when in reply the sons of Levi gather themselves unto him, he commands them to put the people to the sword until three thousand lie slain. No one dares oppose the intrepid leader in all this. Doubtless they are conscious of their guilt. Thus did God punish the people for their unbelief and idolatry—will He not still punish those, even amongst ourselves, who dare to break His Commandments?

Family Reading.

HOW HIS FEARS WERE QUIETED.

A young man was once the chief clerk in one of the banks of Virginia. He had naturally fine talents, and was a good scholar; but he was an infidel, and a leader of an infidel club. Though he had been brought up under the instructions of a pious mother, he had learned to call the religion she had taught him the superstition of the nursery.

On one occasion the officers of the bank selected him to carry more than a hundred thousand dollars in bank bills to the state of Kentucky.

It was long before the days of railroads, and he was obliged to travel on horseback. Compelled to go through a part of the country where highway robberies, and even murders, were said to be frequent, he arranged to pass it in the daytime. But he took the wrong road, and, becoming completely lost, he was glad to find shelter anywhere.

He rode about in the woods for a long time, amidst the darkness of a cool October night. At last he saw a dim light, and urged his horse in that direction, till he came to a wretched looking log cabin. It was now near ten o'clock. He knocked at the door, and was told to enter by a

woman, who informed him that she and her children were alone, that her husband had gone out hunting, but would certainly be back that night.

At this news the young man was much troubled. There he was, with a large sum of money, alone, and perhaps in the house of one of the very robbers whose name was a terror to the whole country round. He could go no further, what was to be done? The woman gave him his supper and proposed that he should retire to bed. But no; he could not think of falling so easily into the hands of robbers. He quietly took an opportunity of observing that his pistols were all right, and determined, if anything happened, to sell his life as dearly as possible.

In the meantime, the man of the house returned. He was a stern, rough-looking hunter; wore a wretched, soiled hunting shirt, and a bear-skin cap, and seemed to be tired and in no humour for talking.

He asked the young man if he did not wish to go to bed. He said that he preferred to sit up by the fire all night. The man of the house urged him, but he still declined.

All this time his fears were increasing, and he thought that he had reached his last night on earth. His infidel views gave him no comfort. His alarm became a perfect agony. At length the rough backwoodsman arose, and, reaching over the stranger's head to a little shelf, took down an old book, and said:

"Well, stranger, if you won't go to bed, I will; but it is my custom to read a chapter out of God's Word before I go."

In an instant the load was removed from the traveller's mind. He felt assured that the man who kept a Bible in his house, read its precepts, and bent his knees before his Maker, would do him no harm.

He listened to the good old man's prayers, lost the last vestige of fear, and lay down and slept as quietly as he had ever done beneath his own father's roof. From that day he never spoke a word against the Scriptures; and in after years he became a sincere Christian.

DEDICATED TO GOD.

One of the noblest names which lives in the history of Christian missions is Christian Friederich Schwartz. He set sail from England for India in one of the East India Company's ships on the 29th of January, 1750. For forty-eight years he labored in teaching and preaching the Gospel to the heathen of India, and died in the seventy-second year of his age. Bishop Heber said of him: "He was one of the most active and fearless, as he was one of the most successful missionaries who have appeared since the days of the Apostles." He gained such influence that he became the chosen counsellor of the Rajah of Tanjore, and exercised a controlling influence over ruler and people.

The Rajah, whose only son, daughter and grandson had died, was left without an heir to his throne, and he adopted the child of a near and noble kinsman, ten years of age, to be his heir. So great was the Rajah's confidence in Padre Schwartz that he desired him to become the guardian of Sarabojee. Placing the hand of the youth in his hand the Rajah said: "This is not my son but yours. Into your hand I deliver him." The youth grew up under the care of Schwartz and became the Rajah of Tanjore.

This grand missionary could number his converts by the thousands. Between six thousand and seven thousand were won to Christ through his labors, not to speak of those who were won over to the truth by his companions. Is it any wonder that he left it as his dying testimony that the work of the missionary is "the most honorable and blessed service which any human being can be employed in, in this world." The young Rajah whom he had trained sent to England for "a monument of marble to the memory of the late Rev. Father Schwartz to be placed in the church," and he himself composed this epitaph which was carved on the stone, the first poetry written by a Hindoo in English:

"Firm wast thou, humble and wise,
Honest, pure, free from disguise;
Father of orphans, the widow's support,
Comfort in sorrow of every sort;
To the benighted, dispenser of light,
Doing and pointing to that which is right.
Blessing to princes, to people, to me,
May I, my father, be worthy of thee,
Wisheth and prayeth thy Sarabojee."

There is one fact which lies back of this noble and blessed life among the heathen of India which ought to be brought out into clearest light and placed before the eyes of every Christian mother. Christian Friederich Schwartz was dedicated to God's service in his infancy. His mother in her last sickness called her husband and her pastor to her bedside, and implored them to cherish and forward any inclination that they might see in her little son toward the service for which she had asked God to fit him. He was the gift of a mother's warm love, and his holy and useful life was the answer to a mother's fervent prayers.

MAN AND BEAST.

Yesterday I saw two pleasant sights in London streets, one, a cab-horse just unharnessed going to its stable, following its master like a dog in and out of a tolerably crowded street, not led, not driven, simply anxious to keep near his master. He then whinnied—a short little whinny—when for a second he lost sight of him. That cab-driver was "merciful to his beast," I am sure.

Next I saw a greengrocer's cart drawn by a grey pony standing in front of a terrace house. The grocer's boy was down the area, and the pony had put his forelegs on the pavement, and was stretching its neck to catch sight of him. By-and-by he came up. "Hallo! there, sir, back to your place; what do you mean by that, I say?" The pony shook its mane, drew back a little, and then the boy went on to the next house, the pony following with the cart at a word.

The boy disappeared again, and again Pony stretched across the pavement to peer after him. This time he got a pat and a stroke on the nose, and a "Come along, Jimmy," and Jimmy did come along, and had a decayed apple for his pains, and thoroughly enjoyed it.

"Your pony is fond of you," I said to the lad. "Aye, I've no trouble with him; he just follows me like a Christian. Now then, Jim." And the lad set off at a trot, the grey enjoying the fun, and scampering after him with a whisk of the tail.

What a pity that any men or boys should be so stupid as to ill-treat their horses, when they are so ready to obey a kind master.

SUGGESTIONS FOR COMMUNICANTS.

1. On approaching the chancel, let those who first reach the rail go as far as possible to the right and left, so as to leave room at the front for those who follow.

2. Kneel as close together as convenient; so that no space be lost, and no one be unnecessarily kept waiting. Kneel reverently, yet not bent over with the face buried in the hands.

3. Receive the Bread *always* with ungloved hand, and on the *palm* of the hand, not with the fingers. Guide the cup with both hands, with care and reverence.

4. "Let all things be done decently and in order." No one can read the minute directions which God gave to Moses with regard to the *smallest* utensils, etc., of the tabernacle, without feeling that God is too perfect to be "careless of trifles;" nothing is trivial to Him.

REVERENCE.

The care of sacred things is not an idolatry of inanimate matter, but a recognition of an unseen God, to whose service they have been dedicated.

It has been deemed worthy of record in the Gospel that our Saviour, when He had ended His reading, closed the book and delivered it to the minister, to be, no doubt, deposited in the proper place, to be preserved from injury and desecration. No event ever happened on earth more awful than

the Resurrection, yet it was a work not unworthy of the care of the angels, even at that solemn season, to lay the linen clothes by themselves, and to wrap together the napkin that was about the head in a place by itself. Even the linen cloth, which had touched the most holy sin-offering, was holy in the sight of those heavenly ministers.—*Bishop Selwyn.*

REWARDS OF GRACE.

The Duke of Burgundy was waited upon by a poor man, a very loyal subject, who brought him a very large root which he had grown. He was a very poor man indeed, and every root he grew in his garden was of consequence to him; but merely as a loyal offering he brought to his prince the largest his little garden produced. The prince was so pleased with the man's evident loyalty and affection that he gave him a very large sum. The steward thought, "Well, I see this pays; this man has got fifty pounds for his large root, I think I shall make the duke a present." So he bought a horse, and he reckoned that he should have in return ten times as much for it as it was worth, and he presented it with that view; the duke, like a wise man, quietly accepted the horse, and gave the greedy steward nothing. That was all. So you say, "Well, here is a Christian man, and he gets rewarded. He has been giving to the poor, helping the Lord's church, and see, he is saved; the thing pays, I shall make a little investment." Yes, but you see the steward did not give the horse out of any idea of loyalty, and kindness, and love to the duke, but out of a very great love to himself, and therefore had no return; and if you perform deeds of charity out of the idea of getting to heaven by them, why it is yourself that you are feeding, it is yourself that you are clothing; all your virtue is not virtue, it is rank selfishness, it smells strong of selfhood, and Christ will never accept it; you will never hear Him say, "Thank you" for it.

A MOTHER'S INFLUENCE.

BY A. L. J.

I heard a young man lately in a conversation, that at once attracted my attention, with a girl some years his senior, and he stated the fact that he left the party early because his mother objected to late hours. "You ought to cut loose from that apron string," was her sneering rejoinder, and though I knew the remark would not influence the youth in question, who was strong of will and well balanced in judgment, yet I knew, too, that there were many young men weak-minded enough to be influenced by such baneful advice. How many of the sex have been led to ruin by the scornful tones of their girl companions, who tampered with the holiest affections and lured them into paths of folly and wickedness by just such thoughtless speeches? Oh, boy, man, think more of that "apron string" than of the girl who so sneeringly mentions it, for every thread of it is pulling you in the path of right and duty! Your mother's heart is full of love and devotion, and your acquiescence in her wishes will only bring you honor and contentment. Shun as you would a pestilence any girl who talks that way, for if she does not respect and revere your mother she will not make a wife to be desired. You may trust the judgment of your parents, though perhaps it seems at times to be at variance with your own. But the one who loved and cared for you through all the helpless years of infancy, who is always thinking of and praying for your future, who ponders in her heart the best way for your well-being, her "apron strings" are safe, and you will not be in any hurry to "cut loose" from them if you are wise.

FRUIT AFTER MANY DAYS.

"My mother taught me when a child, and it has come back to me in old age."

In the year 17—, there came to a village in the Valley of Virginia, a German family, to whom five children were born. At the time we write of, the youngest, a boy of five, stands at his mother's knee,

as she teaches him, in her native tongue, a verse from the family Bible and his evening prayer. For a while the father's efforts are crowned with success, but his partner, proving dishonest, escape with all available means, leaving the debts to be paid by the old gentleman, which in time he accomplishes, leaving him penniless; his only resource being a small country school, during the winter, and the proceeds of a few acres of land, which he cultivates in summer.—When about thirteen years old, the son is sent to live with an elder brother, where he acquires good business habits, and is thrown with men of influence and intelligence, but of such loose morals that but for the mother's teaching he would have made shipwreck of virtue.

Soon after reaching manhood he married a lovely woman, who bore him a large family, and whose comparatively early death was the greatest grief of his life. Time, the healer, also brought friends and fortune; still, there was the "one thing needful" yet wanting in his soul, for, as he once remarked to a friend, "I have all I need around me, and would be perfectly happy but for the here-after."

Thrice after this, God laid His hand upon him in bereavment, but he gave no answering touch. When he had reached his "threescore years and ten," sickness came upon him, and long before his friends were aware, he knew his disease would prove fatal. To the Christians of his family his salvation was dearer even than life; and there were those who agonized for him in prayer, as day by day they saw the light in the dear eyes grow dim. One day, when a daughter's "heart had grown sick with hope deferred," he called her to him, saying, "The end is near, but I do not fear it; I have made my peace with God. Through all these years of worldliness I have never been able to sleep until I had said my childish prayer, 'Now I lay me down to sleep.' My good mother taught me, when a child, that the 'blood of Jesus Christ, his Son, cleanseth us from all sin,' and it has come back to me in my old age."

He lingered several weeks after this, but not once did his faith falter. I see him now as he lay upon his bed, all eagerness to catch the "Words of Life," as if hearing them for the first time. Nor can I forget his rapturous expression, as he exclaimed, "I have not a doubt or fear; I am one of the redeemed; bought with the blood of the Lamb!" And as a child resting upon its mother's breast, he sweetly fell asleep.

O, ye discouraged ones, take heart! This faithful mother had been dead fifty years; but "God's word cannot fail," and through it she "being dead yet speaketh."

HINTS TO HOUSEKEEPERS.

WHEN you talk keep your hands still.

CULTIVATE the habit of listening to others; it will make you an invaluable member of society, to say nothing of the advantage it will be to you when you marry. Every man likes to talk about himself. A good listener makes a delightful wife.

Do not be guilty of the discourtesy of shaking hands with one person while you are looking at or talking to another.

NAPKINS should not be used tucked in at one's neck. In eating with a spoon be careful not to put it too far into the mouth.

WHEN eating bread and butter at table, butter a small piece at a time, not the entire slice.

KEEP a fruit-jar that has a cover, full of dissolved gum tragacanth, or gum arabic. Have a brush with a ring in the cut off handle, so that it may be hung up when not in use. If scraps of paper get loose on the walls, a moment's work will put them on again as good as new. When the house is papered always save the scraps or get an extra roll. It is but the work of a moment to put on a fragment of paper that has been torn off, and it improves the appearance of the house wonderfully.

If the plastering is broken, or a place dug out by some careless expressman or mover of furniture, before the paper is put on wet a spoonful of plaster of Paris and fill the place. Let it dry and then put on the paper. It will look decidedly better, and will pay for the trouble it takes.

"I. H. S."

Some derive this from "I Have Suffered," others from "In Hoc Signo"; others from "Jesus Hominum Salvator" (Jesus the Saviour of Men); but it is only the first three letters of the word Jesus in Greek. And, says one:

"The Greek origin and meaning of this familiar device is a matter of interest, as one among many things which show that England was a Christian country—christianized from the East—long before the Bishop of Rome sent St. Augustine, of Canterbury, as a missionary to the heathen Saxons, who in the sixth century had conquered the British Christians. It is thus a memorial to us of the most ancient church of our forefathers in England, the church planted, in all probability, by the great Apostle, St. Paul, and certainly as independent of Rome for the first five centuries as it is this day."

HOW TO DUST A ROOM.

The proper way to dust a room, says a writer in the *New York Mail and Express*, is to begin with the walls. Pin several thicknesses of cloth over a broom and sweep the walls down thoroughly, leaving at the same time all the doors and windows open. This matter of sweeping the walls is important and should be done once a week in rooms that are much used. Then with a damp cloth wipe off the picture cords or wires, the backs of all the picture frames, and the tops of the doors and window frames. If there is any danger of injuring pictures or frames with a damp cloth use a dry one, but wipe them all off carefully. As often as you can get a good draft which will carry the dust out of the window, shake and beat the curtains, whether they be Holland, lace, scrim, or what not, for they are prime sinners in the matter of harboring dust. The window—sash, sill, and glass—should also receive attention. Use a large cloth, with half of it well dampened for dusting, the dry end being useful to wipe off small articles that might be injured by dampness—and be careful that you manipulate the cloth so as to wipe the dust into it and keep it there. If it gets dirty have a clean one, and always wash them out and scald them after using. If there are inside shutters to the windows they need to be cared for as tenderly as a baby. A thorough cleaning every week, carefully wiping both upper and under sides of the slats, is the only thing that will keep them in decent order. A room is not thoroughly dusted until all the furniture and woodwork and gas fixtures have been cleaned with the damp duster. Upholstered furniture should be taken out, brushed all over and then wiped with the damp cloth, not forgetting the under side.

PRAYERS.

BEFORE SERVICE.

Let the words of my mouth, and the meditation of my heart, be always acceptable in Thy sight, O Lord, my strength and my Redeemer. Amen.

AFTER SERVICE.

Grant, we beseech Thee, Almighty God, that the words which we have heard this day with outward ears, may, through Thy grace, be so grafted inwardly in our hearts, that they may bring forth in us the fruit of good living, to the honour and praise of Thy Name; through Jesus Christ our Lord. Amen.

—In the morning fix thy good purposes, and at night examine thyself what thou hast done, and how thou hast behaved thyself, in word, deed and thought; for in these perhaps thou hast oftentimes offended both God and thy neighbors.

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Childrens' Department.

THE BUNCH OF GRAPES.

Half-a-crown each!" cried Mary and Jane, with sparkling eyes. "How kind of aunt Kate to give us such a present!" Half-a-crown seemed a large sum in these little girls' eyes, as their presents generally came in shillings and sixpences.

"I shall buy that beautiful doll in the toyshop window, when we get out after lessons this afternoon," said Jane. "What will you buy, Mary?"

"I want to think."
"There are two dolls just alike, and it would be so pleasant for us each to have one."

Jane was not a little astonished that afternoon, when nurse, and Mary, and she had reached the town, when Mary asked her to stop at the grocer's shop.

"What, here? Have you any messages from mamma to do here?"

"No; I want to buy something myself."

"I will stand outside, then, till you come out. I am afraid to go in among all the wasps,—and there is such a smell of treacle here."

So Mary went in by herself to Mrs. Peachum, who was standing behind her counter, looking very warm, and somewhat tired, but very buxom and good-tempered, surrounded with all her riches, in the shape of piles of goodly hams, pillars of soap bars, strings of candles, russet-heaps of herrings, barrels of brown sugar, and cones of white loaf.

"What have you got in these papers?" Jane asked, when her sister came out.

"This is tea, and this sugar."

"What can you want with them?"

"You shall see," said Mary, with a smile. "I must stop at this shop, and then I shall have all."

"The baker's? You are not going to waste your money on cakes, I hope, Miss Mary?" said nurse.

"Oh no; I want a loaf. It is all right, nurse. I told mamma what I was meaning to do with my money."

Mary came out presently with a loaf wrapped in paper, which nurse said she would carry for her.

"You have wasted your money foolishly," said Jane, wondering not a little at her sister's purchases. "Why, we have as much as ever we can eat and drink at home, and plenty of all sorts of nice things."

"I don't want them for myself."

"Who for, then?"

"Bessie Parkes' sister, Fanny, is ill, and you know how poor they are; and I thought it would be nice to take them these things."

"What a strange thought!"

"I fear it is; but such thoughts ought not to be strange to us, but common, daily thoughts. I was thinking yesterday how many comforts we have,—mamma and papa to love us, and kind friends, servants to wait on us, good clothes to wear, and food to eat; and then I remembered Bessie and her poor sister, and thought that they wanted everything we had, and then it seemed very sad and wrong that I should never do anything to help them. Now, if you were to buy a few grapes—"

"Indeed, I will not. What does Fanny want with grapes?"

"She is feverish, and thirsty."

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During the past nine years we have cured, with our appliances, tens of thousands of patients suffering with chronic ailments after all other treatments had failed. We have so much faith in our goods that we will send you on trial one of our Electric Medical Appliances to suit your case, provided you agree to pay for it if it cures you in one month. If it does not cure you it costs you nothing. Is not this a fair offer? Different appliances to cure Dyspepsia, Rheumatism, Liver and Kidney diseases, Piles, Lung diseases, Asthma, Catarrh, Lame Back, Ague, Nervousness, Debility and other diseases. Remember we do not ask you to buy them blindly, but merely to try them at our risk. Prices very low. Illustrated book, giving full particulars, and testimonials from every State, and blank for statement of your case, sent free.—Address, at once, **ELECTRIC PAD MANUFACTURING CO., 44 Flatbush Avenue, Brooklyn, N. Y.**

THROW PHYSIC TO THE DOGS

"Well, she can drink some of the tea you are giving her. I am going straight to the toy-shop; I want to have the doll to-day. If I gave her grapes, I should only teach her to want things she cannot have."

"But she would not want them when she got better, if she ever does get better. I don't want to persuade you to buy the grapes, if you do not wish; but come with me to Bessie's cottage first, and then I will go freely to the toy-shop with you."

Bessie's cottage lay a little outside the town, and a few minutes' walk brought the children to the door. Nurse knocked gently, and Bessie opened it, looking pale and anxious. The children knew Bessie very well, for she often came to their house to do a day's needle-work, and they and all in the house liked her for her quiet, industrious ways.

"We have come to know how your sister is," Mary said.

"Thank you, Miss Mary,—she is very poorly, I am afraid. Come in and rest, nurse, if you please, with the young ladies." So they went in to the room where the sick girl was lying.

"Is this your only room? I thought you had a bed-room up-stairs?" nurse asked.

"We have let the other, and it pays for the rent of this room,—the up-stairs room is so much a better one than this."

"Are you very poor?" Mary asked.

"Yes, Miss Mary. I could earn more when I was able to go out and work; but, now that I cannot leave my sister, and have so much to do for her, I cannot earn more than sixpence a day. The rector is very kind, though, and gives me a shilling a week." And Bessie worked hard at the coarse sewing she was doing, as she talked. The sick girl on the bed in the corner of the room seemed to be dozing, for she did not look up or speak.

"Then you have but four shillings a week to live on?" said nurse.

"Yes; but I make it do."

Just then a feeble voice came from the bed, the words spoken in so low a tone, that only Bessie could understand them.

"She wants me to give her a drink," Bessie explained.

"What is it?" Jane asked, as Bessie set the cup down after giving Fanny something to drink.

"Cold tea," Miss Jane.

"And how weak it is."

"I have no better, and she is quite content. She knows I would give her the best I have."

"I have brought you some things for her;" and Mary laid down the

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 Nonparle
- 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-Drum
- Aster, Truffant's Paeony 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

Births, Deaths, Marriages.

Under five lines 25 Cents.

MARRIED.

ANDERSON—RUBIDGE.—On the 19th inst., at St. John's Church, Peterborough, by the Rev. V. Clementi, B.A., assisted by Canon Pettit, M.A., of Cornwall, and the Rector of Peterborough, Montague A., son of Canon Anderson, of Sorel, and manager of Union Bank, Ottawa, to Ellen Stefford, daughter of Tom S. Rubidge, C.E., Cornwall.

parcels, and asked nurse for the loaf. It was good to see poor Bessie's face; but it was some time before she could speak, she was so glad, and then she said,

"It is just what I have wanted, Miss Mary. I had no more tea, and did not know where it was to come from." Fanny seemed to have sunk into a doze again, and the children watched the wan face anxiously for a moment. "She is better, the doctor tells me,—coming round again," Bessie whispered.

"Nurse," said Jane, suddenly, "I want you to come somewhere with me. Mary can stay till you and I come back."

Nurse consented, and Mary was left alone with Bessie. She liked to talk to Bessie.

Nurse and Jane were not long in reappearing, and Jane's errand might soon be seen; for she brought a large bunch of sweet water grapes in her hand.

"There, Bessie, give her these," said Jane, offering them like "a cup of cold water given in Christ's name."

BOYS' CLOTHING.

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About to purchase Clothing for their Boys will find it to their advantage to examine our large stock.

Nobby Suits in all the leading styles to fit boys of three years and up.

Nice Tweed Suits, Braided, and in four different colorings at \$1.50, \$1.75, \$2.00, \$2.25, and up.

No house in this city can show the public as large a stock of Good-fitting Clothing as we can, and no house in Canada will give them as good value for their money.

GENTLEMEN

Requiring Good-fitting, Well-made Clothing should pay a visit to our stores.

Men's Serge Suits, Plain and with Belts, \$4.50, \$6 and \$10.

Men's All-Wool Tweed Suits at \$4.50, \$6, \$7.50, \$10, \$12, \$13.50 and \$15.

Men's Fine Worsted Suits at \$10, \$12, \$15 and \$18.

If you want value for your money see our large stock, as no house in this city will give you as much for your money.

Petley & Petley, King Street East.

IN A BAD CONDITION.—"I was so bad with dyspepsia that I could not take food of any kind without distress, and could not take a drink of water for a month at a time. I have been a great sufferer from liver complaint and dyspepsia for many years," says Mrs. Nelson W. Whitehead, of Nixon, Ont., whom two bottles of Burdock Blood Bitters cured.

WIND THE CLOCK.—The best clock needs regulating and winding when the main-spring runs down. So, too, when the human machinery gives out, it needs regulating and the main-spring (pure blood) needs toning. Burdock Blood Bitters will regulate and tone all broken down conditions of the system. In purchasing B. B. B. beware of counterfeits.

Before the children left, Fanny had opened her languid eyes again, and seen and spoken to them, and tasted some of the refreshing fruit.

"The first thing she has liked!" said Bessie, delightedly. "She had longed for them for days back."

These words were thanks indeed for Jane; but her best thanks were in the grateful look that lay in poor Fanny's eyes, as they bid her good-bye.

"Mary," said Jane to her sister, as they walked homewards, "those grapes were better than the doll."

ATHOL, Feb. 20.—We hereby certify that we have used Nerviline in our families, and have found it a most reliable remedy for cramps in the stomach, and also for headache, and externally for rheumatic pains. No house should be without this invaluable remedy. Luke Cole. Elisha Cole, J. P.

NINE YEARS EXPERIENCE

Medicine has for so many years, and by so many people, been tried without effect, in treating Chronic Ailments, that the public welcome a new method of curing by electric medical appliances. They are especially effectual in Malaria, Rheumatism, Kidney and Liver complaints. There is no Company that has been able to utilize electricity so fully and satisfactorily as the Electric Pad Mfg. Co., of Brooklyn, N.Y. See their large advertisement in another part of the paper.

HOME TESTIMONY.—Many hundred recommendations similar in character to the one given below have been received, and give proof of the great value of Polson's Nerviline as a pain remedy. Try it.

BEGINNING AND END.

The beginning.—A school boy, ten years old, one lovely June day, with the roses in full bloom over the porch, and the laborers in the wheat fields, had been sent by his uncle John to pay a bill at the country store, and there were seventy-five cents left, and uncle John did not ask him for it.

At noon this boy had stood under the beautiful blue sky, and a great temptation came. He said to himself, Shall I give it back or shall I wait till he asks for it? If he never asks, that is his lookout. If he does, why I can get it back again. He never gave back the money.

The ending.—Ten years went by; he was a clerk in a bank. A package of bills lay in the drawer, and had not been put in the safe. He saw them, wrapped them up in his coat, and carried them home. He is now in a prison cell; but he set his feet that way when a boy, years before, when he sold his honesty for seventy-five cents.

That night he sat disgraced, and an open criminal. Uncle John was long ago dead. The old home was desolate the mother broken-hearted. The prisoner knew what had brought him there.—*Exchange*

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. Sample, free. Send for circulars to FARWELL & RHINES, Watertown, N. Y.

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FORTUNE'S FAVORITES are those who court fortune—those who are always looking out for and investigating the opportunities that are offered. Send your address to Hallett & Co., Portland, Maine, and they will mail you free, full particulars about work that you can do while living at home, wherever you are located, and earn from \$5 to \$25 per day and upwards. Capital not required. You are started free. Both sexes. All ages. Some have earned over \$50 in a single day. All is new.

A HAMILTON ITEM.—My wife has been a sufferer from liver complaint for many years. I am glad to be able to testify to the benefit received from Burdock Blood Bitters, as well as in the case of my little boy, who had glandular swellings. J. S. Miller, 77 Victoria Ave. North, Hamilton, Ont. B. B. B. regulates the entire glandular system.

FROZE HIS FEET.—While out skating last winter, G. Varcoe, of Brandon, Man., got his feet badly frozen. He rubbed them with snow, and then applied Hagyard's Yellow Oil, which speedily cured them, and saved him from being a cripple.

A MATTER OF FACT.—One of the few preparations that seldom disappoint on trial, is that old standard throat and lung medicine, Hagyard's Pectoral Balsam, for coughs, colds, bronchitis, asthma, sore throat and other diseases of the air passage.

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. Yolande. Shandon Bells. Shadow and Sunbeams. Young Foresters. Maled of Dare. Hunting in the Great West. Called Back. Dark Days. A Daughter of Heath. Deep Down. Dicken's Story Teller. Complete Letter Writer. Ivanhoe. Gent's Pocket Knife. Ladies Pen-knife. Ladies Evening Fan. Boy's Knife. Two Silver Napkin Rings, handsomely 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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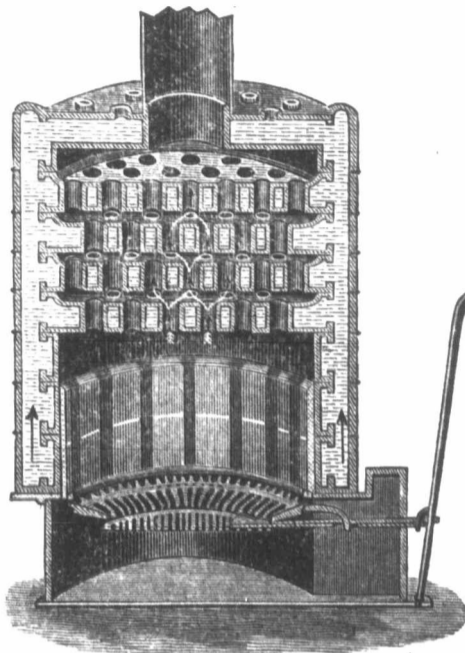
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